

## **An analysis of the documentary:**

# **“In the wake of modern life, women are becoming leaders”**

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Sámi Journalism with an Indigenous Perspective. Master’s thesis. 2020

**Inga Pernille Hansen**

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## Abstract

The focus of my master's thesis is the statistical analysis of gender differences in education and migration in Greenland. A television documentary: "In the wake of modern life, women are becoming leaders" covers a real story about contemporary issues in Greenland and the ways one is able to have a career and earn a living. I have documented the gender gap between men and women in education and the impact their choices have upon their careers.

I also documented that there is a migration of women out of Greenland. Still the most important demographic changes taking place in Greenland for example Danish population is decreasing besides that the employees high ranking officials from Denmark are replaced by well-educated Greenlandic women in workplaces. In the "traditional" Greenlandic media coverage of such events, reporters have most often used stock video or film from previous reports with regards to the actual "on site" documentation when making stories about the hunters and fishermen and their wives.

In contrast to this, I followed their work by accompanying them specifically at sea. In doing so, I showed how they managed to work along the coast. Interviewees from Ilulissat I interviewed at their homes.

It has been important to me to document for the television viewers, the major differences between men and women in education and career choices. I have tried to present a fair and honest documentary regarding this gender difference. In this issue we should not only see the facts, numbers, and statistics, but find stories and the reality to show that the hunters and fishers, and their wives, are deeply proud of what they are doing, despite society requiring Greenlanders to be educated. I follow two hunters and fishers, their wives and a BA level graduate from University of Greenland, documenting their daily life in 2018 stories in Greenland. I have documented seal hunting that is very important, especially the first seal catch, a boys first catch, a practice we have inherited from our ancestors.

**Key words:** boating, gender gap in education, gender gap in career, seal hunting, traditional knowledge, indigenous journalism.

## Čoahkkáigeassu

Iežan masterbarggus leat statistihkalaš sohkabeale erohusat oahpahusas ja fárendábiin guovddážis. Mu TV dokumentáras “In the wake of modern life, women are becoming leaders (“Ođđaáigásaš máilmmi riegeameamis nissonolbmot šaddet jođiheaddjin”) mun fuopmášahtán dálá áiggi diliid Ruonáeatnamis ja mo Ruonáeatnanlaččat ellet. Dán mitalusas mun lean dokumenteren sohkabeale erohusaid albmáid ja nissonolbmuid gaskkas oahpahusa dáfus ja mo sin välljemat váikkuhit sin bargoeallima,

Mun dokumenteren maid ahte nissonolbmot fárrejit eret Ruonáeatnamis. Das beroškeahtá lea deháleamos demográfalaš nuppástus mii dáhpáhuvvá Ruonáeatnamis ahte dánkalaš álbmoga sturrodát lea geahpideamen, ja bures oahpahuvvon ruonáeatnanlaš nissonolbmot váldet badjelaset bargosajiid main ovdal ledjet áššedovdit geat eai lean Ruonáeatnamis eret.

“Árbevirolaš” ruonáeatnanlaš mediareportášain árgabeaieallimis, doaimmaheaddjit geavahit dávjá vuorkávideoid dahje oasi boares reportášain go baicce dálááiggi govaid duohtadáhpáhusas go mitalit ruonáeatnanlaš bivdiid, guolásteaddjiid ja sin eamidiid birra. Mun ges dokumenterejin Ruonáeatnanlaš guolásteaddjiid ja sin guimmiid bargguid ja vásáhusaid go ieš fitnen meara alde ja jearahallen daid sin ruovttuin.

Munnje lea leamaš dehálaš dokumenteret váldo erohusaid nissoniid ja albmáid gaskkas oahpahusas ja bargoeallinválljemis mii dávjá bohciida oahpahusa boasttuerohusas. Mun lean geahččalan ovdanbuktit vuoiggalaš ja rehálaš dokumentára sohkabeale erohusa dáfus, gehččojuvvon duohtaeallima olbmuid linssa bokte.

Mii eat dárbbas oaidnit dušše duohtadieđuid, nummiriid ja statistihkaid. Mii dárbbasit maiddá mitalusaid ja duohtavuođaid mat mitalit manne bivdit, guolásteaddjit ja sin eamidat leat albma lahkái čeavlái das geat sii leat ja maid sii barget, beroškeahtá das ahte servodagas gáibiduvvo ahte ruonáeatnanlaččat galget oahpu váldit.

Iežan dokumentáras čuovun guokte bivdi ja guolásteaddji ja sudno eamidiid ja maiddá nissonolbmo geas lea bachelorgráda Ruonáeatnan Universitehtas ja dokumenteren sin árgabeaivvi eallima. Lean dokumenteren njuorjjobivddu. Dat lea bivdovuohki maid mii leat árben iežamet máttuin, ja dat lea hui dehálaš Ruonáeatnanlaš kultuvrras, earenoamážit gánda vuosttas sálas.

**Čoavddasánit:** sohkabeale erohusat oahpahusas, sohkabeale erohusat, árbevirolaš máhttu, álgoálbmot journalistihkka, ruonáeatnanlaš oahpahuš, ruonáeatnanlaš njuorjjobivdu

## Sammisat

Master Thesis-mi sammisakka tassaapput angutit arnallu ilinniartitaanermi assigiinnginngitsumik inissisimanerat kalaallit nunaani naatsorsueqqissaartarfimmeersut kisitsisit atorlugit paasiniaallunga, nunatsinnit nunanut allanut nuuttatut misissorlugit, taavalu tv-kkut piviusulersaarummik aallakaatitassiorlunga: «Ineriartupiloornerup nassataanik inooriaaseq allangortinneqarmat nutaaliangortinneqarluni, arnat siuttunngorput». Ima qulequtseralarakku : «In the wake of modern life, women become leaders». Atorfillit sulianullu aalangersimasunut misilittagaqarluartut nunatta avataani inunngorsimasut Kalaallit Nunanni najugallit ikiliartornerat, taakkualu atorfi kalaallit arnartaannit ilinniarluarsimasunit atorfigineqalersimapput. Inuiaqatigiinni malunnaateqarluatumik allangortoqarnera allaaserisanni isiginnaagassiamilu sammivakka.

Kalaallit Nunaanni piniartut aalisartullu taakkulu nuliaat pillugit nunatsinni tv-mi sammineqartarnerat annikitsunnguovoq, aallakaatitassiasimasuni tigulaarillunilu imaluunniit tusagassiarineqareersuni tigulaarilluni aallakaatitani assit aalasut takutinneqaqqittarput, piviusulersarusiannili aallakaatitassami taakku takutilluarniarpakka.

TV-kkut piviusulersaarutilianni allatut periaaseqarlunga tusagassiarakka, tassa piniartuq aalisartorlu taavalu puisimik pernganniartuq angalaqatigalugit malinnaaffigaakka. Malinnaaninnilu sinerissap avataani qanoq sulisarnerat takutippara, taavalu angerlarsimaffianni apersorlugit. Aquuterallutik inuussutissarsiortut qanoq sulisarnersut takutissallugu pingaartissimavara, ingammik angutit arnallu ilinniakkap tungaatigut inissisimanerisa assinnginnerujussuat assigiinnginngissutillu annertunera ersersinniarlugu. Angutit arnallu ilinniarnerup tungaatigut assinngitsunik angusaqarsimanerat unneqqarissumik uppernarsaatillu atorlugit sammivakka.

Piviusut kisiisa samminagit naatsorsueqqisaartarfimmit kisitsisit, oqaluttuat piviusullu saqqumiunnerisa saniatigut piniartut aalisartullu, taakkualu nuliaat tulluusimaarutissaqarluartut, imarmiit nunamiillu pisat piareersarlugit nerisassiaralugillu nuannarilluaraat takutippara, naak inuiaqatigiinni suaartaatigineqaraluartuq kalaallit ilinniagaqassasut. Piniartut, aalisartut taakkualu nuliaat arnarlu Universitet-mi ilisimatusarfimmi Bacheloritut ilinniaqarsimasoq 2018-mi ulluinnarni inuunerat malinnaavigaakka. Siuaasatsinnit kingornussaq puisimik perngarnerup pingaaruteqassusia aamma sammivara.

**Oqaatsit atugannaat:** Aquuterallanneq, angutit arnallu ilinniakkap tungaatigut assigiinnginnerujussuat, suliffeqarfinni qaffakiartornermi angutit arnallu assigiinngitsumik inissisimanerat, puisinniarneq, ilisimasat siuaasanit kingornussat kiisalu nunap inoqqaavisa tusagassioriaasiat.





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# 1 Introduction

I got an eye-opener from a young Sámi man, Nils Áilu Utsi. Going to study in the «western world» as a young person often means that you find your love there and eventually you live your life there. Instead of knowing the land and nature, you know how the subways work. You lose traditional knowledge by never learning it. You forget words because you do not use them daily.

*As a young person, I wanted to become the best artist I could be, and I chose that instead of reindeer herding. I could see that too many sons of my uncles were going into traditional herding. For me to survive there, and for them to survive well, I had to choose differently. Traditional knowledge is a whole package, young people should know that by choosing to study, they lose parts of that package, or most likely they do. (Utsi, N.A., 2018)*

Listening to Nils Áilu Utsi's words put things this perspective and was a revelation for me and made me decide to focus on the gender gap and gender differences in career-choosing in Greenland, how those choices play out in people's daily life. By looking at statistics, reading articles and interviews in the media, the difference gap between men and women where education is concerned, clearly appears. We can easily observe it on a daily day like in our society in Greenland, where well-educated women walk in the streets wearing the fanciest seal skin designer jackets while the men, the hunters and fishers wearing overalls and rubber boots. In the wake of modern Inuit life, women are becoming the leaders.

Niels Áilu's story is about what he experienced when he came back to Guovdageaidnu –Kautokeino, after a few years of education in Oslo, Norway. Nils Áilu Utsi made me think about the differences in Greenland society. He made me look at the issue from different kinds of perspective, due to what I wanted to cover in my Master's Thesis: Education and Gender in Greenland, a shift in indigenous Greenlandic careers and traditional livelihood.

It is really about getting an education and learning what we need to learn to be able to do without jobs - and not taking into consideration or thinking about the consequences, being that by doing so we lose knowledge from our ancestors, it is also creating a distance from the indigenous life to the tradition.

This became my motivation for the Television Documentary: «In the wake of modern life, women are becoming leaders». The Television Documentary has different titles, because the title for the Master's Thesis is long, and so in order not to confuse the coming audience I chose to have a shorter title for the film.

My documentary takes place in Ilulissat on the west coast of Northern Greenland. Ilulissat is a town with 5000 inhabitants. In the documentary, we meet Jakob Skade and Jørgen Jørgensen, two hunters and fishermen who have managed to have a life and make a living in the same way as their parents did. They are making a living from the sea and the land. For Jakob Skade it is important to maintain this gift from his ancestors: To make a living from the harsh nature in Greenland, he says. In the documentary, we see how he transmits this knowledge to his son Kristian. Both Jakob Skade and Jørgen Jørgensen are married and have children.

In the film, we follow Jakob Skade together with his son Kristian going out by boat and fishing in the ocean off the coast of North Greenland. This is to show television viewers how fishers and hunters work at sea, their workplaces are in open boats despite rough seas and towering icebergs nearby. Jacob and Jørgen are examples of very traditional Greenlandic hunters and fishermen with a family background in those traditions, but both have wives that are vocationally educated; Ane Marie Skade is a pedagogue, and Eva Jørgensen is a kitchen assistant.

Present in the documentary is also a well-educated woman, Anja Reimer, she is the leader of the museum in Ilulissat, holds a bachelor degree in culture and arts from the University of Greenland, and is working on her master thesis alongside her everyday job.

My Master's Thesis is built up by an introduction and background chapters about: Greenland and Greenland Media landscape. These are followed by a chapter on Theory about Indigenous Journalism, colonialism and decolonization. Another chapter is on

Methodology and Methods. A separate main chapter concentrates on findings and in the following chapters I concentrated on my field work in Ilulissat and editing of my documentary. My thesis is completed in an ending chapter with conclusion and recommendations.

Moreover, about certain issues needed in Master of Thesis, the town Ilulissat where I am filming, background stories of the people interviewed and inherited issues from our ancestors. It is also inevitable about the focal point of statistics, which tells about the science concerned with developing and studying methods for collecting and analyzing, not only mentioning the story of certain issues although showing the realities through figures in Greenland, which are relevant for my Master of Thesis.

## 2 Greenland

Greenland is a self-governing country in the Danish Realm. Following a referendum in Greenland where the majority favored a higher degree of autonomy, a Home-Rule government was set up, which then was expanded into a Self-Government in 2009.

Greenland is the largest island in the world. The place where I come from is in southern Greenland, at the same latitude as Oslo, and this summer I went to Ilulissat in Northern Greenland, which is at the same latitude as Kautokeino. There are five municipalities in Greenland: North Greenland (Qaasuitsoq kommune), Municipality with islands (Kommune Qeqertalik), Middle Greenland (Qeqqata kommuna) and South Greenland (Kujataata Kommunia). There are three main dialects in Greenland, Thule dialect, West Greenlandic dialect and the East Greenlandic dialect.

Greenlandic residents born outside of Greenland are mostly from Denmark. Statistics on the gender gap in education and differences in migration leads to a conclusion in the documentary; that Greenlandic women are replacing Danish people in leading positions in the labor market at the same time as many Greenlandic men continue to work as traditional fishermen and hunters. The documentary personalizes these facts, showing

daily life in families with the combination of a well-educated wife and a traditional fisherman/hunter husband.

I am a south Greenlander. From north to south, there are 2.670 kilometers. The south Greenlandic dialect is different. For instance the word “to take” in south Greenlandic *tigivara*, it is *tiguara* in the north. Beside this, south Greenlanders are "singing" in different ways, when they speak. Therefore, when I am mentioning the insider and outsider issue in my analysis, I used the explanation of insider and outsider as a South Greenlander in North Greenland. It is inevitable that Greenland with an influence especially from Denmark the hunting-situated life has replaced it. A Greenlander living in Canada as assistant professor of Educational Foundations at the University of Saskatchewan, Karla Jessen Williamson, has written:

The hunting-based life in the Arctic has changed to a westernized way of living. Western values are embraced, moreover, as expected, it depends on the individual. (Williamson, K, J., 2006)

All the Inuit<sup>1</sup> Greenland knows that we have kinsmen in Chukotka, Alaska and Canada. I am a genuine Greenlander, but when I was three years old, and started in the kindergarten, we used to call it “Børnehave” – In Danish. There were Danish pedagogues and Greenlandic assistants. When I came to kindergarten it was as if I had entered a washing-machine system, swirling from Greenlandic to Danish in every way. It was only in the third grade we started to learn Greenlandic, our language, and even then most of our teachers were Danish. The whole school and education experience was in Danish. But there were Greenlandic lessons too. Today I can say: thanks to our parents and the people around us that we spoke Greenlandic.

In the elementary school, the schooling was more in Danish than Greenlandic in the first three years in the elementary school, and from the class three the Greenlandic was part of the schedule. There was also more use of Danish than Greenlandic in the journalism school in Greenland. To be in the Sámi society was like coming back to my childhood. I could enjoy the consensus way of living (as a child we never thought about

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<sup>1</sup> Plural: Inuit. Singular: Inuk

being in a consensus society). Kautokeino is a real Sámi society. As a Greenlander who went through rapid development during Bill G-60<sup>2</sup> period. Now I am feeling like I am a real Greenlander. That I should not live a Danish lifestyle. Although, we were forced to think and act like Danish, despite we went through that, I am still an Inuk from Greenland

In Greenland, it is a fact, which is obvious, when outsiders visit Greenland: the women in good positions as official employees, managers, and leaders at different kinds of education.

In bigger towns along Greenland, there are "Kalaalimineerniarfik"- a place where Greenlandic food can be bought. At these places, we can see men in their updated anoraks and rubber boots selling what they have caught. Greenlanders live in one of the harshest natural environments in the world, the hunters and fishers can ensure that in their future they will survive again, when a young family member can hunt seal-food for the household. The fishers and hunters can catch seabirds, whales, seals and country food like caribou.

Nevertheless, looking at statistics we can see that girls or women are in the majority in secondary schools and within Greenland University. Boys and men are obviously choosing differently. They often choose a career as hunters and fishermen.

When one meets with hunters and fishermen, they often mention that they are from a certain place, like «I am from Ilulissat», literally where they are from are they very proud of it. Being from Ilulissat, they are proud about that and their faces are shining when they say: I am a fisher or I am a hunter. That is the manhood way of being in Greenland. It is just like a "sport" to have a discussion like that. In the language of boating, to go through currents or hunting, the word *postcolonial* is never mentioned,

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<sup>2</sup> Bill G-60. The task was to create a development plan for Greenland and its population. This plan should be the basis for coordination of the various sectors.

the language originates in nature, the currents of the sea, the wind, and the icebergs rules.

In Greenland, there are no highways like in Sápmi. There are not two habitable places connected by roads, although that may change in coming years. Travelling is only possible by boats, when the sea-ice allows and by aero planes and helicopters. Sailing as a way of transportation is important to the community and the “sea highway” is an important part of the Inuit way of making a living, visiting other families along the coast and being a part of nature.

Greenland is far away from western societies, despite the fact that many Greenlanders choose to live more in a western way. To show disgrace for the life and traditions of hunters and fishers in the name of protecting mammals by people from other countries appears more in the foreign media world.

### 3 Greenland’s Media landscape

#### 3.1 KNR Greenland

Living in Greenland I worked for the Broadcasting corporation Greenland Radio and Television, KNR. It is an independent, state-owned corporation and headed by seven board members. The network’s activities are from a mixture of sources including direct government funding and on-air advertising. KNR broadcasts radio and television programs every day throughout Greenland.

Greenland Radio, KNR went on air in 1926 for the first time. But became a real National Broadcasting Corporation in 1958 as a radio station offering information mainly in Greenlandic. In 1982 Greenland Television established. Internet at knr.gl was launched online in 1996.

At present KNR TV broadcasts about 300 hours of programs in the Greenlandic language (Kalaallit) and about 2.000 hours of content in Danish per year. (Thomsen, P.,2014) It is financially supported by the Greenlandic Government.



In Greenland, there are Greenlandic-speaking Greenlanders (who have different dialects in different parts of the country), some Greenlanders speak a mix of Greenlandic and Danish and then there are Greenlanders who are only Danish-speaking. In the radio, Kalaallit Nunaata Radio the programs are in Greenlandic almost in 24 hours, and only radio news Danish are broadcasted, first on Greenlandic then on Danish.

The government allocates a yearly fiscal budget to the Greenland Television and Radio, KNR. In that way, KNR is a powerful indigenous journalism media house. KNR Radio is a 24 hour radio station in Greenland. As a former reporter in Greenland television, we spoke only Greenlandic. We have meetings in Greenlandic. Live television transmissions are subtitled in Danish. Nevertheless, today the first aired television news are not subtitled to Danish instead only two hours after the first television news of the day is aired in Greenland with Danish subtitles. "Qanorooq" which means "What».

In Radio there is morning radio, radio News both in Greenlandic and Danish. Radio features, Music programs and there are In - depth programs during late afternoon. Only Critical programs are on radio News and in- Depth programs. On Greenland Television, the television programs are mostly cultural programs, biographies of certain people, programs for kids and youth. There are also music programs, and a lot of programs from the archive are broadcasted. The critical programs are television news "Qanorooq" and "Oqalliffik", weekly debate, which is critical to politicians and others who have responsibility in the society.

For a television watcher, programs made by local television broadcasters can be interesting, even though golden rules as other television stations respected are not used. Plain programs, poor techniques and lack of footage, but Greenlanders love such programs, curiosity of the situations in other places is common in Greenland.

Most of the employees at Greenland Radio and Television are Greenlanders and few Danish Employees.

## 3.2 Sermitsiaq

The newspaper Sermitsiaq was established in 1958, and today one of two biggest newspapers in Greenland. Sermitsiaq has a critical way of covering political issues, society issues and all issues about what goes on along the coast in Greenland. Sermitsiaq was for over two decades a local newspaper in Greenland and became national in the 1980`s. The journalists in Sermitsiaq half of the journalists are Danish Journalists, because the newspaper is in Greenlandic and Danish. Sermitsiaq is well known for working with in-depth articles on issues in Greenland. The sport articles of Sermitsiaq are part of the newspaper's characteristics of that weekly paper. And Person biographies which tells Greenlanders about some people who were inevitable in the development of Greenland personal stories about common Greenlanders.

The online sermitsiaq.ag is part of Greenlanders life, on that online news Greenlanders can follow the daily news, current issues and latest news in Greenland.

As we can notice Sermitsiaq online is: sermitsiaq.ag, the story behind that is: In 2010 *Sermitsiaq* merged with *Atuagagdliutit/Grønlandsposten (AG)*, the other Greenlandic newspaper. Both papers' websites now redirect to the combined Sermitsiaq. It is due to the economic situation the newspapers in Greenland merged like that.

## 3.3 Atuagagdliutit, AG

Since 1861 Atuagagdliutit is a news-paper in Greenland, Although in 19th and 20th century Atuagagdliutit, AG is more like magazine where hunters wrote their status in eighteen hundreds and the first local politicians wrote their opinions and oral stories were written for the first time, now in the 21th century one of the biggest newspaper, like Sermitsiaq newspaper inevitable news, culture issue, in-dept issues, and Greenlandic daily days stories are told. Atuagagdliutit today has both Danish and Greenlandic journalists. Atuagagdliutit is widely known and the first newspaper, which is for Greenlanders, is part of Greenlandic culture, and detailed articles about what is going on Greenlandic is the coverage by Atuagagdliutit. The newspaper is both in Greenlandic and Danish.

### 3.4 “ANU UNA” a new Greenlandic magazine

In 2011, Maren Louise Kristensen started to publish the Magazine: ANU UNA. Maren Louise Kristensen said that when they write articles will be in Greenlandic and then translate to Danish. Although Sermitsiaq newspaper’s articles are in Danish then translated to Greenlandic reacted.

*That time, they labelled me as I was against the Danish, even though I mentioned Greenlandic language in the other newspapers and magazines that are from translated Danish to Greenlandic. (Kristensen, M, P., 2019), Translated by Hansen. I.*

### 3.5 The tension between Danes and Greenlanders in media

Indigenous term, which is not so used in Greenland, how media situation is in Greenland with the Greenlandic and Danish influence in with indigenous eyeglasses needed in this Master Thesis.

Non-native Journalism is part of Greenland daily day, in Greenland Radio, KNR-radio news there is radio news in Greenlandic and Danish 7 times a day and two radio news in the weekends. However, at two main newspapers the articles are both in Danish and Greenlandic. Greenlandic Journalists are using two languages and Danish journalists only one language, although Greenlandic reporters are criticized not to be critical in radio news. To focus on this issue, I needed to see other indigenous how their situation is with other indigenous media.

Today in Greenland, the editors for newspapers and news manager in Greenland Radio are Danish. Since 30 years ago when the editor of the Atuagagdliutit retired, Greenlandic Journalist, Jørgen Fleischer, the editor for Atuagagdliutit and replaced by a Danish editor there have been “kitchen-talks’ about why it is like that. Not respecting Greenlandic language, and Danish way of thinking would be prioritized, some even can mention colonization again. The tension can be like that in the corners of where

Greenlanders gather. Sermitsiaq newspaper also has a Danish editor. Greenland which is on the way to self- independent is in that situation. Former editor at Atuagagdliutit whom is the first educated as journalists in Denmark, Greenlander, late Jørgen Fleischer can have sharp opinions:

*Greenlandization must become a reality. The word Greenlandization, which sounds good, has not been achieved. As journalists in these newspapers, when we should mention it, what do the newspapers do now, have some editors who cannot understand Greenlandic, if it is a case in Denmark, a newcomer from Turkey, who cannot speak Danish she/ he became an editor, how will Danish react? Because of that situation in the media, we Greenlanders are very shameful. ( Fleischer, J.. 1988) Translated from Greenlandic by Hansen, I.*

Journalists from Greenland are thankful that Danes taught us journalism, but I will support Jørgen Fleischer's opinion. On social media Greenlanders keep quoting him, although in Greenland the situation seems to be accepted that the media is still colonized. In the coming years must be a change: Greenlanders as editors and news-managers. It is up to the board members of the media to make media in Greenland decolonized.

Greenlanders can hear or read news articles when they are translated to Greenlandic. Before the Second World War the articles were written in Greenlandic, due to the war the Danish language must also be on the newspaper, Atuagagdliutit.

I am writing about KNR-Greenland Radio and Television a few times because it is the only National Radio and Television in Greenland. I interviewed an experienced Greenlandic reporter, Jens Mikkelsen, about experience working with bilingual news.

Jens Mikkelsen told me that Danish and Greenlanders in Kalaallit Nunaata Radiua, KNR require the same work.

Inga Hansen : *Is there a difference in bilingual (Danish and Greenlandic) journalistic work?*

Jens Mikkelsen : *Yes, once in a while, the same story in two language versions is perceived by readers as two different stories – even though two executive journalist*

*colleagues agree to keep the same story angle during the joint research work and also during the coverage of the story in each language.* (Mikkelsen,J.,2019), Translated by Hansen, I.

As a Greenlandic reporter I have experienced clashes between journalists of the different languages. Sometimes professional fierce and personal clashes, such as a Greenlandic reporter cast towards Danish reporter a coffee cup. There are numerous stories of bad vibrations between kalaaleq-Greenlandic journalists and Danish journalists, especially from around 30 years ago. Today we do not hear much of such lingually divided drama in the media. But some more rough stories are also experienced:

Since the 2013 election, Nikku Olsen has been a vociferous opponent of Danish domination, and defender of Greenland language and culture. He had a conviction for domestic violence, and lacked polish as a politician, but Olsen was hailed by many for saying what others didn't dare to.

After reading the press release, the editor sent out an email intended only for his closets workmates. "Looks like Adolf has got himself a new executive committee. Let's run something about it so people can see for themselves what kind of loser he and his party are."( Breum, M., 2015)

Why I bring it, there is a kind of ugly story behind that. The Nikku Olsen case was an eyeopener between Denmark and Greenland in the modern time. The Danish reporter fired from Greenland Radio News, and it was sad to share the workplace and see our colleague have to move back to Denmark, but tensions were high between reporters and politicians in Greenland like sporadically they can be at times, especially during election periods.

The word "decolonizing" in the beginning of my study at Sámi University of Applied Sciences was somewhat weird for me. Now I feel that it is healthy to focus on that issue. Because my society is still under the wings of Denmark, despite the fact that Greenland got self-government.

### 3.6 Fishermen and hunters in Media

In Greenland there is no demographic media covering fishers and hunters. To compare the newspapers Greenland Radio and Greenland Television and how they cover the mentioned issue, would have been interesting. But there has not been an opportunity to get information on that. Although we can hear about fishers and hunters on radio news or newspapers when their umbrella organization Kalaallit Nunaani Aalisartut Piniartullu Kattuffiat, KNAPK, Association for Coastal Fishermen and Hunters in Greenland sets annual TAC limits for fish stocks within Greenlandic waters, based on scientific advice by Pinngortitaleriffik, Greenland Institute and Natural Resources.

Fishers and hunters coming with bitter opinions about that biologist are not their knowledge and not respecting their knowledge. On the television news, radio news and in the newspapers we follow with the hunters and fishers reactions. Fisher and hunter Lars P. Mathæussen, Nuuk mentioned that *biologists will never use fishers and hunters knowledge, and when they examine what they used to hunt or fish as he said: « they never listen to our knowledge, and their suggestions to restrictions are made by the decision makers in the government»*. (Mathæussen, P,L.,2020) , Translated by Hansen, I.

## 4 Theory: Indigenous Journalism and colonization

### 4.1 Indigenous Journalism

My experience is that in Greenland there is not a conscious focus on Indigenous Journalism. The reasons might be that Greenland is in a remote island and Greenlanders are attracted to their own Inuit world and have eyes towards Denmark, too. I do still think theories on Indigenous Journalism may explain some of the phenomena I have observed.

According to Hanusch, F (2013 page 8291) Indigenous peoples across the globe have over the past two decades increasingly taken advantage of recent developments in media technologies, which have allowed them to counter mainstream perceptions and to speak to their own urban, regional and remote communities.

This is true for the Greenlandic media system which has its own media institutions. As Hanusch points out this gives Indigenous media producers a much-improved opportunity to make Indigenous voices heard and to tell their own communities' stories.

What we have to do in our Indigenous journalistic world is, we have to rethink and discover pearls of opportunities in devices, online connection and digital world. The best equipment is in front of us, moreover according to the book, *Rethinking Journalism*. We must be aware of the development of the Indigenous Media in the other countries.

With globalization in full swing, linking, connecting and collaborating with information nodes from different world corners could contribute to reviewing local issues within a global context. (Peters, C.. Broersma, M.J., 2013.)

Working in Greenland for Greenland media is like the internal part of Indigenous Journalism. To feel embedded in family relations as conflict in the coverage of news can make a reporter really confused, and is inevitable in our small societies, to cover such stories are like invisible wounds in reporters soul, but to make journalistic work needed in our news work.

Tristan Ahtone (2017), a Native American Journalist who has worked at AL Jazeera once, stresses that *Indigenous reporters must remain independent despite pressures*. He continues to point out that tribal membership, cultural ties, and personal relationships can muddle reporters to be impartial. But impartiality is always the goal. In many media outlets, reporters and editors must recuse themselves when conflicts of interest become too great.

To feel embedded in family relations as conflict in the coverage of news can make a reporter really confused, and it is inevitable in our small societies, to cover such stories are like invisible wounds in the reporters' souls, but to make journalistic work needed in our news work, when any story happens in our society. As an example of how outsiders cover Indigenous stories, Tristan Ahtone's opinion is that us, indigenous reporters, must remain independent. As an Inuk reporter I find that as a good idea; we know our society, and mostly indigenous people live in small societies, and that can be a disability, however we must cover what is going on. Sometimes to be a reporter in a

small society can make it hard to be impartial, local news coverage can hurt families, friends and others, but to be fair it should and needs to be in that way. Reporters can discuss with their colleagues how to handle such matters. Ahtone emphasizes reporters and editors must recuse themselves when conflicts of interest become too great.

## 4.2 Non-Indigenous reporting focus on “scandalous issue”

Another part of Indigenous Journalism in Greenland is outsiders coming to Greenland to make stories about Greenland and Greenlanders. I am going to bring attention to two Danish documentaries, because they highlight the problems that may occur as Non-Indigenous journalists make stories about Indigenous people. These are also exemplifying how the Danish television documentarists cover the stories in Greenland, and how representation of Greenland and Greenlanders may be in Danish media. Both these stories fit into the W4D framework outlined by Duncan McCue (2017) a native journalist and professor of Journalism from Canada. Indigenous people must fulfil some criteria to make it into Mainstream Media. We must be Warriors, Drumming, Dancing, Drunk, or Dead.

I saw a television documentary made in 1997 by Morten Hartkorn, “The Last colony” (Den sidste koloni), about Tasiilaq, a town in east Greenland, where Danish people are working as employees, community officials and hotel owners.

In Tasiilaq the inhabitants used to stand outside the KNI-shop (Kalaallit Niuerfia stores that are found in most towns and settlements and where most Greenlanders are shopping) and get a lot of drunk. This was more obvious around paydays and there used to be many parties around town.

The coverage is an insight into the social problems of the town to the point where the documentary audience watches a young girl who has committed suicide, where families and friends are surrounded by her with their grief and carried away from the hospital room. (Hartkorn, M., 1997)

In another documentary a Danish tv-show reporter, Anders Lund Madsen, went to Illoqqortoormiut in the north-eastern Greenland. The title of the television program:



“Den yderste by”- That outermost town. This village is very isolated, and it is difficult to travel there. Our TV channel Greenland Television, KNR, seldom visits this area because of the long distances and the costs traveling there. In the program Lund Madsen covers daily life in Illoqqortoormiut as very strange and using his Danish eyeglasses in that distinct television feature from the remotest place in the Danish commonwealth.

Us indigenous journalists, if we were to portray this place, we would make interviews, and get the perspective from local people on why they are having many social problems. We would try to find the truth and the reason, instead of making a sensation of the situation. Yes, social problems like these in Greenland are obvious. Although at the same time, when we are in Denmark in big cities like Copenhagen, we can see drug addicts in certain places around town, or teenagers partying wherever. We never make radio or television programs of these. The Danish documentary maker Morten Hartcorn documented only hard, tragic cases and even though they were from reality for the local people in his film, the focus was on nothing else. And for me as a TV watcher, that approach simply hurts.

The other television program, by Anders Lund Madsen was even more focused on tragic sides of Greenlandic society, presented in an authoritarian way and somehow showing Danish TV audiences “how far behind” the Greenlandic people were and how much they could learn from Danes. Another hurtful approach. Both these documentaries were aired in Denmark and in Greenland.

### 4.3 Indigenous Journalism in Greenland

Sporadically there could be local, Greenlandic-made documentaries, showing local people, towns and villages and local life, which is interesting to other Greenlanders in this big country with so few inhabitants and such long distances separating them. A few recent documentaries on both culture and social issues have been greatly welcomed by Greenlandic audiences. But in our large country of some 57.000 people, there are few reporters, almost no investigative reporters and most of them are totally busy, making current news, feature programs and covering political stuff. Greenland is a society in fast development on many platforms and many big issues are just not being covered.

Still, the situation in Greenland is different from other indigenous peoples current situation as Greenland is a territory with it's own institutions. Wilson and Stewart (2008) describe the relationship between Indigenous people and media as ambivalent. They point out that: *Even though Indigenous groups and artists have produced their own expressive media for generations, the industrialized, mass produced messages and images—and accompanying technologies—in most cases have represented the perspectives, values, and institutional structures of the empire.*

Greenland's media could use opportunities given by new technology to increase their Indigenous content as Norwegian television Sámi department, NRK Sápmi has done. They cooperate feeding television programs to WITBN - The World Indigenous Television Broadcasters Network. This television broadcasting co-operation was relevant to Greenland television news, Qanorooq for a periode of time. In the cooperation, KNR was not directly a member of WITN, but NRK-Sápmi Television encouraged Greenland Television to take part in the cooperation as they don't do now.

To see other indigenous in Canada struggling with social issues and about their culture was eye-opener. But ceremonies in the down under, Australia and New Zealand with kings and queens in their culture were not relevant to our audience. To maintain Indigenous languages and cultures co-operation like that is important. The Sámi culture is remarkably interesting to our audience and so are social welfare issues from Sápmi as we can compare them to Greenland society with issues we are struggling with.

Professionals working in Indigenous media are the core of these media as they make the content according to the framework they are working inside. Some interesting research has been carried out to learn how they think about their own work. In 12 years, Elizabeth Burrows of Griffith University made research in Australia, Canada, Finland, Sweden and New Zealand and about their own professional norms. She interviewed 42 Indigenous producers. 16 of the interviewees of media producers had formal journalism qualifications, 14 had undertaken «on-the-job» training and the rest did not identify as journalists. Burrows (2018) finds that: *“Even though Indigenous media do demonstrate bias, they argue that they offer a counterbalance to mainstream media's exclusion of Indigenous voices.*

This counterbalance might be necessary as mainstream media in Denmark covers mainly issues from Greenland which seems like sensational to Danish audiences, they don't bring daily issues, either political issues or social problems. It is why there are prejudiced opinions about Greenlanders in Denmark. It is a kind of never-ending discriminations of Greenlanders with that biased mainstream media from Denmark. To have another leg in Greenland is then Danish people become experts about Greenland, even if then they are in Greenland they only hang around with other Danes. I find support in Burrows that that Greenlandic media should offer an alternative to this narrative.

*Even though Indigenous media do demonstrate bias, they argue that they offer a counterbalance to mainstream media's exclusion of Indigenous voices. In this context, impartiality is an impractical goal: community connections make impartiality impossible. The producers prioritize their audience and employ horizontal production practices to ensure that their audience feels connected to 'their' media. (Burrows, E:2018)*

In Greenland, the media is concentrated very much in the capital. In that way, the Greenland media is in a biased situation too. Only one regional television and Radio department in south Greenland, the other towns and villages are sporadically covered by the media. Experts from the capital Nuuk are more used to come with rare information. In that way Greenlanders are patient too. The Greenlandic journalists are critical in their interviews, but in the feature programs and cultural programs, they are not critical.

As I mentioned before Indigenous Journalism is not focused in a conscious way in Greenland. In Greenland Greenlanders call themselves Kalaallit and are part of Inuit. Cooperating with fellow Inuit kinsmen and other Indigenous media, is more sporadic. There is more news about Greenland and Denmark issues. Nevertheless, Greenland Radio and Television at Kalaallit Nunaata Radio is extraordinarily strong in Greenlandic language. Although in Denmark not very aware that we also having our own dignity from our culture and immaterial culture,

This is also reflected in the media, as is the cooperation between Indigenous Peoples. There is a lot of Indigenous Media cooperation for example covering Arctic Winter

Games. This is not a permanent cooperation on a daily basis. However, to see and explore how CBC North, NRK-Sápmi TV and other Indigenous media cover the winter sport games can be very inspiring for Greenland Television. And every two years the Arctic Winter Games, AWG are held in Alaska, Canada or in Greenland. In that way we are sharing our distinct cultures and to cover different sport games in television, Radio programs and newspapers can have different kinds of news and feature programs.

Another reason why Greenland and Sápmi should cooperate to exchange with news coverage is relevant too, Greenland and Sápmi have cooperated on more indigenous issues for nearly fifty years. The president of the Norwegian Sámi parliament Aili Keskitalo (2017), explained giving a lecture for the Master program of Indigenous Journalism with an Indigenous Perspective that: *Us, Sámis and Greenlanders, what we have in common is that we have been colonized for `hundred years by the same colonizers Denmark/Norway . The colonizers gave us well-educated people, so it means that we know how to use our voice and instruments -that we can use in international work, like the United Nations today's tools, that we have the same equal rights as the majority of people.* (Keskitalo, A., 2017).

#### 4.4 Colonization in Greenland

As children in the Post - Colonial time Greenlandic and Danish pupils were separated in the schools in Greenland. I was one of such children, a little girl who was told by her Danish teacher to draw a family and their house in Denmark - and a tree in the garden in Denmark. I had never seen a tree. There are no trees in Greenland. These small examples sheds light on how colonized the school system in Greenland was and even today I find that many of my generation have a hard time talking to each other about such matters. About how colonized our world really was, without us truly realizing it.

This was also a period when many Greenlandic teenagers were sent to Denmark so they could learn properly the Danish language. To become "Danish Greenlanders". Family ties run deep in Greenland's small Inuit society and this caused many brothers, sisters and parents to miss deeply the family members sent to Denmark. Recalling memories of this time can still bring tears to people's eyes. This tradition also caused a split

between siblings; they saw the world and life with different eyes. The younger children who did not go to Denmark would hear from their friends or from their older siblings about what they experienced in Denmark. Denmark for us was interesting, ever about. We were the generation that was drawing the streets in Denmark, something we had never seen in our country of glaciers, ice, steep mountains, and vast tundra. We were the children reading and making projects about the life of farming families in Denmark. That was more important to our Danish teachers than our own hunting society. And that marked the childhood of my generation.

There was no invasion of Danish military in the 1950's and 1960's but the big or overwhelming modernization in Greenland “shook” the society with both positive and negative impacts. According to Danish: In the best sense. That has an impact on the life of Greenlanders in various ways. We have stories about families that were split up, the young people sent to Denmark who came back facing identity crisis, feeling that they belonged to neither country, all the Danish people, mainly men, either workers who came to Greenland for construction work or teachers who came to Greenland to teach Greenlandic children "proper" Danish education. The focus in all areas was that administration and the society should be more in Danish. Using or embracing the knowledge that Inuit inherited from their ancestors was not important or respected. This time has consequences: My research is based on a post-colonial indigenous paradigm. Inuit in Greenland have links to the environment. As part of the Post-Colonial Greenland, we are taught to have Western Europe way of thinking, despite our other leg being in a traditional culture. In our education in Saami Journalism with an Indigenous Perspective there was an eyeopener to learn from Indigenous researcher, *Bagele Chilisa, about post-colonial indigenous research paradigm:*

*Is the knowledge production process espoused by mainstream methodologies respectful and inclusive of all knowledge systems? ( Chilisa, B., 2017)*

As a person raised up in a more Inuit society with Danish teachers and a lot of Danish mainstream input, the questions by Bagele Chilisa gave me goosebumps. Mainstream methodologies and Knowledge systems, no respect for Indigenous and when I think about our grandparent, they put world to those, even though it might have been confusing, us who were taught in those in these issues in our Sami Journalism with an

Indigenous Perspective could put words about that issue, which is a gift for me, to become wiser, and enriched by very concrete questions we never discussed amongst families, but in academy environment more common.

In Ilulissat to my coming thesis I saw that the hunters and fishers had their knowledge from our ancestors. This is not appreciated in the media in Greenland either. Mainstream media from Western Society has had an impact on Greenland media. My interviewees have a connection to nature, values- axiology, epistemology-knowledge and ontology- being are hunters and fishers in their world view.

To conduct my interview as a decolonizing interview was a nice challenge. However, how we were taught in the master program and discussed my topic for the documentary made it easier. I had Porsanger's (2004) questions in my mind: Whose research is it? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up? The questions are very relevant for the reportage trip for a student from Sami University of Applied Sciences.

I am mentioning this because I am going to focus on the gap between men and women today in Greenland, the gap in education, and making research about why it is like that. For 30 years ago the unemployed were not a focal point. In the 1990s, there was a greater focus on the welfare of children. However, there was little focus on the unemployed and the result was that many people moved to Denmark, where they could not build meaningful networks. The impact has been homelessness and alcohol abuse.

#### 4.5 Greenlanders went through decolonizing

Today Greenlandic people discussed decolonization and for five years ago The commission launched in 2014 to investigate human rights abuses against Inuit in Greenland, stirred controversy as leaders in the Danish government denounced it and said it would not take part. Denmark was a former colonial ruler of Greenland. The former member of the Greenland Reconciliation Commission:

### *Report on reconciliation*

I will not cover all details on the report on reconciliation in Greenland. But on the other hand, the report revealed that colonization had left several wounds in the Greenlandic society:

We slander a lot about each other. It is a declining behavior. In the Greenland society is quite common, as many citizens have expressed to the Greenland Reconciliation Commission. (Report on reconciliation, 2018)

To come from a small country, used to the situation that Greenlanders slander a lot, to start in an indigenous education and learn about decolonization in the beginning, was another eye-opener. To be raised up in a society with a rapid development and discover these issues in our Master of Sámi Journalism with an Indigenous Perspective is very important to me to get some input, beside that to realize that I am Inuk and that we have our stories and we are maintaining traditions through oral stories, inherited from our ancestors. It is a poor situation only to focus on Danish and Greenlandic facts and literature now. The horizon is bigger through literature from abroad, the Master in Sámi Journalism with an Indigenous perspective education made it possible.

The word decolonizing in the beginning of my study at Sámi University of Applied Sciences was somewhat weird for me. Now I am feeling it is healthy to focus on that. When you are from a society which is still under the wings of Denmark despite Greenland got self-government and thereby a greater independence of Denmark. However, the two countries still have close economic and political ties.

Colony time and even Post Colony time was and is a time with so many unpredictable situations for our grandparents, but they never mentioned it and we who were children at that time we have it in our blood, as children we are not thinking or expressing how it is to be in that situation, today we can more or less put words for that. Especially when we are reading about it.

To learn about Post – Colonialism in Sámi University of Applied Sciences, I learnt about this issue with other eyeglasses, because as soon as we started to debate about the word *Post - Colonialism* in Greenland we can bumped into the word racism too. The reason for this is that in Greenland some people can have a tendency to be more

vulnerable about this issue. Some people can be labeled as racists because they are often talking about their feelings and traumas from that time.

### *Decolonizing in Canada*

We can learn more about the issue Decolonizing if we look at our neighbor in the west in Canada. As for Greenland there has been a Truth and Reconciliation Commission in Canada. But it has been a bit different from the commission in Greenland. As Canada is a big nation, with non-natives, natives, metis and Inuit, the Truth and Reconciliation Commission of Canada focused during public and private meetings held across the country.

Aguas (2013) points out that there are several challenges for Indigenous intellectuals and communities dealing with the subject of decolonization: We are faced with several interrelated challenges: first, dealing with the legacies of Canada working towards the decolonization of Canadian legislation and relations with First Nations; and, third, decolonizing the colonial mindset and educational system as well as First Nations identities and communities. (Aguas, M., 2013)

## 5 Methodology and methods

My research is based on a Postcolonial Indigenous Research Paradigm. Inuit in Greenland have links to the environment. As part of the Post-Colonial Greenland, we are taught to have Western Europe way of thinking, despite our other leg being in a traditional culture.

### 5.1 Indigenous Research Methodology

In our education in Sámi Journalism with an Indigenous Perspective is an eyeopener to read about Indigenous researcher, Bagele Chilisa, about post-colonial indigenous



research paradigm, on powerpoint what she showed. #Is the knowledge production way espoused by mainstream methodologies respectful and inclusive of all knowledge systems?”, (Chilisa, B., 2017) As a person raised up in a more Inuit society with Danish teachers and a lot of Danish mainstream input, the questions given by Bagele Chilisa, mentioned above, gave me goosebumps. Mainstream methodologies and Knowledge systems, no respect for Indigenous and when I think about our grandparent, they are raise up with Inuit knowledge, but never put world to those, even though it might have been confusing, us who were taught in those in these issues in our program, Sámi Journalism with an Indigenous Perspective, could put words to that issue, which is a gift for me, to become wiser, and enriched by very concrete questions we never discussed amongst families, but which are more common in academy environment.

I also found support for my thoughts that Methodologies for Indigenous Research must be different from the Western Societies research methodologies in the Maori scholar Linda Tuhiway Smith’s work (Smith,L,T.,1999)

In the last two decades the issues for indigenous activists have changed dramatically; the world has been and is in the process of being reconfigured in ways that simultaneously impact on indigenous peoples. (Smith,LT., 1999)

The colonizers have only used or taught Indigenous with their Knowledge, never respected Indigenous with their rich knowledge inherited from their ancestors, and they have knowledge and give advice about their land, animals, culture and their way of life. The Sámi scholar Porsanger mentioned above also has an explanation for how Indigenous Research Methodologies can be a useful tool in research on Indigenous people. She claims that it helps us: *To ensure that the intellectual property rights of indigenous peoples will be observed; to protect indigenous knowledge from misinterpretation and misuse.* (Porsanger, J., 2004).

## 5.2 Methods

One method is a concrete approach to performing a task. There are textbooks in research methods in many subjects. The type of research methods I used was searching

academic literature, sending emails to Greenland to get facts, and afterwards I analysed my data or information which I had collected to figure out what was relevant to my documentary and to my analyzes of this story.

I will below explain journalistic methods used for the documentary as I explain how I carried out my fieldwork in Ilulissat in Greenland and worked editing the story in Guovdageaidnu later.

I have looked at statistics from Greenland available on Greenland Statistics' web page to find out if there is a gap between men and women. I have in different categories often used in social science looked into statistics on education, on demography like number of residents in Greenland and their distribution between people born in Greenland and born abroad and migration differences between men, women and residents born in Greenland and born abroad.

I did this to research to get some facts on common understandings in Greenland: Women dominate in higher education, the number of residents in Greenland is decreasing and more women than men born in Greenland move away from Greenland. Greenland Statistics' expert, Janus Chemnitz Kleist, has advised me on how to use statistics from Greenland.

The years in Master of Sámi Journalism with an Indigenous Perspective study gave me inspiration to use what lecturers and professors taught us. As a former Television reporter to work with journalism it is my tool to cover current stories.

## 6 Research findings

In this chapter I present findings from the research I did prior to my field trip to Ilulisset in Greenland. There are findings from statistics on gender, migration, and education, on use of Greenlandic, Danish and English in education in Greenland and a separate subchapter on gender and education in remote areas.

## 6.1 Findings from Statistics

I have looked at statistics from Greenland available on Greenland Statistics' web page to find out if there is a gap between women and men. I have looked into statistics on education, on demography like number of residents in Greenland and their distribution between people born in Greenland and born abroad and migration differences between men, women and residents born in Greenland and born abroad.

I did this to research some common understandings in Greenland: Women dominate in higher education, the number of residents in Greenland is decreasing and women born in Greenland are moving away from Greenland.

The years in Master of Sámi Journalism with an Indigenous Perspective study, gave me inspiration to use what lecturers and professors taught us. As a former Television reporter to work with journalism it is my tool to cover current stories. For me to make "In the wake of modern life, women are becoming leaders". It is a challenge to make a television documentary and after a few months research, however it is kind of a challenge to make it the documentary in Inuit style can be fed to other Television Broadcasting companies or to conferences.

I worked with statistics when I mentioned that women are more educated in Greenland, the statistics are real good facts only not writing about the gap between men and women in education. The numbers from the statistics show the reality about the big difference in the education and that Greenlandic women move away especially to Denmark. Moreover, during the big development in Greenland, the Danish men who came to Greenland can be seen when statistics are used.

**Table 1: Gender distribution of higher education in Greenland 2016**

Higher education in Greenland 2016	Men	Women	Total
Bachelor students	63	113	176
Profession bachelor students	92	360	452
Candidate students	20	57	77
Total:	175	530	705
Percent:	25	75	100

Table 1: Higher education by gender in Greenland 2016. Men, women and total number of students in higher education. Source: Greenland Statistic 2018

Table 1 shows that the total number of students in higher education in Greenland in 2016. Women dominate over men with a total number 530 to 175. In percent, there are 75 percent women and 25 percent men in higher education. I have also looked at education in Greenland in upper secondary school. Girls are dominating. Although when we look at vocational education, boys are in majority.

**Table 2: Number of residents in Greenland 1977-2017**

Year	Born in Greenland	Not born in Greenland	Total Greenland Population
1977	40.756	8961	49.717
1987	44.572	9161	53.733
1997	49.061	6906	55.967
2007	50.506	6139	56.645
2017	50.095	5765	55.860

Table 2: Population in Greenland 1977-2017. Inhabitants born in Greenland, inhabitants born outside Greenland and Total population. Source: Greenland Statistic 2018

Table 2 shows the number of residents in Greenland each decade between 1977 and 2017. The population of people born in Greenland increased from 1977 to 2007 with nearly 10.000. Between 2007 and 2017, this population decreased with more than 400 inhabitants. There were 9.161 residents in Greenland in 1987, who were not born in Greenland. After that, this population decreased and is 5.765 in 2017. This implies that the Greenlandic born population increased in this period of time.

**Table 3 Migration by gender and place of birth in Greenland**

Year	Men born in Greenland	Women born in Greenland	Men born outside Greenland	Women born outside Greenland
2000	-42	-106	-12	66
2001	-110	-124	10	-14
2002	-130	-226	37	47
2003	-155	-159	-18	-3
2004	-82	-106	-60	28
2005	-167	-215	-88	29
2006	-210	-256	-119	-60
2007	-267	-241	-32	-33
2008	-294	-351	52	-45
2009	-138	-137	45	38
2010	-130	-146	18	99
2011	-130	-173	89	61
2012	-313	-302	-21	-76
2013	-178	-158	-108	-4
2014	-203	-246	-83	-51
2015	-198	-327	32	-18
2016	-170	-190	17	37
Total	-2917	-3463	-241	101

Table 3: Migration from Greenland by gender, men and women and by place of birth, born in Greenland or born outside Greenland. Source: Greenland Statistic 2018

Table 3 shows migration in Greenland between 2000 and 2016. In this period, there is a negative migration of both men born in Greenland (total 2917) and women born in Greenland (total 3463). I think those numbers must be considered high and they must also be a reason for the decrease in Greenland's population during the first part of 2000. There is reason to say that an emigration of Greenlanders away from Greenland is happening.

Men are in majority in vocational education and women are in a remarkable majority in higher education. In particular, women with higher education have increased in the last decade.

Information from Greenland Statistics shows that the increase in higher education is especially in the professional bachelor programs.(stat.gl., 2014) Women in Greenland will have higher education to have better income. Like in my television documentary Eva Jørgensen who are married to a fisher:

At first, I was educated as a kitchen assistant, when I became unemployed. I was working as a substitute in the hospital, and there they kept encouraging me to pursue an education. Then I became an assistant for a nurse assistant, it is vocational education. (Jørgensen, E., 2018)

Greenland and North Norway have the same situation, that women are more educated today and when we looking at the situation in the North Norway among Sámi's the change between men and women in education the change was already obvious in the mid of 1990`s :

In 1993, the level of education among men and women was relatively similar, already more women than men went to education at college and university level. This trend has only intensified and probably by 2012 twice as many women as men in the, Samisk utviklingsfonds virkeområde, SUF - the area with college or university education. (Johansen, Y., 2008)

To go to Sámi University and take Masters of Sámi Journalism with an Indigenous Perspective made me consider changes in the society, like Gendered educational

changes and adaptations in Greenland, and in other indigenous communities. To go through statistics, and to compare with other indigenous communities I am getting wiser, in that way, as part of Inuit the Danish society influences what we have been through, why it is like that. Now I can clearly see why the change is like that. We have another taboo in our society: Women who used to be not valued as men in our Inuit society are more educated today. Women are silent about it due to the fact that women organizations are no longer working as an organization. There has been research done on equality for men and women in the Nordic countries. Faber et.al. (2015) found that women find life in peripheral areas less attractive. The women in remote areas demand more education and employment opportunities as well as a wider range of culture and leisure activities. This may very well be a fact for women in Greenland too.

## 6.2 Greenlandic language in education

To look at the gap between people who can only speak Greenlandic like the fishers and hunters and those who can speak both Greenlandic and Danish, the educated people, we must have in our mind the Greenlandic language should else be the important language. When Home Rule in Greenland was established: *...the language of instruction in schools changed back to Greenlandic and the curriculum was shifted to include content more suitable to Greenlandic society.* (Archibald, L., 2006)

The gap between women and men in education started when Greenlanders during the Post-Colonial time had to learn the Danish language in the first years of their schooling. The generation born after Home rule of Greenland was established Greenlanders are more confident Greenlanders I discovered through my younger colleagues at Greenland Television, KNR, and more equally behaviors with our Danish colleagues.

Knowledge from our ancestors. In Other Indigenous world they are putting words for this topic like:

*The people and territories are bearers of wisdom and knowledge, transmitted from one generation to another through the different cycles of life, in harmony with the spirits of Mother Earth. (Alta Hooker, B. and Letisia Castillo, C. 2019)*

In Greenland it is natural that boys love fishing and hunting. It is part of their life, what they caught is very appreciated. New delicatessen to the freezer or serving fresh fish, seal-meat or sea bird. When I was filming my television documentary I showed numbers about education and showed women are more educated in Greenland compared to men. This might be, in fact, because these men prefer a lifestyle where they can work and function using their Greenlandic language. A higher education will mean a partial shift to Danish and English.

Education system was based on the Danish education system, the reality was, and still is today, that for Greenlandic students to continue studying after primary and lower secondary school it is a prerequisite that they have a working knowledge of the Danish and English language. (Lennert, M.,2018)

In Greenland hunters without formal education still have skills. However, there is a rather large group of people who do not have a formal education and thus have lesser opportunities in life. But they still have skills: Some are specialists in hunting or fishing. (Knudsen, R.,2016)

To have an Formal education in Greenland the pupils must be good to speak and understand Danish, and it is why some of the young people are staying in their local towns to have vocational education as assistant as kindergarten pedagogue or assistant for nurse assistant, assistant for home helper and assistant for auto mechanic as they can do that in Greenlandic.

Fishers who are hunters beside fishing, can have education at Maritime Navigation School in Paamiut and in Nuuk. Bent Olesen, acting CEO for Fishers and Hunters vocational education in Greenland, gave information about fishers who besides their living as a fisher would live as hunters can take an education in over two years. During the education they are five times in the school. The module courses are five. The education is in Paamiut four times and Nuuk one time. (Olesen, R,B.,2020 )

Of course, when fishers and hunters are guiding tourists, they need English and Danish language. In North Greenland, the hunters and fishers make money to work with dogsled during the winter. To try to speak Danish language to get an education in Greenland can be a challenge for some young people. To speak and write in Danish is



the key to get an education. Some of the young people can have frustration to only have one language, Greenlandic. Vocational studies consist of a mixture of classroom teaching and on-the-job training. The programs usually last from two to five years. Some vocational programs are based entirely in Greenland, others involve spending some or all of the school periods in Denmark. To start on a vocational program, you must be enrolled in a trade school and have found a training place. Greenland has three-year upper secondary school programs at GUX in Aasiaat, Sisimiut, Nuuk and Qaqortoq. In Sisimiut there is also a one-year upper-secondary supplementary course, in those educations, pupils can improve individual upper-secondary grades or supplement their qualifications if required for admission to a particular higher education study program.

### 6.3 Gender and education in remote areas

To stay in small communities, we can choose to live more traditionally or work as officials or as employees. In our generation, we moved away from our local communities, like when others found a loved one. People took education and saw other opportunities in bigger towns in Greenland or Denmark. To come back to the community again, there are many things we can miss from mainstream alike places, especially the former student friends from all over Greenland, with them we can talk to each other like in same level, in smaller communities, it is about family, practical things and it can boring with what to do in places like these.

To be adapted to our original communities can be difficult, for in other cities alike places we can have our freedom, follow the possibilities there, and do our own interests, instead of relying on the municipality's cultural or other activities. As a person we never change, same with people from communities which we can miss in other places, that there can be nice ambivalence with us as a person. Including should we live more in our traditions in our community VS live more modern in a big city. Therefore changes are inevitable, Karla Jessen Williamson when she was in Maniitsoq Greenland:

*A man from Maniitsoq said to Williamson that nowadays boys are not taught how to become real men nor women how to become a real woman. (Williamson K, J., 2011)*

In Greenland, people are not discussing that in kindergarten most of the teachers or pedagogues are women, and of course, families can see that boys are not learning to become real men and girls to become real women. The parents work eight hours a day, and not thinking in detail about the impacts of kindergartens. A Greenlandic scientist about that issue: Despite women are more educated the men still rule in the society and have the highest incomes as there *is still an unequal distribution of (highly salaried) management positions.* (Poppel, M, K.,2015 )

In Greenland women since their childhood are learning to be part of practical work at home and as adults, they are using their skill from their home as “good tool” to their daily social and economic conditions. The women have no longer an umbrella organization with an organization any association women can else show that they have rights. Greenlandic women even though there must be better conditions in some standards, like too many violent victims from men they are no longer making demonstrations to show what they needed regarding to achieve their rights.

Greenlandic women in the wake of the big development started to work in the new industry sixty years ago, without big discussion in society and women became more educated than men in Greenland. still today not focused on why women are more educated than men. The Greenlandic scholar Maria Kathrine Poppel (2015) also points out that the progress women have achieved in the education system and in the labour market is still not reflected in the distribution of structural power. She suggests that the reason is that patriarchal structures are still dominant in Greenlandic society, where the elite mainly consists of Greenlandic men rooted in both Greenlandic and Danish culture. (Poppel, M. K., 2015.)

In Greenland manhood ruling like in Sapmi, men are very proud of what they do along the coast or in the land. Mainly when they have been fishing and hunting, they are very dignified of what they have done, and they are priced in the households. Still, in Greenland, according to Emborg (2019), it is not in principle: *considered a societal problem that more women than men are in the higher education programs.*

I think the politicians have to focus more on the fact that women are more educated than men, this issue is not very often discussed. In the media we hear more about mining, fishery and about coming airports and coming international airports than about women in higher education and positions.

This seems to be the case also in other Arctic Indigenous Societies. Kleinfeld and Andrews wrote already in 2006 about higher education among Alaska natives that: *Women are earning bachelor's degrees at almost three times the rate of men and associate degrees at almost five times the rate of men.* (Kleinfeld, J.: Andrews, J.J., 2007.)

To take an indigenous education: Master in Sámi Journalism with Indigenous Perspective is an enlightenment for me. In Greenland we only have news exchange between Denmark and Greenland to be taught about other indigenous media issues in our class. Good is enriching. Moreover, good tools to observe the other Indigenous in the world.

## 7 Field work in Ilulissat

Prior to the television documentary and interviews, my expectations were optimistic. I am from Greenland. What you wanted to achieve in your homeland is easier than abroad. Writing this in retrospective, I also add some reflections on my own expectations and experiences from the field trip to Ilulissat.

My knowledge about fishers and hunters are common, as ordinary Greenlanders for us common to hear about their struggles through news media. Those were, for instance, about given quotas to fishery and how many caribou can be hunted and for me to have lived in a real traditional Greenlandic or Inuit way, my interest was big, especially filming in the Ilulissat area. I knew the North Greenlanders are using the midnight sun period to harvest for summer season fish and what they can hunt, which I am curious to be part of, these included that I should have understanding and adapt to how they work or do their livelihood. Therefor Ontology and worldview are appropriate in our

Inuit world and explanation about Inuit Knowledge reflecting other indigenous knowledge situations:

*Post-Colonial indigenous research paradigm that emphasizes indigenous knowledge systems and forms of knowledge production, and how social science researchers can meaningfully engage with these.* Chilisa, B., 2012.

When we went through the course with the tutor I mentioned before, Duncan McCue from Canada, what he mentioned I recognized from what we used to experience in the Danish kingdom:

An elder once told me the only way an Indian would make it on the news is if he or she were one of the 4Ds: drumming, dancing, drunk or dead. C'mon, I said, that is simplistic. I can show you all kinds of different news stories — about aboriginal workers running a forestry operation, an aboriginal student winning a scholarship or an aboriginal group repatriating a sacred artifact, (McCue, D.,2014)

News about Greenland from Danish newspapers especially can be about four D's. Specifically about drunk Greenlanders in Denmark. Greenlanders drum dance in their remote communities or dead people in Denmark especially about alcoholic Greenlanders in Denmark.

Ilulissat where I am filming to part of my Master Thesis has a nature scenery which is distinct:

*Located on the west coast of Greenland, 250 km north of the Arctic Circle, Greenland's Ilulissat Icefjord is a tidal fjord covered with floating brash and massive ice, as it is situated where the Sermeq Kujalleq glacier calves ice into the sea. (Unesco,. 2019)*

To be in Ilulissat the first impressions are old colorful houses and very modern houses for the ordinary Greenlanders from along the coast and visitors from abroad. The town seems like a postcard when you are looking at enormous Icebergs. Although in the town, even though there are modern buildings, the smell is different, the smell from the dogs. There are 5000 dogs in Ilulissat. In addition, the dog areas smell very bad, and

even though Ilulissat is a big town some of the districts are like industry or entrepreneurial areas.

I thought before I went to Ilulissat. My coming interviewees, especially the fishers and hunters, may only speak Greenlandic even if they understand Danish. It is common in Greenland that they don't speak Danish in their daily life. Therefore, it is important to communicate with them in their own language. Maybe they have never been through an interview to the media before, and I have to take that into account making appointments for interviews and interviewing them. Their story is very important. They are the ones who live in a unique place in the world. Ilulissat is covered by television news and newspapers because the glaciers which are calving are one of the most frequently calving inland ice in the world, due to climate change, and in this way, it is just like free commercial for Ilulissat, this unique nature phenomena attracts many tourists to come to Ilulissat. My prediction was true about hunters and the power of nature can make you speechless.

Despite a lot of tourists coming to Ilulissat, The hunters and fishers can use their traditional way of living and can adapt to the contemporary way of living, my interviewees are living flexible between how Inuit have lived in thousand years and they are users of devices and scooters.

To come from Sápmi to make a television documentary as an ordinary Greenlander is good in that way that I have different kinds of eyeglasses to see what is going on in Greenland. Though it is apparently easy for me, however I have to be aware of the men with Greenlandic versions of macho. For me it is very interesting to be at the floating bridge in this area, but not disturb them too much with the television camera I have in my backbone. I am not a tourist but another person from another place in Greenland for them.

I must prepare in detail for the interview before I am pressing the start button at the camera. I am talking to informants with a great deal of respect. I also have my own Greenlandic methods. It is inevitable for me to do that because I am a Greenlandic reporter who is making a documentary in Greenland. Greenlanders are indigenous too. We are living in a distinct society including we have our own language. As well as to cover stories in Greenland we need to have our knowledge as a tool, where outsiders

have to have a guide, an interpreter and a translator. Nevertheless, whilst I can draw upon my indigenous knowledge, I must also be aware of my South Greenlandic background.

The reason why I made a television documentary is a good opportunity for a student at Masters of Sámi journalism with Indigenous perspective. For the last two years we learnt about indigenous issues, then as a student it was a good idea to make a television documentary.

Now after I went through indigenous reporting education, I realized I use Inuit Methods automatically when I am back in Greenland. I guess we maintained Inuit methods as a result of living in a remote Island.

During my fieldwork, I wrote a diary. For this part of my analysis, I lean heavily on notes from my diary. Occasionally I do also quote my diary. Before I went to Greenland, I could not find my coming interviewees. I came to Ilulissat without appointments. I took it easy. I knew from my former work that going on a reportage trip in Greenland to meet people employing a snowball method is common.

To connect to my informants went in a smooth way. When I came to Ilulissat I just talked to people and used Facebook actively to find informants too. I knew it could be difficult to find interviewees because I am not from Ilulissat, and I went there during the summer solstice, which also is vacation time. It is also a productive time for fishers and hunters. Even for families regarding households it is the best period for harvesting fish and hunting for whales and seals.

Then Facebook came to the force. Facebook appeared as the obvious solution since many people already uses this social media platform. I had written to "Ilulissat Oplagstavle"- "bulletin board" on Facebook about my documentary. In this way, I was connected to Jørgen Jørgenand and his wife Eva Jørgensen.

The second family, Skade, I got in contact with on occasion. On a busy road a man who used to live in Nuuk, yelled at me. I explained to him that I must meet a fisher and hunter family where the wife should be educated. Then he pointed to a house. It was the home of the family Skade. Without going directly to their house, I used social media to approach them. As he told me they are from Ukkusissat in the Uummannaq area

north of Ilulissat, I contacted a Facebook friend from Uummannaq and told her that I will contact the family Skade family. Right away I got their cell phone numbers. Next day I came to their house. There I was able to interview Jakob Skade and his wife Ane Marie Skade.

The third interviewee just appeared to me out of nowhere. To recognize a face in the arctic is not random, there are always faces we can recognize. 30 years ago, I was a trainee in Ilulissat as a journalist student. I was there for six months. That helped me in this case. Karoline Jørgensen recognized me at the harbor. What a nice coincidence. She was going out by boat together with her 13 years old son Fare and her sister Nukannguaq. I followed them with the camera and went to their open boat. As spontaneous I am, I jumped into their boat. Straight away, we went by boat to the “ice mountain” area.

To come to family Skade’s house as an outsider you will feel that you are welcomed. We can easily see that it is the hunters and fishers house. They have dog sleds outside their house, still their way of living is an ordinary Greenlandic way of living.

The informants took it easy when a reporter with a camera came into the house. I found out the next day the father and son would go by boat to throw their fishing nets in the sea. I was lucky that I could go by boat with them. No problems and disappointments with my first interviewees. Based on my own experiences as an ordinary Greenlander I was ready to go with them. I am not from a fisher and hunter family, my parents had vocational education from the 1960's. When we are having flashbacks or see the facts from 1960`s.

The lack of knowledge of traditional ways of living for me it was a great feeling to be able to go out with Jørgen and Kristian Skade. We are raised up and knowing or hearing about our traditions are valued such as a strong work as an Inuk. There is such freedom and responsibility.

To be on location on the sea and film onboard the boat was kind of exciting. Many unexpected things can appear. On the other hand, the interesting situations will be caught in my coming Television Documentary. I should not disturb the father and the

son on board the umiatsiaaraq (small, open boat). I should not make uneasy movements, and there should be space.

Whilst we were on the sea, fourteen-year-old, Kristian was steering the boat. Since old times men are mastered hunting on the sea. It was fascinating to see the teenager boy, Kristian, who respects elders very much. When we were outside Oqaatsut village Kristian and Jakob threw nets for halibut fishing, and when they are done, Kristian said: “Utoqqaatinnguarpuk alakkartigu”, let's go and see our own dear old friend. Then we sailed into the Oqaatsut Village. There we picked up a friend of theirs and she could sail with us to Ilulissat, because she would fly to Nuuk the next day. The traditional way of being is how they respect each other. That way of being has been lost in Nuuk, and a more western European lifestyle is common in Nuuk.

## 7.1 From my diary

This morning I prepared my coming boating trip with Jakob Skade and their son Kristian. We left Ilulissat around 7 PM with hooks with ammassat/capelin fish, including them going to prepare the fishing net.

Before we went away from the coast, I was curious about vessels etc. in Greenland:

The Greenlandic fishing fleet is quite old, with an average age of well over 40 years. Most of the vessels are in the Qaasuitsup municipality, which spans over the northern part of the West coast.. (Berthelsen,T., 2018)

To film or cover their travels by an open boat it is very cold, but when we are stopping, the sun is strong. There were a lot of Icebergs and small ice floes. The scenery is amazing and I had to adapt to being on board their fishing boat. There were unexpected situations for me. Jakob and Kristian spent one hour putting their fishing hooks with ammassat/ capelin fish to the nets. Although the waves can make filming with unexpected situations. All of a sudden, there can be a calm sea, then I am filming from an angle, which can be appropriate to my story. It is chilly, but I was patient. Due to a long distance trip from Norway I did not bring my warm parka.



## 7.2 Interviews

I interviewed Jakob and Ane Marie Skade in their house. I used a qualitative interview form for my interviews. In my backbone I tried to remember what we learnt from indigenous journalism courses. I also used my own Inuk indigenous style when I met the informants. Nonetheless, the tutors in our masters of indigenous journalism have taught me rare knowledge about how I should use indigenous methods. I had prepared some interview questions for Jakob Skade based on the knowledge about him and the focus I wanted in the documentary. The questions were:

1. Women are more educated, what is your opinion about this?
2. Little boys in the kindergartens have more women as kindergarten teachers  
Do you think that boys nowadays are not taught how to become a real man nor how to become a real woman? (This question I am not using for my television documentary)
3. You are proud of what you are doing as a fisher and hunter, what is it you are mastering?

Jørgen Jørgensen is a fisher and Eva an assistant nurse; also, she has a vocational education degree. When I came to family Jørgensen's house it was for the Skade family. For a journalist and researcher in Ilulissat, Jørgensen's hospitality is remarkable. It was just like a gift for me. To interview the wives of the traditional keepers of Greenland is a brilliant feeling.

Jørgensen family was, as a dream for a person who will make a film about Greenlandic daily life. As soon I came to their home Jørgens mother came with an ammassat (capelin fish), which is the first caught of Jørgensen's youngest son. Beside that Eva Jørgensen is going to cook the seal meat that their oldest son had caught. That was the first seal he ever caught. That is a happening that normally is celebrated. For other family reasons this one was not a big ceremony like what Greenlanders are used to. Because during that week they went through their son's Christian Lutheran confirmation where over 100 relatives and friends celebrated the big feast. I kept asking them, why would you not celebrate it, but they have been so busy due to the confirmation that they skipped it.

I was somewhat disappointed, as the ceremony would have made some excitement or dramaturgy in my documentary.

When I made my interviews with Eva Jørgensen, I interviewed her first in the dining room. Although whilst she was preparing ammassat (capelin fish), seal meat and red fish I kept talking to her in the kitchen. Then the idea, to make an alternative interview was born. I interviewed her there in the kitchen cooking. In that way it seemed more natural and she was more open in her way of telling about their use of seafood and country food. The kitchen is not very big, notwithstanding I tried my best to film.

The cooperation with men and women about cutting and preparing the food, which is more modern today. For me it still seems like they respect each other to manage to have harvested meat and fish in the best way to the household.

I interviewed Anja as she is an educated Iluliarmioq (person from Ilulissat). Anja is very involved with events in Ilulissat too in her free time. She was born in Ilulissat. She is very open about the fact that there was a gap between her boy classmates and girls. I am quoting her on statement in the documentary:

“The girls from our class took secondary school – gymnasium education and the boys stayed in Ilulissat and became fishers at their father's vessels.

In my Television Documentary I did not put comment like this, to respect our eye lenses from our Indigenous perspectives;

*The boys are really naughty in our class and she could understand they did not go to high school which is in another town, Aasiaat. ( Reimer, A.,2018)*

In my film I wanted others to comment more facts not conflicts, because my Television Documentary is more like statistics and facts with Television pictures.

The irony of faith, Jørgen Jørgensen, the fisherman and hunter I interviewed, is Anja Reimer's former classmate. Anja is not afraid to mention the concrete issues about why the boys were not concentrating in class at school. She said “*I think it depends on how*

*they are brought up. They were really rough in their way of being.”* The boys from Anja’s class might have been used to being in nature with their families. Children in Greenland have the right to leave school after nine years if their parents request it.

The main message in my television documentary is to show the men who make a living from the sea and the land. To show how they work, and how they use the manhood they inherited from our ancestors in an updated way.

In my Master’s Thesis, I wanted to show the change in society by telling and using statistics. In the last 60-50 years, children were told to have an education. Education among women and girls became a success, even though when girls were raised, the boys were more valued, because in tradition it is like that, for instance when a boy catches a seal then they are celebrated, or at homes they are more valued than the girls, I have such a story in my television documentary. Today people are not discussing this issue, but us women we have been through that literally, nonetheless girls experienced that in their childhood.

When I was concentrating on how women are more educated, we can see it through statistics. Then I needed to show how many Danish moved to Greenland in the last 40 years, and I came with the facts about women taking over former works of Danish employees and officials, as women are more well educated in Greenland. Like we can see that in the statistics.

On the other side, hunters and fishers are proud of what they are doing. Although society requires education, I showed that men without education are happy about making income from nature, and their different kind of harvest from the sea and land very sought in Greenland.

Ane Marie Skade is a good storyteller, that she can tell me about the situation about seal cutting and that when she was raised up, the boys are more valued. To talk about that issue is like a taboo in Greenland, nonetheless it is a reality. In olden times, the families’ expectations of boys are big, to survive as a family the boys must master to hunt, and it means that they can be sure that there will be food at their household.

### 7.3 Summing up fieldwork

I focused on manhood in my Master Thesis document trip to Greenland. Women I met are also pearls in this story. Before I took to Greenland, we were discussing those issues in the class. I mentioned a few times that fishers and hunters use to be silent. It is in coincidence with what I experienced when I was with family Jørgensen and with family Skade, the women were like the hosts in the apartment and the house I visited. Then I asked the woman: “Is your husband silent after his fishing and hunting trip?” Both women said “yes”. My imagination about such situations was true.

The cooperation with men and women about cutting and preparing the food is more modern today. For me it still seems like they respect each other for managing to bring and work on meat and fish in the best way to the household.

Traditional ecological knowledge is often an integral part of the local culture, and management prescriptions are adapted to the local area. (Berkes, Colding, and Folke, 2000)

Jakob Skade and Jørgen Jørgensen are not very talkative, as a researcher and the interviewer I can feel that they are proud of what they are working with on the sea and how they are making money, so their family can have pretty good households and pay the bills, no less that to have good, healthy seafood and country food.

## 8 Editing and finishing the documentary

After I spent the summer in Greenland, I came back to Sápmi in August 2018. I started to edit the documentary at Sámi University of Applied Sciences. As a reporter, I have some ideas on how to edit the documentary. However, with the good ideas from my classmates and tutors I came to another step to make the documentary in a more interesting way. I screened part of my documentary to my lectures, professor, tutors and my classmates during two presentation and supervision seminars. The inputs I got from them enriched me.

Later in the process, I got help with editing from a professional television editor, Aslak Mikael Mienna. I got good advice from him, and his suggestions for re-editing made me feel that it is more professional made in that way. He showed me how we could use television pictures in a better way. I had many good footages from Ilulissat, and was tempted to use many film cuts, but Mienna made me wiser: This kind of continuity is more likely to make the coming viewers to have more simple and easy to follow scenery from Ilulissat. Read thread needed in the program too.

Aslak Mikael Mienna's way of working was good. He has a feeling with footages and storks. In that way the story became more flexible and interesting.

The documentary is part of my Master's Thesis, and ethical considerations are important. I could have been like someone from mainstream media and I could have placed a nine-year-old who catches a seal in the film as I have such footage. Even though it is interesting, I had to use my indigenous perspective too, to do my story from indigenous way of seeing their daily life in Ilulissat. In this way, it became wrong to use a nine-years-old boy as his father managed to set out a net to make it easier for the boy to catch the seal. This is also scary to get reactions from animal protector organizations.

It was good to have another indigenous television maker in this process. Aslak Mikael Mienna has indigenous perspectives in his way of being. This was great for me, for to share with others about this issue which was amazing for me.

During the editing process, I changed the title on the documentary. I first named my documentary "Gender gap in career" in Greenland. How does it play out in daily life". Later I came up with the title «In the wake of modern life, women are becoming leaders».

I changed the title because it reflected better what I present in the documentary. I have documented that women are more educated, notwithstanding we can see it from statistics that women are more educated, I saw in my eyes and I focused on that. Still it is right to say that there is a gender gap in career in Greenland. As soon as I came to Ilulissat last summer I saw the reality is like that. My documented story is not about

film as a powerful medium, it is about documenting real life in 2018 and it is effective in this way.

How the men are dealing to be in nature, and women who are responsible in homes and are patient to wait for the man being out on sea or out on the land. I show that they are living more equally than the generations ahead of us. I show realities from ordinary life, which can be exotic in the eyes of outsiders.

The gap between women and men in education in Greenland can appear in the media now and then. I as a Master student of Sámi Journalism with an Indigenous Perspective became part of families for a certain time and adapted to their daily life. Being with hunters and fishers in Greenland the word indigenous was never mentioned. As it was not mentioned by my interviewees, I kept my focus on showing manhood vs educated women in Greenland.

When journalists come from outside to Greenland their focal point is often about fishers and hunters but with their "eyeglasses" from western society. They are very fascinated about Greenland, or their mission may be to protect the mammals. They are mastering to be fishermen and hunters in one of the most dangerous areas in the world, the Arctic. In the media of Greenland, they are never mentioned in that way whereas they are fishing and hunting by open boats that they contribute a lot of money, for example 350 million kroners in 2017 to Greenland's economy.

To be with Iluliarmiut - the Ilulissat residence - even though it is like "Klondike" for tourism, still the hunters and fishers are doing their "jobs" while tourist travel agents and guides do their work. The strong Inuit culture is still going strong.

Nukannuaq Jørgensen, one of my interviewees, told me that one day a huge Iceberg - big as a soccer stadium - began rolling suddenly. Her father told her that they needed to stay calm. They were holding the nets for fishing and whilst they were standing in the boat, the big waves became rough, all out of a sudden, the halibuts and seals were just flying. There can be tsunami-like situations causing icebergs onshore and offshore.

One of my other interviewees, Jørgen Jørgensen, told me that an enormous iceberg was breaking all at once, and he and other fishermen in the vessel survived. Such stories are part of what you can hear in their daily stories in Ilulissat.

Such dramatic events may be very epic work for a reporter but are the daily stories in Greenland we don't hear in the news, because Greenlandic media is just like other mainstream media. As a reporter in Nuuk, we covered the conflicts in the politics, social problems and culture stuff. It was more unusual to cover sports competitions.

To cover such a story as a reporter from Greenland, of course I used inuit journalism or Greenlandic reporter tools to be onshore and offshore where there are a lot of icebergs and "ice mountains".

## 9 Conclusion and recommendations

Doing interviews, we have to consider qualitative questions for the interviewees. To cover what I aimed to do in my field trip, we must memorize what we aim for the Master Thesis. The inputs from tutors and classmates should be in our backbone. Before the interviews, the golden rules were inevitable.

*As part of a reporter's routine, the interview is among the most essential activities. It is the soul of journalism: it can strengthen or implode an issue, give life to narratives and help achieve better understanding of complex developments. (Mazotte, N., 2013)*

Even if I made interviews as part of my Masters of Thesis, I needed to remember to do journalism in a good way, despite boating, and unexpected things occur to do the best interview. For me it was in our nature to connect to family Skade, family Jørgensen and Anja Reimer. No weird questions to me from them on why I was focusing on the gap between men and women in education. They are proud of what they are doing in their career or way of living. When I joined them and met them, we were enjoying each other's company. They did not criticize me. Whereas some of the questions: Why are you not educated or do some people stigmatize you, they did not become angry with me.

As a reporter, I know the ethics, not to go over the limit. In the first interviews, I was slowly placing the camera. The camera was too big for me, I am more used to handy cameras when I am filming by myself and I used to work with a technician than on my own. When I started to do interviews and to record, I was not satisfied with the result

of the interviews and the footage: Thank God that stock and footage can make the sequences more interesting.

What helped me in my journalistic work in Ilulissat is that I know the culture. Telling stories to each other are strong in Greenland, in Greenland oral stories are part of the story telling which is much common. Navigating at sea is like the instinct of a boy to do in family boating.

To make the television documentary to use the qualitative questions are fitting the fishers and hunters boating on the sea, and when they are going to answer in a concrete way then qualitative questions are best. To work on the sea, to be careful about unexpected situations these questions are fitting: What, where, why and how.

Moreover, to see academic explanations for my television audience it would be kind of hard to understand moreover easier to understand and reasonable to see fishers and hunters and their wives, and an academic educated woman and mother to the young man who is on seal hunting

A theory from an outsider says that: *Developing a good fact-finding plan starts with figuring out what you need to know – what information do you have to have in order to form an evidence-based opinion.* (Aseltine, L. 2013). I hope I have succeeded in this attempt.

For this documentary, I have interviewed five Greenlanders from Ilulissat. The informants varied a little in age. They were in their early 40s and 50s. There were two fishermen and hunters, and their wives, who are both educated; one as a pedagogue and the other one as a nurse assistant. I also interviewed an educated woman from Ilulissat.

This project is about current Greenland, not only using statistics and working with filmed material, television-footage and stories showing how the reality in Greenland today is a widening gender gap in education and in careers.

The people I interviewed told me about facts in Greenland today, how the rare stuff we inherited from our ancestors plays a role too, how the knowledge passed down through generations is vital still today to master making a living from the sea. This project shows



the modern way of living based on Inuit traditions, where a fisher or a hunter is not academically educated, but educated through old knowledge and traditions mixed with modern measures where that fits.

They are also having careers. To become a fisherman and hunter like Jakob Skade and Jørgen Jørgensen the tool was used “learning by doing”, or to learn from the guidance of their fathers and relatives. In the media, these issues are not mentioned; it is seldom told that they and their caught generate a lot of money into Greenland's economy. For Greenlanders, fishermen and hunters are also vital for the food in the households.

It would be interesting in future to follow how this gender gap in careers will develop and follow the persons who make a living from the sea and land to make what they are doing more appreciated in the Greenlandic society.

As the final words, I would bring that after my observations: Hunters and fishers in Greenland are living in a flexible way where they can do traditional way of living and a more modern way of living. They have a gift from their ancestors to live in a traditional way. Additionally, they can today just press the button and to be in the cyber world.

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