

ENGLISH SUMMARIES

Stine Grønbæk Jensen: Struggles for an Official Apology. Memory-Work and Critical Subjectivity among Men and Women Placed in Care as Children

This article investigates the significance of official apologies for the victims of historical injustices and the transformative potentials inherent in the struggle for justice. The author shows, how the struggle for an official apology from the Danish state undertaken by the Association of Godhavn's Boys has constituted the orphanage Godhavn as a site of memory – shaping shared memories and imaginations about the past in Denmark and creating a particular historical landscape for remembering among men and women placed in care as children. The article argues that these memories have actualised practices of engagement with the past among former institutionalised children and that memory-work has transformative potentials. By working on and with the past, memories carried within the body and interwoven with everyday life can obtain an outer shape, which can be subject to reflection, recognition and social critique. The author argues that memory-work can be seen as an active performance of critical subjectivity, which enables a certain control with one's life story and allows a reshaping of one's self. At the same time, the critical subjectivity activated through memory-work also brings personal experiences into the public debate as a shared ethical and political issue.

Keywords: official apology, memory-work, history of institutional care for children

Anna Kirstine Schirrer: “Land Justice is Reparatory Justice”. Indigeneity, Reparations and Land in Guyana

This article examines how Afro-Guyanese claimants interpret rights to land, based on a construction of indigeneity, as a matter of reparations for slavery among descendants of enslaved persons in the Guyanese Reparations Committee (GRC) in Georgetown, Guyana. These land claims conflict with existing self-identified Amerindian – indigenous – claims to land titling in the country. The article is based on parts of the ethnographic material collected by the author during an ongoing 12 months of fieldwork, in which the author interviews members of the GRC as well as legal advisers on the construction of an African Land Rights Act. Through an analysis of indigeneity in post-colonial national contexts, as

something one can be (indigenous) and something one can do (indiginize), the author shows how laws and policies, adopted and implemented during the British colonial administration in the Caribbean, are part of a historical administrative neglect of racialized groups in former colonial nation-states. The author argues that transatlantic slavery was not only a violation of the individual human being who was enslaved, but also a violation of the original relationship that person had to the land they inhabited and the legal status that this relationship has later proved to be possible. This creates a legal paradox in international law and national property- and inheritance today, which is especially prominent in post-colonial and post-slavery societies where the distribution of land rights, among other things, is contingent upon access to claiming native status.

Key words: international law, indigineity, race, reparatory justice, post colonialism

Mads Emil Kjersgaard: Matters of the Past. An Anthropological Investigation of the Missing Apology for the Armenian Genocide

This article is about an official apology that has never been given. It concerns a century-old dispute between Armenians and the Turkish government regarding the legal and historical classification of the Armenian massacres of 1915-1923 as a genocide. Based on an ethnographic fieldwork conducted among Armenian-American grassroots activists in Los Angeles, this article highlights the interplay between local struggles for recognition and reparations for the unpunished crime, and their ever-present counterpart: an extremely visible, aggressive, and to some degree successful, Turkish denialist campaign. Taking such an antagonistic moment as point of departure, I explore the encrustation of a potential public apology through various activist performances – a protest, a mural, narratives – that relate to and seek to reverse both a violent past and a difficult present. With an analytical framework based on gift-exchange I discern two distinct, though interrelated, exchange relations that seems to incite activist motivations and sensibilities: a formal and an “existential” debt. The first denotes a quantifiable debt that Turkey owes to Armenia in order to reciprocate the human suffering and material losses resulting from the original genocidal violence. By accounting past atrocities and distributing guilt, the activists elicit an unambiguous victim-perpetrator. The latter describes individual experiences of transgenerational guilt, related to a predominant diasporan continuity thinking in which one’s own existence and well-being is intimately tied to and contingent upon the suffering and survival of Armenian ancestors. It is argued, that the “absent apology” (or present denialism) animates the youth to voice their outrage, express victimhood and a sentiment

of gratitude, which, in turn, serves to establish coexistence with ancestors and a claim to Armenianness.

Key words: existential debt, the armenian diaspora, activism, continuity, official apologies, Turkish politics of denial

Ida Helene Asmussen & Maja Balle: “Our Blood is Sacred, our Breath is Sacred”. About Postcolonial Reconciliation

In the United States, official apologies to indigenous Americans for the various historical abuses committed against them since colonization have been criticized for not leading to any positive change of their present life conditions. This article investigates different aspects of redress in a postcolonial context, and evaluates previous scientific use of and re-burial of the 12,600-year-old so-called Anzick Skeleton, considered to be an early ancestor to the Native American population living in the US today. – This case study serves as a point of departure for exploring the shortcomings and limitations of reconciliation, but also the potential for reconciliation. The study is primarily based on interviews with individuals from tribes in the state of Montana, and reveals how addressing the Anzick Skeleton’s ancient bone material epitomized a painful reproduction of colonialist approaches, and how the reburial process gave way to feelings of redress and relief. The reburial demonstrates a complex, out-of-the-courtroom group effort, which integrated both elements of restorative law and conciliatory procedures. Through a dialogue-based approach, the representatives from local tribes in Montana, the landowners, and the researchers built the foundations for resolving other disputes over human bones that had remained unresolved for years.

Key words: Anzick, reconciliation, reburial, social drama, restorative justice

Marie Leine: Avoiding, Promising, Extending. State Apologies and Late Liberal Cultural Recognition in the Danish-Greenlandic Relationship

This article examines which form recognition takes when the question of state apologies towards Greenland enters official, state discourses in Denmark. The article is based on Elizabeth Povinelli’s conceptual world of late liberalism. The author examines how Greenlandic demands for apologies from the Danish state by their historical circumstances, represent a fundamental difference in the ways in which Greenland and Denmark enters and inhabit a shared, political relationship. Through a discourse analysis of two political events centered on state apologies in 2019, the author argues that the Danish state through strategies of recognition seeks to control these fundamental differences. These strategies are

characterized in the article as affective evasions, offering and postponement of a state apology. The article argues that these strategic moves can be understood as a specific form of late liberal cultural recognition, operating through the ways in which the state and nation of Denmark's political and cultural dominance ultimately are left unchanged. The author concludes by shortly reflecting on the issue of territoriality in these discourses, and the boundary making capacities that are enabled and practiced through them.

Keywords: Denmark and Greenland, late liberalism, recognition, state apologies