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Conference link: <http://newkirkcenter.uci.edu/2015/01/>

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May-Britt Öhman is Lule/Forest Sámi of the Jokkmokk – Lule River/Julevädno region. She is member of board of the Sámi cultural association Silbonah Samesijdda, member of board of the National Association of Swedish Saami (SSR) and also a deputy member of the Swedish Sámi Parliament. Member of the editorial board of NAIS, Native American and Indigenous Studies Journal. Öhman holds a PhD in History of Science and Technology, 2007. I am affiliated to the Centre for Gender Research, since 2009, financed solely through successful research project of which the latest is “Rivers, Resistance, Resilience: Sustainable futures in Sápmi and in other Indigenous Peoples’ territories” (FORMAS, 2013-2016). I have set up a Technoscience research network, with one specific focus on critical indigenous perspectives and methodologies. My own focus is on large scale technical systems, hydropower, energy production/consumption, water resources, environment – mainly in Sábmme/Sápmi, land of the Sámi.

Websites: [www.gender.uu.se](http://www.gender.uu.se) <http://katalog.uu.se/empinfo/?languageId=1&id=N8-902>

**Title: Supradisciplinary conversations on security, safety and resilience in the river valleys of Sábmme – land of the Sámi**

Since 2008 I combine the study of the (perceived) control of rivers through hydropower and the impacts of the hydropower exploitations during the 20<sup>th</sup> century within Sábmme, the land of the indigenous Sámi people. I apply a methodology which I refer to as *supradisciplinarity*. My own academic field being History of Science and Technology, the method involves collaboration with different academic disciplines, inviting co-researchers from other academic disciplines; amongst other water resource management, political science, and archeology. Furthermore, I integrate knowledges and people outside academia. This approach goes along with the argument by scholar Haraway, about “situated knowledges” and “partial perspectives” in regard to the production of scientific knowledge.<sup>1</sup> In my interpretation, it also includes the necessity for me as a researcher, and Sámi, to take a stance and not pretend to be “neutral” in front of colonial destructive natural resource exploitation of Indigenous Peoples water- and landscapes. I will describe parts of this work, and the challenges it involves, along with the important work of healing that I find equally important.

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<sup>1</sup> Donna Haraway, “Situated knowledges: The Science question in Feminism and the privilege of partial perspective”, Haraway *Simians, Cyborgs and Women: The reinvention of Nature* (New York, Routledge, 1991), 183-201.