Dr. May-Britt Öhman

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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 Sábme/Sápmi, land of the Sámi.

Websites: 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 Sábme – 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 20th century within Sábme, 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.1 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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