

Öhman, May-Britt	SPM	21	22	608	622	<p>SPM C.2.4 In 1917 the Brurskanken Saami Women's Association organised the first Saami congress which brought more than 150 Saami from across the Norwegian and Swedish border to discuss how to make a good living, education, and how to develop Saami livelihood in the face of colonial processes. This work has therefore been going on a long time. However, even though Saami can be seen as strong in comparison with many Indigenous peoples around the world, they are not formulating policy, education or science. There are no universities that are led and directed by Sámi. There are a few Saami working with science and policymaking, but often Saami are still excluded from the formulation of 'what is science?', what is good research. They are often still only involved in the short-term, contributing knowledge, but then a scholar or professor takes the knowledge and builds their own career on this knowledge. And, then this knowledge often does not make its way into policy making. This is a big problem as there is severe destruction of Saami territories, by wind power and mines, which is destroying Saami possibilities for livelihood. To divide scientists and indigenous peoples is a big problem. Indigenous peoples need support to be scholars at all levels to formulate science and research, and there should be support to institutionalise Saami knowledge. Such universities would need to be free of state control. A lot of scientists do know these problems, but those who support Saami are often pushed aside and are accused of being biased, while 'good science' is something else.</p> <p>Here's a link to my ongoing work - Dálkke: Indigenous Climate Change Studies - in collaboration with Sámi community, scientists. I am myself Lule and Forest Sámi of the Lule River valley, and have published quite a lot on these issues. https://cemfor.uu.se/Research/research-projects/dalke-indigenous-climate-change-studies/</p>	<p>Thank you for raising this point. The indigenous and local experts to whom you are referring are included in the indigenous peoples' and local communities' knowledge holder in IPBES work.</p>
Öhman, May-Britt	SPM	21	22	608	622	<p>SPM C.2.4 The field of Indigenous Studies which exists since 50 years by now, and is strongly represented in North America, Australia and Aotearoa/New Zealand, should be supported in Europe too, to strengthen the presence of Sámi and other Indigenous scholars producing knowledge and teaching at universities while connecting with their own communities in respectful ways, building on the worldviews in these communities. Also, there is a growing field of Indigenous STS- in where Indigenous people are scholars of science and technology, and also doing social studies of science and technology. This too should be supported.</p> <p>In regard to the knowledge production, I have promised to write an article in English on the Sámi Land Free University as a site for free Sámi knowledge production - (there is indeed a Sámi University of Applied Sciences, on Norwegian side - but it is under Norwegian law, and does not have PhD programs) . I have not yet written the promised article. However, there is a website where I discuss this. https://www.samelandfrifriuniversitet.com/omabout.html. On Swedish side of 'Sámi territories there is currently only one single Professor who is openly Sámi, and working with Sámi related issues - language and culture. There are a few more on Finnish and Norwegian side. But in comparison with the US, Canada, Australia and Aotearoa, we here in Sámi territories are light years behind.</p>	<p>Thank you for raising this point. The concerns raised by the reviewer are addressed in the revised version of message C.3.2, though in broader terms not only applying to indigenous scholars.</p>
Öhman, May-Britt	SPM	21	22	608	622	<p>SPM C.2.4 There is an Indigenous STS research group, in North America, lead by Professor Kim TallBear, doing both social studies of science and technology, and training indigenous scientists - I participate in their meetings. I find this a very good way of supporting Indigenous insights in Science and Technology. https://indigenouss.com/research-team/. Professor TallBear can be seen in several videos online talking on these issues, such as this one: https://www.youtube.com/watch?v=1-VJ5QZPc</p> <p>Here's a useful chapter by Professor TallBear "Indigenous Bioscientists Constitute Knowledge across Cultures of Expertise and Tradition: An Indigenous Standpoint Research Project" Available for download here http://um.kb.se/resolve?url=urn:nbn:se:uu:diva-383415</p>	<p>Thank you for raising this point. The concerns raised by the reviewer are addressed in the revised version of message C.3.2, though in broader terms not only applying to indigenous scholars.</p>
Öhman, May-Britt	SPM	21	22	608	622	<p>SPM C.2.4 I see a common thread in all groups of the ILK dialogue workshop - the demand for respect for Indigenous knowledge and knowledge systems. I think it should be emphasized very clearly - the university - academia - stands out as the platform for "objective" scientific knowledge production - but anyone working in science and technology, or in humanities and social sciences within academia - would know that there are very strong power hierarchies - for what knowledge production that is supported, that is published, what PhD students that recruited, what professors are appointed. What is considered the scientific "truth", see Thomas S Kuhn, the structure of scientific knowledge, Donna Haraway, Sandra Harding, Evelyn Fox Keller and many others, Kim TallBear and myself among them. This needs to be recognized and to promote indigenous knowledge production within these power systems, as well as gaining access to the funding provided for knowledge production and research in science. Furthermore - there are indeed western scientists - that are saying the same things as Indigenous peoples do - stating that what is ongoing right now is an ongoing destruction - pollution, water, climate, socially, culturally, mass extinction of wild species. So - also here - recognizing that Science is not homogenous. There are also alliances between Indigenous peoples and non-Indigenous peoples, including academic work - to challenge the destruction of lands, waters, habitat, homes. Throughout history and today. Recent examples of these struggles and alliances are Idle No More (undated) in Canada, Standing Rock (Whyte 2017 a/b) and the Tar Sands blockade (undated) in the US, the Alta protests in Norway in 1970s and 80s (and the Gállok/Kallak protests in Jokkmokk, Sweden since 2011 (Öhman 2016), and the recent "Forest Rebellion", (Skogsupproret) in Sweden starting in 2020.</p> <p>References: Idle No More (undated) http://www.idlenomore.ca/; Tar Sands blockade (undated) http://www.tarsandsblockade.org/; Whyte 2017a. The Dakota Access Pipeline, Environmental Injustice, and US Colonialism. RED INK 19 (1): 154-169 Whyte 2017b. Indigenous Climate Change Studies. Finnish Language Notes 55 (1-2).</p>	<p>Thank you for your comment. The specific point about indigenous peoples' and local communities' protests to protect the environment is discussed in more details in Chapter 4. In the SPM, this issue is discussed more globally as the land rights issue for indigenous peoples and local communities. The other concerns raised by the reviewer are addressed in the revised version of message C.3.2.</p>

