

counter-narrative to privatization of rangelands currently supports this conclusion, and this has repercussions for environmental management systems around the world in semi-arid areas. Animal husbandry contributes to ecological heterogeneity through the mobility of herbivores, which allows for grazing strategies that are adjustable to the movement of rainfall and the diversity of vegetation. This in turn maintains the landscape itself. The Maasai have recognized the need for temporal and spatial variability in regulation, and have adjusted the contemporary boundaries of subdivision to account for this; they become more permeable in times of drought, and are not necessarily exclusionary. This case is not unique; theory suggests that there are a large number of highly varied and unpredictable environmental systems, and this study has repercussions for strategies to work within those systems as well.⁸⁸

Over time, drought is expected to increase in frequency and magnitude due to climate change, and Maasai will need to adjust in order to continue their pastoral livelihoods. Discussion of climate change is dominated by ideas regarding mitigation, and how anthropogenic climate change can be reduced. However, given evidence that the climate of many geographical areas is already affected, many scholars are calling for attention to be paid to the ability of people to adapt to a changing climate.⁸⁹ This is especially important in the case of indigenous people and developing nations, who might not have the infrastructure to quickly adapt to variable conditions.⁹⁰

Quite the opposite of supporting, the ability of the Maasai to adapt to climate change is clearly hindered by subdivided land, and this should be addressed in a timely manner to increase the resilience of the community in such a variable system. Communal land tenure systems are preferred by the people themselves, and are more ecologically viable in semi-arid environments. However, reverting back to pre-subdivision landholdings is not necessarily the best solution. Innovative alternatives to subdivided land should be explored in Maasai-land, to best approach the ecological viability of communal landholdings while still retaining security of tenure. For example, future changes to land policy could incorporate levels of strict zoning laws that would ensure the availability of pasture in areas that are secured with legal ownership. Creative, legal re-aggregation schemes that work towards promoting a viable pastoralist lifestyle could be possible in a number of forms, and build on the current coping system of reciprocal grazing arrangements by coding them and establishing legal access to greater tracts of land. •

88. Leach, Melissa, Robin Mearns, and Ian Scoones. "Environmental Entitlements: Dynamics and Institutions in Community-Based Natural Resource Management." *World Development* 27 2 (1999): 225-47.

89. Ford, James. "Evolving Trends in Climate Change Policy: The Role of Adaptation." *International Public Policy Review* 3 2 (2008): 5-16.

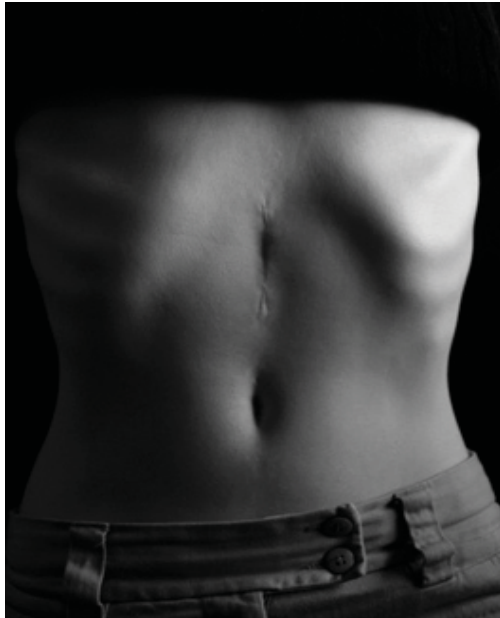
90. Ibid.

life lines

svea vikander

I am a Montréal-based visual artist and intern psychotherapist, working with issues of bodily self-determination and body image. The project I presented at Study in Action 2010 is called Life Lines and can be found online at www.onlinelifelines.blogspot.com. In this project, I am interested in creating alternative visual representations of traditionally 'unsightly' places. I photograph people's scars and document their narratives – about how they acquired their scars and about what meaning they find the outside world attributes to them.

Since I began to exhibit the project in 2006, I have received submissions from around the world – people who have photographed themselves and who wish to share their own stories/images. While my work explicitly focuses on a 'taboo' or 'unsightly' subject area, it is a body-positive, anti-ableist project. In essence, it aims to address the oppression felt by people whose physical appearance marks them as 'other', to encourage a safe (and anonymous) exchange of stories and images about personal struggles to overcome illness, disease, accident, violent attack, surgical procedures, etc.; and finally, to encourage viewers to reconsider their ideas about their own bodies, as well as the bodies of others.



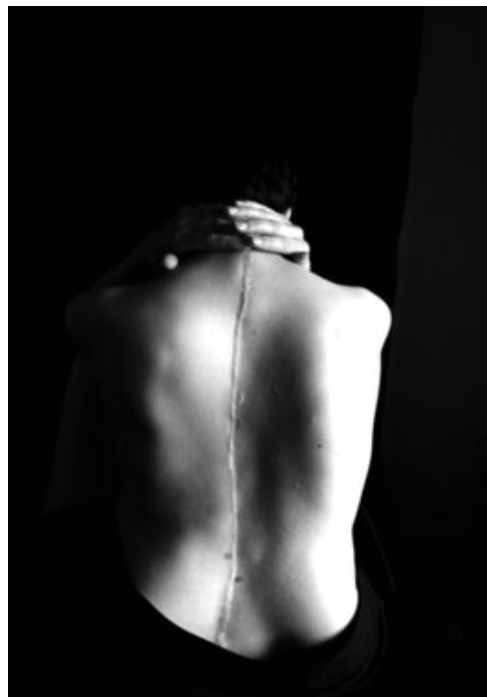
1. tamara



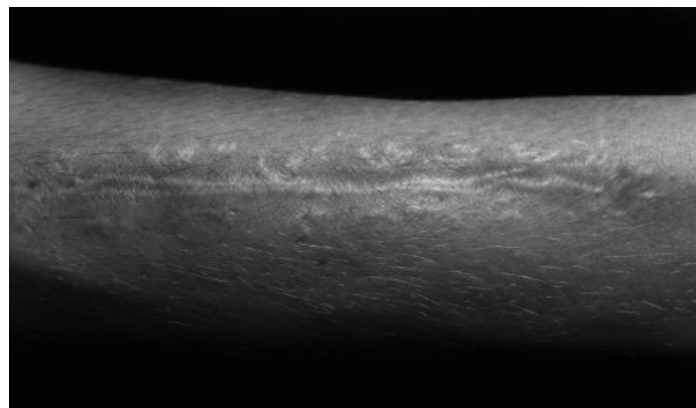
3. andrea



4. kevin



2. shara



5. peter