Anthropocene versus anthropo-scenes

Anthropocene is emerging as global environmental discourse as well as a new paradigm for environmental sciences and humanities. Advocating that man is the main geological force responsible of global environmental changes, this narrative appears as one unit of classification for the time in which we live but it is bringing many epistemological gaps for scientists. Can we so easily create a trans-historical perspective in which a multiplicity of temporalities, of forces human, non-human and inhuman intertwine without considering the risk of but as ecological, social, and cultural impoverishment? Is there a way to re-conceptualize our relationship with the rest of the living world?

To address these questions, *landscapes in the anthropocene* connected researchers engaged in the setting up of news theoretical and conceptual and approaches with the understanding of localized, territorialized or specific context of the global environmental change that we suggest to called "anthropo-scenes". Instead of focusing on the building of the anthropocene discourse, we suggest that socio-ecological changes have to be studied within a set of various existing paradigms which already address a shift to move beyond the dichotomy nature culture of the late modernity.

While the anthropocene states that natural resources of the Earth are not endless, it is also -and already- shaping a new world drawing anthropo-scapes through the exploration and the creation of new kinds of resources in the context of the global environmental change. These changing landscapes reflects the attempts to link natural resources conservation goals to the global growth, that is to say to integrate economy and environment through the technologies promoted by many experts and Earthmaster of geosciences. In that way, the "anthropo-scenes" describe the ways and solutions we address to a sustainability by "greening" the economy, without paying attention to the diverse livelihoods, the quality of life and well being.

African and South American "marginal lands", defined as land of little value and useless for human purposes, offer important places, as anthropo-scenes". Due to the a fast and large inclusion of livelihoods who were depending upon natural resources into the global market, Africa represent a strategic place to explore theses emerging landscapes, ie the way we continue to ensure the global growth through an endeless need of energy to ensure the global growth. Whether "land grabbing " reflects the strategies of international food corporate groups, their major reason to surrogate land is the need to maintain the growth / energy coupling which maintain our unsustainable development model. In this context, African marginal lands became suitable as land for food production, prime fuel sources as well as for alternative energy. They represent an untapped potential to implement the solutions promoted by the geoscience and, more widely to experiment the "technosphere", i-e the idea that technologies is the only way to address the solution to climate change and Gas Emission Reduction.
This current situation provides a contrasted and ambivalent perception of the anthropocene in African context. On one hand, many countries deny to have any responsability in carbon emission and refuse to contribute to compensation

mechanism. Being countries with low carbon emission, they claim on the other hand the right to benefit from both compensation mechanism and news opportunities offers by the “green growth” in order to transform their countries into newly industrializing countries. In East Africa, countries such as Kenya, Ouganda, Tanzania and Ethiopia illustrate how manufactured landscapes of the anthropocene are appearing. n Kenya where 80% of the energy production depend on biomass, the creation of a renewable energy sector based on an energy mix program fits with climate optimization scenarios and illustrates the merging of a green economy.

The creation of such a market for energy lead to massive changes in policies priorities and in land uses. While nature conservation was for long a source of revenue for Kenya, primarily from tourism, and later from the carbon tax, the Kenya vision 2030 policies documents validates the shift from conservation to large project of energy production as a priority for Millennium Development Goals. Then the renewable energy market is reflected not only in the degazettement of national parks in order to implement extractive industries, but also in the privatization and grabbing of the commons to the benefit of large scale investments linking intensive agriculture, “clean energy” and exploration of underground resources. Such a conversation of lands uses, mainly “pastoral landscapes”, reshape the geopolitical borders of energy and the bio-cultural frontiers of local societies. The massive eviction of pastoralist and farmers from their lands, such as the *maasai* in the central rift valley, and from the natural resources on which they depend for their livelihood, draw a scenes of the anthropocene. After the “*refugees of climate change*”, these new vulnerable people are the result of choices made under the governance of the anthropocene. By focusing on African landscapes in the anthropocene, we suggest that local knowledge and practices tackles the limits of innovation taking into account the environmental sustainability. Landscapes as an anthropo-scenes matter of re-establishing a place where the relation of man to its oecumene is realized and where we can discuss the sustainabilty of our relation to nature we are changing.

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