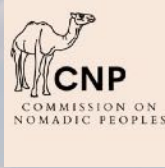




INTERNATIONAL YEAR OF
RANGELANDS AND
PASTORALISTS
2026



Shizuoka Prefecture's
150th Anniversary
Commemorative Event



科研費
KAKENHI

JSPS KAKENHI 23H00031 Hybrid International Workshop

THE ANTHROPOCENE AS LIVED EXPERIENCE BY AFRICAN PASTORALISTS

RELATIONAL APPROACH TO CLIMATE CHANGE NARRATIVES



Aims and Scopes

A summary of the 'Aims and Scopes' is available on the following page, and the full text is published on the website below.

<https://ir.u-shizuoka-ken.ac.jp/climateafurica/en/?p=180>

Date: 10:00-17:00 JST, 21 and 22 September 2026

Venue (on site and online): Room 1001-2, Shizuoka Convention & Arts Center 'GRANSHIP' Shizuoka, Japan
<https://www.granship.or.jp/foreign-language/>

How to participate

Attendance at the venue is free of charge and no prior booking is required; however, seating is on a first-come, first-served basis and cannot be guaranteed for late arrivals. Seats are allocated on a first-come, first-served basis. If you wish to participate online, please visit the webpage below to pre-register and follow the instructions in the automated email you will receive. Participation online is also free of charge.

DAY1(21 Sept.)

<https://us02web.zoom.us/meeting/register/qbwfM3CO5nS8JATULmQ-3Q>

DAY2 (22 Sept.)

<https://us02web.zoom.us/meeting/register/7mFqnnbZT6CKsgYs9K1rTQ>

Program

The programme can be viewed on the following website.

<https://ir.u-shizuoka-ken.ac.jp/climateafurica/en/?p=180>

Convener

Shinya Konaka, University of Shizuoka

Panellists (on site)

Shinya Konaka, University of Shizuoka

Sara De Wit, Leiden University

Sara Petrollino, Leiden University

Saverio Krätli, Editor in Chief of Nomadic Peoples journal

Isao Murahashi, University of Shizuoka

Eri Hashimoto, Rikkyo University

Peter D. Little, Emory University

Emery Roe, University of California Berkeley

Rahma Hassan, Tufts University/University of Nairobi

Panellists (online)

Diego Augusto Menestrey Schwieger, University of Cologne

Acacia Leakey, University of Oxford

Discussant (on site)

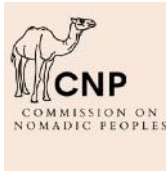
Ariell Ahearn, University of Oxford

Contact: maaculture@gmail.com





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JSPS KAKENHI 23H00031 HYBRID INTERNATIONAL WORKSHOP

THE ANTHROPOCENE AS LIVED EXPERIENCE BY AFRICAN PASTORALISTS A RELATIONAL APPROACH TO CLIMATE CHANGE NARRATIVES

AIMS AND SCOPES

In the debate surrounding the 'Anthropocene' as it relates to pastoralists, there is no doubt that climate change is the most pressing issue. Climate change narratives refer to stories that underwrite and stabilise the assumptions for policymaking concerning climate change, the latter of which are characterised by many unknowns and a variable consensus (Roe, 1994). As part of the current climate emergency, scientific and policy narratives cast pastoralists either as victims, vulnerable subjects to the impacts of climate change, or as contributors of adverse effects on human and environmental health largely because of livestock greenhouse gas emission (Houzer and Scoones 2021; Scoones, 2022a, 2022b). However, the potentials of pastoralists' own experiences with respect to 'climate change' has not yet been represented in mainstream approaches and perspective to climate change. Lived experiences of climate change by African pastoralists can emerge, as well as climate change research, significant venues for reconsidering policies on climate change and pastoralism.

This workshop will explore the current policy narratives and realities of the 'Anthropocene' of pastoralists and through the reshaping of our assumptions employing 'relational approach' (Konaka and Little, 2021; Konaka et al., 2023; Konaka, 2025, 2026; West et al., 2020; 2024). The relational approach examines the dynamic relationship between humans and nature within situated and embedded contexts, rather than applying existing reductionists or essentialist assumptions developed by development and humanitarian sectors to the local situations and contexts. It focuses on the reflexive, complex, and dynamic interactions with their environment ('Human makes environment, which makes humans') beyond common dichotomies: human/non-human, subject/object, culture/nature, local/global, and traditional/modern. Following this approach, all the key concepts of development and humanitarian assistance must be re-examined as a 'verb', not as a 'noun' (Scoones, 2023a: 362).

Relational Approach also reevaluates the relational ontology of pastoralists (Gibson and Venkateswar, 2015; Goldman et al., 2015; Goldman et al., 2017; Krätli, 2017; de Wit, 2020; Shnegg, 2022; Konaka 2023, 2026) as horizontal equivalent to the Western Sciences. Krätli (2017: 144) demonstrated that 'pastoralists' understanding of the phenomenon refers to a relationship (accessibility of pasture and water) rather than a state of things (number of precipitations, be it rain or snow). Through such an approach, it will become clear that pastoralists are 'reliability professionals (Roe, 2020)' who have constructed a world in which they are living off uncertainty (Kratli & Schareika, 2010; Scoones, 2023b). Consequently, the relational approach can shed light on the need to take into account the delicate and complex relationships that pastoralists have maintained with the climate and their rangelands and coordinate with them before immediately embarking on the implementation of climate change mitigation and adaptation measures from outside.

Re-theorising reflexive relationships between human and nature beyond the 'intact nature' model and reevaluate the human-made environment of pastoralists, comprising rangeland and communal land, as part of the Anthropocene agenda are crucially important as it comprises 'global critical infrastructure' of our planet (Roe, 2020). 'To engage with the Anthropocene is also an invitation to dismantle the rifts that separate humans from other life forms (Gibson and Venkateswar, 2015: 6)'. If this is the case, there is ample scope to learn from the lived experiences of pastoralists, who have long lived in this manner. Therefore, the combination of both scopes—the critical scrutiny of climate narratives and the re-evaluation of relational ontologies of pastoralists—allows one to reconsider the current dominant narratives on climate change and recast them toward new horizontal pathways for pastoralists and rangelands. This will create an opportunity to re-imagine and redraw the existing picture of Anthropocene of pastoralists paving the pathway for open dialogue regarding the challenges facing the post-2026 United Nations International Year of the Rangelands and pastoralists (IYRP) era and the post-2030 period.