GLOBAL ALLIANCE FOR GREEN AND GENDER ACTION

"The Sun Is Angry"

Women on the Frontlines of Extreme Heat: Local Solutions for Health, Livelihoods and Resilience



A Case Study Analysis of Women's Knowledge and Solutions in the Face of Extreme Heat

GLOBAL ALLIANCE FOR GREEN AND GENDER ACTION

About the Global Alliance for Green and Gender Action (GAGGA) and This Publication

For over a decade, GAGGA has demonstrated what gender-just, locally led climate action looks like in practice. As a funder, convener and catalyst, GAGGA connects women's funds, socio-environmental funds, feminist movements and frontline organizations across the Global South, directing resources, knowledge and visibility to those closest to the climate crisis.



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Publisher: Global Alliance for Green and Gender Action (GAGGA)

Year: 2026

Building on this experience, GAGGA partnered with the ClimateWorks Foundation to commission a research study based on case studies on the intersections of gender, extreme heat, adaptation and heat resilience, and on gender-just solutions. This is the project's final publication.

We are grateful to the African Women's Collaborative for Healthy Food Systems, the Rural Women's Assembly (RWA) South Africa and the Association of Women Environmentalists of El Salvador (AMAES) for their central role in this research. They served as key coordinators of the data collection process, key experts and enumerators, and contributed their knowledge, experiences and perspectives. Their leadership in platforming rural women's voices is fundamental to this publication, and we deeply respect and appreciate their work and expertise.

Finally, the authors thank Noemi Grütter, Head of Advocacy and Partnerships, and the wider GAGGA team for their collective expertise, strategic guidance, valuable feedback, critical thinking and collaboration throughout this project. Their input helped to strengthen the research, sharpen its analysis and connect its findings to the experiences, knowledge and priorities of women-led organizations on the frontlines of climate change among all GAGGA partners globally. The authors also thank Kiara Titze for her technical expertise and support, which greatly benefited the research process and knowledge products.

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Executive Summary

Extreme heat is an escalating but often overlooked climate risk whose impacts fall unevenly along lines of gender, age, ethnicity, income and location. Through Feminist Participatory Action Research, the African Women's Collaborative for Healthy Food Systems, the Rural Women's Assembly (RWA) South Africa and the Association of Women Environmentalists of El Salvador (AMAES) documented how women in seven countries across Central America, East, West and Southern Africa experience and respond to extreme heat. These countries were El Salvador, Honduras, Namibia, Senegal, South Africa, Uganda and Zambia.

The analysis shows how gender interacts with age, reproductive health, ethnicity and language, income and livelihood, housing, access to water and services, and location to produce unequal exposure and unequal capacity to respond.

The report first documents women's lived experiences of extreme heat across unpaid care and domestic work; health and well-being; conflict, violence and insecurity; and livelihoods and labor. It then analyzes how women-led and community-based organizations adapt to extreme heat and its impacts, engage in natural resource governance and build peace in everyday life.

The final section presents their recommendations, alongside recommendations drawn from the key findings, for funders, donors and policymakers committed to addressing the intersections of gender and climate change by investing in women-led, community-based and locally led adaptation.



Key Findings

Heavier workloads, fewer options

Heat increases women's workloads in the fields and at home, while reducing their ability to carry them out. Whether women can rest to avoid the heat depends less on knowing the risk than on having sufficient livelihood resources to stop.

Health

Beyond general heat-related symptoms and illnesses, women experienced particular impacts, most pronounced for mental, reproductive and maternal health, from heavier and more frequent menstruation to severe strain while breastfeeding and widespread psychosocial distress.

Violence and conflict

One in five women surveyed in Namibia and South Africa reported heat-related conflict, tension or violence. Women also talked about the risk of sexual assault when families sleep outside to escape the heat, intimate partner violence, and increased tensions over access to water and land in the face of food and water scarcity.

Loss of livelihoods

Across all research sites, women shared how extreme heat alone and in combination with drought affected their ability to earn an income. Extraction, insecure land rights and the cost of adaptation compound these losses.

Warnings and financial interventions

Formal heat warnings as well as financial support from the state or third-sector actors reach women unevenly, often too late or not at all, and least of all those already on the margins due to structural constraints that privilege men's access to information and support over women's.

Women Are Already Leading the Response

Despite often being sidelined when it comes to resourcing and decision-making power, **women-led and community-based organizations are already driving change.** They hold and share traditional ecological and Indigenous knowledge, from cooling building materials and medicinal plants to heat-tolerant seeds; translate warnings into local action; share water, food and ice; negotiate water-sharing schedules; build trust between host and refugee communities; organize across borders and identities to claim rights to land, water and seeds; and utilize their stronger access to women and girls to provide accessible and actionable climate information.



Recommendations for Donors, Funders and Policymakers

01

Recognize extreme heat

as a distinct and gendered risk across adaptation, disaster risk reduction, health, labor and protection policies.

02

Situate adaptation in relation to women's knowledge

by resourcing and integrating women's lived experience expertise in multi-hazard risk assessments and responses, as well as approaches aimed at strengthening climate resilience

03

Make climate finance gender-transformative and conflict-sensitive

through direct, multi-year, flexible and core funding for women-led and community-based organizations working on locally- and women-led adaptation and social cohesion.

04

Secure women's rights to land, water and seeds,

protect those who defend them from violence and criminalization, and hold extractive industries accountable.

05

Put power and resources where climate solutions already work

by channeling funding through women's, feminist, Indigenous and socio-environmental funds – movement support structures that act as effective intermediaries.

Introduction

Climate change has become a climate breakdown. Across the world, communities and countries are experiencing rapid intensification and acceleration of climate hazards, fundamentally undermining livelihoods, food security and human health (UNEP, 2025).

As a result, climate change constitutes a "defining threat to peace and security in the 21st century," with consequences that fall unevenly along lines of gender, livelihood and power (UNEP et al., 2020).

Climate shocks and extreme weather can increase the risk of sexual and gender-based violence, while unequal access to land, finance and decision-making leaves women disproportionately exposed and less able to respond to, recover from and adapt to climate shocks.

This report shows that the same holds true for the particular climate hazard of extreme heat. Across research sites in El Salvador, Honduras, Namibia, Senegal, South Africa, Uganda and Zambia, extreme heat intersects with gender roles, norms and relations, and with colonial dispossession, extractivism, armed conflict, recurrent drought and shrinking civic space. These contexts shape who is exposed to heat and what resources women[1] can draw on to protect themselves and others and to adapt, including by safeguarding food and water security. The report also shows how heat impacts translate into scarcity with the potential to escalate into tension, violence and conflict, and how women lead collective action to de-escalate tensions, strengthen social cohesion and invest in collaborative natural resource management and climate adaptation.

This report is the final output of a Feminist Participatory Action Research (FPAR) project in which three women-led organizations – the African Women's Collaborative for Healthy Food Systems, the Rural Women's Assembly (RWA) and the Association of Women Environmentalists of El Salvador (AMAES) – coordinated and engaged in participatory research to document how heatwaves affect structurally excluded groups and how these groups respond and adapt. This included collaborations with RWA South Africa, Namibia and Zambia, "We are the Solution" in Senegal, the Eastern and Southern Africa Small Scale Farmers Forum (ESAFF) in Uganda and the Cross-Border Network of Environmentalist Women in Honduras and El Salvador.

Participants included women from formal and informal settlements in rural and semi-urban areas, among them women living close to mining areas, Indigenous women, single mothers, and young and older women. Most participants are members of the main research partners and work mainly as smallholder farmers, farm workers, women environmental human rights defenders (WEHRDs) and health workers. The report builds on an earlier briefing of preliminary findings (Scharinger et al., 2026) and extends it with the full datasets.

[1] Please be aware that due to Do No Harm considerations and access constraints, data on lesbian, bisexual, trans, intersex and non-binary people was not explicitly collected.

Section 1

Methodology

Research Approach

The research follows a Feminist Participatory Action Research (FPAR) approach, in which research partners acted as co-researchers, enumerators and interpreters of the findings.

Grounded in the knowledge and lived experience of those most affected, it explores both the structural injustices that shape how women are affected by extreme heat and the strategies women use to navigate and transform them. Each partner adapted the approach to their context, mandate and member base. The case studies are complementary and should therefore be read side by side rather than comparatively.



Data Collection Methods and Analysis

A mixed-methods approach was used, including:

- A rapid policy analysis
- 10 key informant interviews with local women leaders, women farmers, local governance actors and technical staff from government departments responsible for the environment, climate change and agriculture
- 6 Focus Group Discussions (FGDs) with 35 women from the partners' member bases, including smallholder farmers, farm and health workers
- 152 survey responses
- Community mapping, body mapping, timelines, photo and video stories, and community-led water testing
- Two analysis workshops

Research Sites

The African Women's Collaborative for Healthy Food Systems coordinated partners in Senegal, Uganda and Zambia. RWA coordinated partners in South Africa and Namibia, and AMAES coordinated research in El Salvador and Honduras. **The table below gives an overview of research partners and sites:**

Country	Partner	Sites	Context
El Salvador/ Honduras	AMAES & the Cross-Border Network of Environmentalist Women	Chalatenango and Metapán in El Salvador, Ocotepeque in Honduras	Upper Lempa basin, Trifinio border region
Namibia	RWA Namibia	Omaheke Region	Kalahari; diverse communities divided by colonial rule and dispossession
Senegal	"We are the Solution" in Senegal	Casamance Region	Rural farming regions recovering from armed conflict
South Africa	RWA South Africa	Northern Cape	Rural villages and informal settlements; commercial farm work and mining areas
Uganda	African Women's Collaborative for Healthy Food Systems & ESAFF	Central and Northern Regions	Central farming districts; refugee-hosting border districts
Zambia	RWA Zambia	Copperbelt	Peri-urban and rural mining areas

Limitations

- Gender comparisons rest largely on women's perceptions, which were not triangulated, as men were interviewed predominantly as members of local governance structures.
- In everyday life, extreme heat, heatwaves and drought are not always distinguished, so accounts may reflect their combined effects along with those of rising temperatures. Where the data allows, the report specifies which condition women referred to.
- This report reflects on local knowledge and experiences. These do not always align completely with the accepted scientific literature. Any dissonance should be taken as an incentive for further research to ascertain precise mechanisms and/or cultural understandings of heat rather than used as a rationale for disputing the importance of lived experience.
- Due to Do No Harm considerations and access constraints, data on lesbian, bisexual, trans, intersex and non-binary people was not explicitly collected.
- Samples are small and purposive to provide context-specific insights rather than a representative assessment.
- The four-month duration for inception, data collection and analysis was a major constraint: while some countries experienced extreme heat, heatwaves and droughts, others were in winter. Tight timelines also limited discussion and follow-up.

Ethical Considerations and Inclusivity

Women's participation was based on free, prior, informed and continuous consent, with particular attention to intersectional experiences, safety and security.

All data in this report is anonymized and attributed only by age, site and/or role. Please note that the section "Conflict, Violence and Insecurity" contains content on violence, including sexual violence. Partners did not directly ask women about experiences of conflict, violence and insecurity due to Do No Harm considerations. Thus, the numbers are likely under-reported.



Section 2

Women's Lived Experiences of Extreme Heat

The following section provides insight into women's lived experiences of extreme heat as recounted throughout this research.



Across all sites, women described heat as more intense, longer-lasting and less predictable than in the past. Women farmers in Central Uganda were interviewed during a drought that lasted from June to early September 2026, with severe consequences for food and water security.

El Salvador and Honduras declared red alerts for extreme drought, and Zambia warned its farmers to prepare for another severe drought. In Senegal's Casamance region and South Africa's Northern Cape, communities were recovering from periods of intense heat, with temperatures reaching up to 35-40°C in the first half of the year, while Namibia was preparing for a hotter, drier season starting in October.

In the analysis workshops, partners identified older women living alone, babies and young children, women living far from reliable water points or in poorly insulated housing, and outdoor workers or street traders without shade as particularly exposed. Their accounts and the data show that extreme heat and heatwaves do not affect all women equally: risk concentrates where gender intersects with age, ethnicity, income, livelihood, location and access to water and land.

Extreme heat and heatwaves act both as a direct hazard to women's health and livelihoods and as a threat multiplier that deepens existing gendered inequalities and violence. Exposure and impact depend on the resources and relationships women can draw on to respond in the short term and to recover and adapt in the longer term.

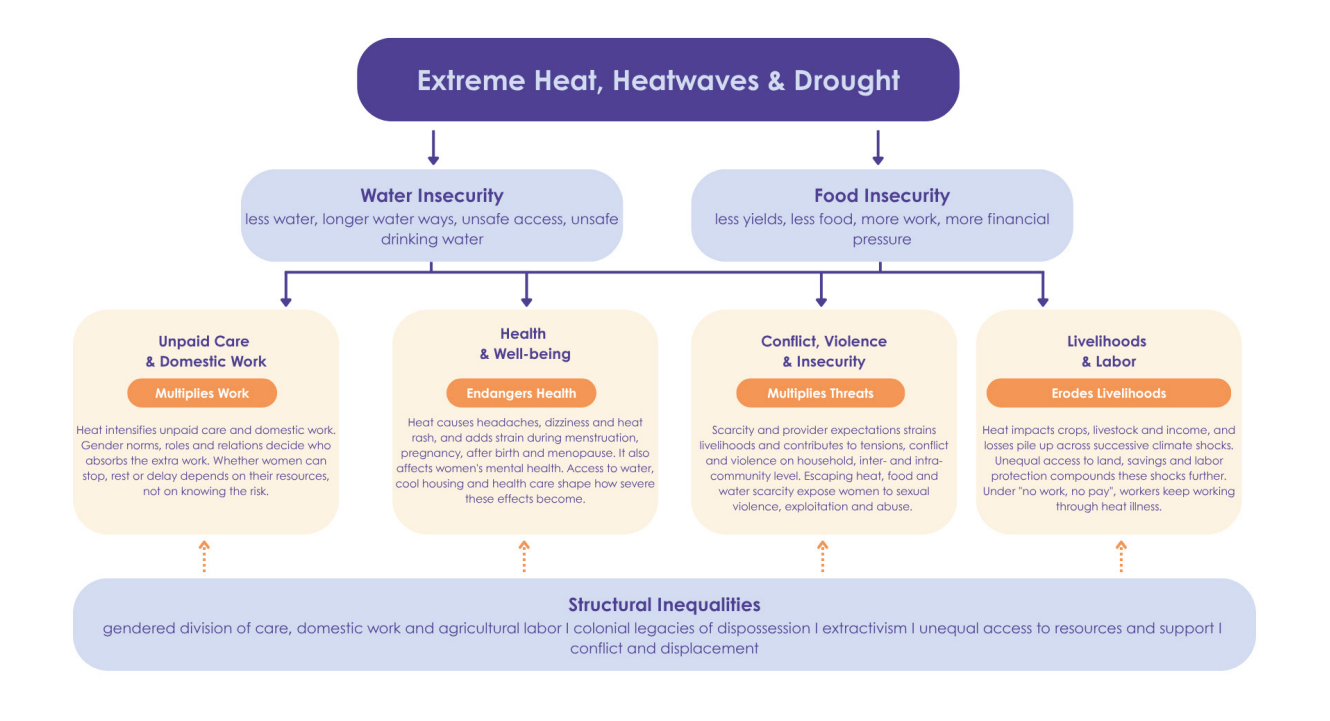


Figure 1 summarizes how extreme heat, heatwaves and drought affect women's lives.

Unpaid Care and Domestic Workload

Extreme heat increases women's care and domestic work while reducing their ability to carry it out. Whether women can rest or delay activities to reduce their heat stress depends less on risk awareness than on the resources available to them.

Direct Hazard

Across all case studies, women reported that extreme heat and heatwaves increased their workload. In Uganda, women said workload almost doubled during periods of extreme heat. This additional work includes caring for unwell elders and for uncomfortable or sick children, including babies with heat rash, fever or heat exhaustion; cooking in hot, poorly ventilated kitchens; tending gardens that dry out and attract pests; foraging for food; fetching water over longer distances; and checking on older neighbors.

In the upper Lempa basin, which spans El Salvador, Honduras and Guatemala, discussions and participatory action research traced a direct chain from heat and drought to women's bodies: less water in the river meant more effort to fetch it, more pain in their bones, legs and arms, more worry and less sleep. AMAES measured flows in different locations of the Salvadoran segment of the basin at 36% and 11% of the river's historical average at the time. This resonated with lived experience: a woman in the Honduran part of the basin estimated that the flow had fallen by around 70% over the past 30 years. In the survey, more than half of surveyed households said that fetching water falls on women alone; only 17% reported that men share this task. As such, while heat increases the need for water for hydration, bathing and agriculture, it is primarily women who must expose themselves to additional heat stress to meet these needs.

In Omaheke, Namibia, 85% of surveyed women said that heat affects women and girls differently than men and boys, because of the tasks traditionally assigned to women and girls and the effects on reproductive health[2]. Women described carrying water, cooking and caring for sick children in the heat, while men are "relaxed and unbothered."

Overall, 77% of women described that they stopped work, when heat made them unwell, rather than merely uncomfortable due to a lack of shade, shade houses or shelter to work in.

They explained planning routines of starting work early, resting from late morning and resuming once it cools. Among San women, who come from Indigenous herder communities that have been dispossessed and marginalized during and after colonialism, the share of women who felt they could rest fell to 50%. Those who could not stop were young and single mothers, who felt the need to prioritize food security or basic income over heat-health: "If I stop...where will I get something to eat?" and "Who will do it if I stop?" Their survey answers point to everyday dependence on neighbors from other ethnicities for water and low-paid casual domestic work, and to a lack of resources such as livestock and gardens.

This differentiation in exposure to heat and water stress reflects the San's long-standing position at the bottom of Omaheke's social hierarchy. The San were first dispossessed by colonial settler farms, where many worked as laborers, and their land was later allocated as Herero reserves. Today, they share communal land with Herero cattle farmers, who hold more land, livestock and political influence, while most freehold land is still held by white commercial farmers (see, e.g., Dieckmann et al., 2014).

[2] See the following section for further details.

Health and Well-Being

The health impacts of extreme heat and heatwaves include distinct effects on mental, reproductive and maternal health. Their severity depends on access to water, cool housing, health care and other buffers.

Headaches, dizziness, exhaustion, dehydration, disrupted sleep and skin problems were reported at every site in association with extreme heat, including heatwaves. In South Africa, women described dark spots, itching, dry skin, heat rash and burning feet, as well as varicose veins that swell and itch in the heat and require repeated clinic visits. GAGGA partners also observed that heat aggravated pre-existing chronic conditions among older women, such as high blood pressure, which nurses in Namibia also found to be consistently elevated during heatwaves. Women also reported nosebleeds, and diarrhea in babies. In Zambia, women reported children fainting or suffering heat exhaustion, and in Senegal, women described blurred or limited vision and difficulty eating.

The data also shows distinct effects on reproductive and maternal health:

- Respondents at several sites reported that menstruation becomes heavier, longer, more frequent and more painful during extreme heat and heatwaves, an added health concern where water for menstrual hygiene is hard to access. A community health worker in Namibia reported that, in association with the heat, "some girls and women get their period twice in a month."
- Pregnant women described swollen feet, nausea, dizziness and exhaustion that frequently worsen during heatwaves. However, the period after giving birth was perceived as the time of highest risk: breastfeeding during extreme heat places severe strain on the body. Milk supply was considered to decrease even where sufficient water was available, and where water was scarce, both mothers and infants faced serious risks of malnutrition and dehydration.
- Older women, particularly those working on farms, described more frequent and intense hot flashes during menopause.

Negative mental health effects were reported at all research sites. In El Salvador, women's body maps placed fear, sadness and worry at the center, expressed physically as headaches and insomnia. Women in the Honduran part of the basin associated headaches and a feeling of "pressure" with both heatwaves and stress over water. Data from other partners likewise linked climate anxiety to food and water scarcity, increased financial pressure, conflict and tension, and heavier care and agricultural workloads.

As one woman from Namibia put it: "Sometimes hope is lost when the seeds and plants dry out and animals die. Plants and animals are our income and when we lose them, we lose income."



All 52 women interviewed in South Africa reported that heat also affects them emotionally and mentally. Almost 50% of women described irritability and stronger distress, including depression or despondency, tension, worry about the future and feeling overwhelmed. In informal settlements, women described increased distress, depression and despondency as homes turned into "ovens," with load shedding and water cuts preventing access to power and water when people needed them most.

Among young women from another informal settlement in a mining area, 80% described stronger distress, framed mainly as uncertainty and worry about the future. In contrast, participants from a rural village mostly described tiredness and irritability, but no depression or anxiety. This is not because the village is spared from the heat, but because, compared to the informal settlement, women there appear to have more buffers: they are long-settled residents with relational systems for early warning and running water at home, follow a shared daily routine of working early and late while staying indoors in between, and can fall back on staples such as maize porridge, bread and magou, a traditional non-alcoholic South African drink made from fermented maize meal, when harvests fail.

Conflict, Violence and Insecurity

Heat exposes women to violence, while heat and drought-related food and water scarcity carries tension into homes and within and between communities. Heat particularly intensifies gendered violence at every level.

One in five women surveyed in Namibia and South Africa reported heat-related conflict, tension or violence. As the questionnaire did not ask explicitly about conflict, violence or insecurity, this figure is likely an undercount.

The most common concern was the risk of sexual assault, raised by 10 of 13 women in one informal settlement in the Northern Cape, South Africa. They explained that tin-roofed shacks become too hot to sleep in, so families sleep outside at night, exposing women and girls to attacks. Women in Uganda described how their husbands wanted them to stay outside so that the men could rest and sleep in relative peace. Women feared snakes, scorpions and sexual violence outdoors, but staying inside was not necessarily safe either.

Gender norms also limit how women can cope with the heat. In mining areas of the Northern Cape, all ten young women surveyed described norms that allow men to remove their shirts in the heat, while women must stay covered to stay safe.

For girls, heat also affects education and safety. In Namibia, schoolgirls who walk long distances in the heat return home exhausted.

Because walking home and back for afternoon study in extreme heat is too strenuous, and because schools provide neither food nor shelter, some girls stay in rented housing nearby, which parents described as a major concern for their safety.

In a refugee-hosting district in Northern Uganda, women described how failing crops turn into food scarcity and economic pressure, as households must buy food at markets and have no produce of their own to sell. As women reported, "the men have started challenging the women to go out and fend for the homes, because they do not expect women to ask for food during the dry spell. If I ask for money for food, the husband will ask me whether he sieves money from the soil." Research partners in Uganda, Senegal and Zambia reported increased intimate

partner violence, as did partners in South Africa and Namibia, who added that many women stay in relationships because they depend economically on their spouses, a dependence reinforced by customary law that grants land ownership only to men. Research partners in South Africa also noted a sharp rise in sexual violence and femicide across the country, which has one of the highest recorded rates of intimate partner femicide in the world, almost five times the global average (Abrahams et al., 2025). These accounts are consistent with research from South Asia that associates higher temperatures with a higher prevalence of intimate partner violence (Zhu et al., 2023), and from Rwanda, where household-level climate stress, combined with existing power imbalances and harmful gender norms, has led to increased physical, sexual, emotional and economic violence against women and girls (Hitayezu et al., 2021).

Water, land and food are essential for increasing capacity to weather hot periods, not just within the household but also at the community level. Scarcity of these resources can drive conflict within and between communities. In the upper Lempa basin, 52% of women surveyed did not perceive water as being shared equally in their communities. In Northern Uganda, women reported that disputes over animals destroying crops in search of food are compounded by "mistrust of local council leaders" to resolve them. They added that traditional authorities and clan heads spread claims that food traders had cursed the rains to raise prices, and noted rising tensions between host and refugee communities, particularly when herders moved their cattle onto host community land in search of grazing areas. They also described a general increase in crime, such as nighttime robberies. Yet scarcity can also bring women together. In the same district, relationships with refugee women helped host community women navigate food insecurity during extreme heat: "Most of the refugees come from Sudan. Some of the plants we consider weeds, are being used as foods in Sudan. When food was very difficult to come by, Sudanese women taught us a number of plants that were edible, including how to prepare them."

CASE STUDY: Women Uniting for Water

In Central Uganda, one woman described how Uganda's dry spell from June to early September 2026 affected her community, in a region where agriculture depends overwhelmingly on rainfall.

Above-average temperatures and increasingly irregular rainy seasons had already reduced yields and depleted soil moisture so rapidly that seedlings and crops died before harvest. As women cultivate kitchen gardens next to their homes, competition for water from the local stream intensified. Women rose early to secure water; those who arrived later found that neighbors had blocked access and exhausted the supply, leaving them to wait until evening.

The competition undermined trust and mutual support among women. Rather than let scarcity divide them, the women established a water management schedule to ensure equitable access for all households. Because such arrangements reach their limits when dry spells persist, she explained, women also mobilized to demand an additional borehole and financial support from the local authorities to safeguard their food security.

This example illustrates how the compounding effects of climate change erode the relational systems that are often the first to absorb climate stresses and shocks, and how women embedded in formal and informal networks of mutual aid are well positioned to counter these dynamics and mobilize others around climate adaptation.

Agricultural Livelihoods and Labor Rights

Heat erodes women's livelihoods across all sites, but the extent of its impact depends on the economic, social and institutional resources women can draw on, which are most limited for those already marginalized.



Crop failure, livestock deaths, reduced employment opportunities and rising costs for food are eroding women's livelihoods at every research site. In Namibia, 88% of women surveyed, and in South Africa 63%, reported that heat and drought had affected their ability to earn money, sell produce or find work.

Most participants depend on small-scale farming, gardening and livestock, supplemented by petty trade, such as selling ice, sweets or bread, or by pensions and grants. In Central Uganda, crops germinated and then dried out during the most recent drought. In Casamance, Senegal, women described plants that "choked" under the heat: leaves turn yellow, flowering plants lose their flowers, and seedlings never recover after transplanting. At the same time, water evaporates faster and pests multiply. These pressures come on top of saltwater intrusion from the Casamance River, where the movement of saline water into fresh groundwater leaves rice fields unusable, and fall on communities still returning and rebuilding after decades of armed conflict, where land and forests are heavily disputed and further strained by climate change (Medina et al., 2023).

To cope with extreme heat, women adjust planting calendars and watering schedules and work before dawn or after sunset, despite the increased risk of encountering wildlife during these periods. In Senegal, women did not stop farming entirely during the hottest times of the day but shifted to less exposed, less strenuous tasks. In Zambia, women described how communities gathered in the shade, delayed activities until conditions improved and prayed for relief and rain.

When heat-management measures are not sufficient and harvests fail, however, women's responses depend on what they already have. For example, in Namibia:

- Women buy replacement food (38%), replant (33%), or adapt their farming, rely on neighbors or draw on other income (21% each)
- Those aged 58 and over lean most on neighbors, pensions, government subsidies and small trade
- Marginalized women had the fewest options, relying on stored maize or trading their labor for food

In South Africa, marginalized women shared that they would go without food. Women in Uganda and Namibia also highlighted that adaptation costs money: seeds lost to heat must be bought again, diesel for pumping water is an added expense, and shade houses or shade netting, irrigation and water tanks are unaffordable for many. When food or cash runs out, households eat less or sell livestock, which

erodes their assets and their buffer against the next shock. Women also noted how difficult it is for them to own land, which further limits their ability to invest in longer-term adaptation measures.

For those who work for others, employers and employment conditions determined whether rest breaks were available or not. Farm and seasonal workers in South Africa explained that resting in the shade or delaying work is not an option: "if you don't work, you don't get paid, even when the heat makes you unwell." Prolonged periods of extreme heat exacerbate these pressures by reducing employment opportunities. Partners in Namibia described how commercial farms lay off workers as heat reduces crops and profits, with women usually the first to be let go. Informal traders face similar constraints: they set up early and sometimes leave before the worst heat, but like casual workers, they cannot simply stop.

Extraction compounds environmental vulnerabilities and intensifies the heat hazard. According to information gathered in El Salvador, mining consumes community water and clears forests, leaving the land sterile and intensifying the heat. Extraction thus degrades the land women farm, shifts additional work onto women as men are drawn into mining, and increases exposure to heat while reducing the capacity to respond. In South Africa, six of ten young women in mining-area communities linked heat directly to mining. Mining also harms the availability of safe water for drinking, agriculture and fishing, increasing vulnerability to heat events. On Zambia's Copperbelt, partners reported a 2025 acid spill into the Kafue River watershed that destroyed the crops, fish stocks and livelihoods of their members. In El Salvador, the December 2024 reversal of the 2017 ban on metal mining has heightened concern for a basin already under water stress.



Section 3

Women- and Locally Led Adaptation

Women-led organizations are not waiting for support to begin transformative work. They are already changing the systems that produce unequal exposure and impacts.

Through organizing, advocacy, locally led solutions and shifts in livelihoods and daily practices, women-led and community-based organizations are promoting climate justice and adaptation by changing the systems and power relations that produce unequal exposure and vulnerability:

who controls land, water and seeds; how work is organized and protected; and who makes decisions about natural and financial resources. Much of this work has been built over many years: RWA has organized rural women across Southern Africa since 2009, AMAES has mobilized environmental and women human rights defenders in Central America for a decade, and the African Women's Collaborative has connected rural women leaders across Africa since 2017.



Traditional Ecological and Indigenous Knowledge Systems

Women's traditional ecological and Indigenous knowledge offers tested responses to extreme heat. Passed between generations and households, this knowledge provides strategies for crises and is a key resource for both long-term adaptation and the community relationships that support collaborative responses.



Women hold vital knowledge for living with rising temperatures, built, tested and passed on over generations.

In the upper Lempa basin, AMAES checked women's observations against technical measurements and found that the flood-prone areas women marked on community maps coincided with official risk maps. Their accounts of a shrinking river also matched flows measured at different locations of 11% and 36% of the historical average. This verification shows that women's ecological knowledge can be a credible basis for early warning and adaptation planning alongside other measurements.

This knowledge extends to coping with and adapting to extreme heat. In Omaheke, women spoke about cow-dung walls and mud-and-grass houses that keep homes cooler. In Casamance, women farmers protect agriculture from extreme heat by mulching, pre-irrigating soil, diversifying crops, and planting or retaining protective trees and vegetation cover.

On the Copperbelt, women use the thermal properties of clay pots and containers buried in the soil to keep water cool, and exchange knowledge on soil moisture conservation practices. In Uganda, women emphasized planting heat-tolerant crops and mixed varieties to increase the likelihood of crop survival. In South Africa and Namibia, women documented heat-tolerant traditional and medicinal plants that relieve heat-related symptoms such as headaches and menstrual pain. Yet they also noted that heat itself is eroding these resources: some medicinal plants appear only in the rainy season and vanish or burn out in strong heat, a growing problem as rains become more erratic and temperatures keep rising.

Across all sites, older women were identified as the main holders of traditional and Indigenous knowledge on heat exposure and heat management, and many worried that younger women were becoming disconnected from it. Partners in both analysis workshops observed that older women can trace climatic change in more depth, have the knowledge and skills to forage for edible and medicinal plants and favor long-term, agroecological adaptation responses. When food runs short, they forage first, while younger women buy food at markets and focus more on short-term, household-level coping strategies learned through social media and school.

Partners linked this generational and behavioral divide to differences in life experience and education, increasing urbanization and technological change, and to a collapse of community relational systems that has shifted the organization of responses from the community to the household level, as well as reduced opportunities for intergenerational learning. Yet both generations named learning from each other as a key priority.

Younger women valued older women's knowledge for coping with food scarcity and investing in longer-term adaptation, while older women valued access to newer sources of information from social media, weather stations and government advice for farmers.

Some women already bridge both worlds: younger women in rural Namibia combine Indigenous knowledge with new technologies, and local radio in Senegal pairs familiar cultural expressions and stories about heat with practical health messages. The African Women's Collaborative shows how such intergenerational knowledge exchange can be scaled.



CASE STUDY: The African Women's Collaborative for Healthy Food Systems [3]

The African Women's Collaborative for Healthy Food Systems was founded by renowned organic farmer, activist and global leader Elizabeth Mpofu one year after she served as Special Ambassador to the Food and Agriculture Organization of the United Nations (FAO).

The pan-African initiative grew from the understanding that women already hold knowledge, built over generations, that is key to healthy food, bodies and environments. It also recognized that gender, class, education and the rural-urban divide kept women out of leadership positions in Africa's food sovereignty movements. The Collaborative was therefore created as a space specifically for rural, peasant and Indigenous women, while also pushing for their full representation in wider movements.

Women's ancestral seeds are at the heart of the Collaborative's work. As Genetically Modified organisms (GMOs), industrial monocultures, land grabbing and seed laws push farmers to buy, rather than save seeds, and policies favour commercial farming, Indigenous and heat-tolerant seeds are at risk of disappearing, and even being criminalized (see f.e. African Centre for Biodiversity, 2026; Alliance for Food Sovereignty in Africa & GRAIN, 2018).

Women's seeds, by contrast, are seeds that rural women control fully, without interference from their husbands or the state. They produce nutrient-dense crops, such as green vegetables, cowpeas, yams, herbs and medicinal plants, grown deliberately in women's gardens to feed the family rather than for sale.

Women pass these seeds on to younger generations and other women in their communities whose crops have failed. Together with the seeds, they share knowledge: how to tell when seeds are ripe, how and when to collect and store them without rot or early germination, and how to protect them from insects. Seed sharing thus sustains ties of mutual aid between generations and households.

The Collaborative describes these seeds as a living seed bank: genetically diverse and, unlike GMO seeds, able to adapt quickly to drought, rising temperatures and erratic rain. This matters especially in the context of extreme heat. When heat destroys a planting, women without saved seeds must buy new ones at a time of heightened food and economic stress, while women who keep and share seeds can replant, mix varieties and select for heat tolerance. As extreme heat narrows the range of crops that survive, and as seeds for industrial farming are less geographically appropriate, women's seed custodianship is at once a long-term adaptation strategy, an economic safeguard and a source of the mutual aid and social cohesion that communities need to absorb climate shocks.

Such intergenerational exchange matters for all women and girls, but particularly for those who are pregnant or breastfeeding during extreme heat. Older women's knowledge of plant-based remedies, cooling and postpartum care can directly support their well-being, while seed saving and sharing, foraging and agroecological practices support food security.

[3] *Find out more: https://africanfoodsystems.org/what/*

Reach and Trust

Formal heat warnings and adaptation information do not reach women easily. Instead, information travels through long-standing relationships and women's largely unpaid communication labor. Women-led and community-based organizations are ideally positioned to close this gap.

Formal heat warnings reach women unevenly. In Namibia and South Africa, more than 60% of surveyed women named radio as their main source of warnings, but which medium reaches which woman depends on age, place and access to devices. In Omaheke, every respondent aged 50 or over named radio, while none under 35 did. In the Northern Cape, nine out of ten young women relied on social media and "the media," and only one mentioned radio. Women already living on the margins are the least likely to be reached: young San women named no regular source of warnings, and older women said they relied strongly on neighborhood networks and elders to spread information. Across sites, participants reported receiving no warnings at all, or only after heat events had begun.



Where information does arrive, women combine it with their own observations. In Casamance, women farmers compare forecasts from Senegal's national meteorological agency, received through TV, radio, mobile phones and community radio, with their own observations of warm and cool winds, the positions of the stars and the tides of saline rivers. Yet these indicators are becoming harder to read.

As one woman in Uganda explained: "When we were younger, we could always tell when the rains were coming. Now the sun can be very strong for many days, and you do not know when the rain will come."

As traditional signs grow less reliable and formal warnings remain patchy, women are in need of more reliable and far-reaching hazard communication.

In many countries, farmers' associations and women-led and community-based organizations already play a role in communicating warnings on heat, heat-health and other hazards. They reach people who are often invisible or inaccessible to formal warning and adaptation systems and translate information into local languages and practical action. In Omaheke, community health workers go from house to house, sharing advice on hydration, clothing, skin protection and more. In the Northern Cape, women share tips on coping with the heat through social media. In the upper Lempa basin, AMAES trains community women to monitor the river, issue early warnings and mobilize in response to threats.

Women also suggested raising heat awareness through community meetings, radio, schools,

women's groups and farmer networks, and proposed preparedness measures that identify households needing extra support, which national communication tends to miss. Women in Uganda were familiar with government programs on climate-smart agriculture, environmental protection and disaster preparedness, but found that these pay little attention to extreme heat. They recommended integrating heat information into agricultural extension and community preparedness, and sharing it through trusted local leaders.

The women who make this outreach possible often experience mental and physical overload, including increased exposure to the heat they help others to manage more effectively. A community health worker in Omaheke, who walks from house to house and feels "the heat on my feet," described herself as "part of a women's group working, and I am a housewife in my home. Some days, I really feel overwhelmed." Her experience shows that the trusted networks carrying information to those whom formal channels miss often rest on women's paid, unpaid and voluntary labor. These networks are long-standing community systems, not temporary delivery channels, and are effective precisely because they are embedded in community life. Recognizing them as part of early warning and adaptation infrastructure means resourcing that labor rather than relying on it to fill the gaps.

Collective Action and Intersectional Solidarity

Women-led and community-based organizations bring communities together around resources, rights and resilience, rooted in everyday life. Much of this begins through shared knowledge.

In Uganda, women described measures their communities have long relied on in hot weather: grazing animals early in the morning or late in the evening, preserving seasonal vegetables for periods of extreme heat and growing food for the family in kitchen gardens. In Zambia, the shade of large trees becomes a meeting place where neighbors escape the heat and exchange information and ways of coping. Expressions such as "the sun is angry" signal the need for caution. When heat is unusually intense or prolonged, communities come together in prayer or rituals for rain, showing how practical adaptation, cultural and collective responses are often inextricably related.

Women also share material resources. In South Africa, women not only advise one another to wet a cloth for the neck or hang one in the doorway; neighbors with electricity also fill bottles with ice for those without power. In Namibia, water committees advise households to limit their use when supplies run low, and households reuse gray water or harvested rainwater for their crops.

As the examples from Omaheke show, such relational infrastructure is porous and may not reach all women. Organizing across intersectional identities is therefore a first step towards structural change, especially where it builds collective structures from scratch or reaches women and girls who have been left behind.

This study's research partners show how women are building and sustaining the kind of infrastructure that shifts the focus from individual or household-level responses to structural change and collective adaptation at a larger scale.

For example, AMAES[4] co-founded a cross-border ecofeminist movement of WEHRDs from El Salvador, Guatemala and Honduras, organized around the shared Lempa River on the understanding that "las fronteras no nos separan, nos unen" ("borders do not separate us, they unite us").

[4] See the case study in the preliminary publication: https://gaggaalliance.org/resource/extreme-heat-health-and-climate-justice-women-led-solutions-for-resilient-communities/

As civic space in El Salvador shrinks, defenders from Guatemala and Honduras have taken on advocacy roles on behalf of their sisters there. RWA carries this logic to a larger scale: it builds women-only spaces within farmers' unions and peasant organizations and forges cross-sectoral alliances between farm workers and trade unions, connecting women whose different positions as farmers, workers or traders would otherwise keep them apart.

CASE STUDY: The Rural Women's Assembly [5]

The Rural Women's Assembly (RWA) began in 2009 as a meeting of 250 rural women from Southern African countries. Convened by the Land Access Movement of South Africa (LAMSA), the Women on Farms Project (WfP) and the Trust for Community Outreach and Education (TCOE), what was planned as a dialogue event became a movement.

Today, RWA brings together more than 165,000 small-scale farmers, farm workers, cross-border traders and members of farmers' unions and peasant organizations in eleven Southern African countries. From the start, it set out to bridge the divisions that colonial rule and apartheid had left between the region's countries and to build a shared platform against land dispossession, food poverty and patriarchal capitalism. RWA deliberately chose not to operate as an NGO; it is volunteer-led with a flat structure, and its members create autonomous women-only spaces within the mixed farmer organizations they belong to.

RWA's analysis highlights that women's position in Southern African food systems is shaped by gender, class and dispossession. Settler colonialism seized fertile land, pushed men into mines and onto settler farms, and left women responsible for subsistence farming on poorer land, without formal ownership, credit or a voice in decisions.

Today, extractive industries, corporate control over seeds and climate shocks add to these pressures. In response, RWA organizes annual Feminist and Agroecology Schools and regular online courses, in which hundreds of participants co-create a shared political identity as African ecofeminists and learn, among other practices, how to replace synthetic fertilizers and build soil health and crop diversity. Its flagship initiative, "One Woman–One Hectare," calls for land redistribution that prioritizes women's access to at least one hectare of land, as well as to water and seeds. In Eswatini, RWA supported members in a legal battle that resulted in a landmark ruling allowing women to register land in their own names.

RWA's strength lies in organizing across the lines that divide rural women: country, language, history, class, age, livelihood and marital status. By connecting farm workers, seed savers, traders, widows and daughters denied their inheritance, RWA shows that collective action built across these differences can shift power, resources and rights where individual coping cannot.

As this report was being finalized, RWA in South Africa was preparing to join the farm workers' march in Cape Town to demand the redistribution of public land to farm workers and farm dwellers, many of whom have lived and worked on that land for generations. A few days earlier, RWA had been named one of four 2026 Right Livelihood Laureates. The award was founded after the Nobel Foundation rejected a proposal to create new prizes for social and environmental justice focused on the Global South.[6]

[5] Find out more: https://www.ruralwomensassembly.org/

[6] Find out more: https://rightlivelihood.org/2026-announcement/

Peacebuilding and Social Cohesion

Where climate change, and extreme heat in particular, erodes relationships and social cohesion, women-led organizations and networks are well placed to rebuild them. Their everyday peacebuilding rarely takes place in formal mediation or peace processes, but rather where heat-related tensions arise: around shared water sources, over land and forests, or between host and displaced communities.

Such informal, community-based efforts are largely overlooked in research and policy, even though women are well placed to manage natural resources and to transform conflict and competition into shared solutions, underpinning societal stability and resilience at scale, from the ground up.

In Omaheke, RWA members share water and food, hold community meetings and approach councilors' offices together: "We talk to the people in our communities and then we unite and fight together, and we try to find a solution together." Such practices turn competition into collective action and claims on the state, moving beyond individual coping towards structural change and access to resources for climate adaptation. In drought-affected Central Uganda, women competing for water agreed on a water management schedule and took their demands for an additional borehole and financial support to local authorities.



In Northern Uganda, where tensions between host and refugee communities run especially high when heat makes water and food scarce, women from host communities described how relationships with refugee women helped them through food shortages. Such knowledge exchange builds food security and trust across the very divide that heat-induced scarcity deepens, and will become even more important as funding in the region declines.

In Casamance, where displaced communities are returning after decades of armed conflict, land and forest governance remains contested. Women farmers are proposing community forest committees, community charters and participatory reforestation, which address the very resources over which tensions persist and bring people together across divides. On Zambia's Copperbelt, social conflict has grown over the past decade as communities contest the unequal distribution of mining wealth.

Mining companies still direct their social programs mainly at male employees and their families, overlooking the more diverse communities that live with the consequences of mining (Kwaleyela & Larmer, 2026). Environmental disasters such as the 2025 acid spill into the Kafue River watershed deepen these grievances. Yet women described

people gathering under trees or on verandas late into the night, waiting for the air to cool, passing on heat-related information, and praying or holding rituals for the heat to subside and the rains to come. Local leaders and institutions, including churches, schools and community groups, also share information about extreme heat and encourage safer practices.

While such activities may help communities tolerate heat in the short term, research in the Solomon Islands shows that continuous climate stress without the resources to adapt tends to erode the relational systems that help communities absorb shocks and maintain social cohesion (Darwish, 2026). The value of such social networks extends beyond adaptation, however: they also contribute to climate mitigation, from sustainable land management to advocacy, making support for them doubly consequential.

Even so, it must be acknowledged that no amount of adaptation, however well resourced, will ever be sufficient to cope with climate change entirely, and certainly not in perpetuity.

Adaptation without mitigation merely postpones collapse. Climate action that reduces greenhouse gas emissions and holds major polluters accountable is therefore essential if adaptation is to come anywhere close to sustaining human and ecosystem survival.

Resourcing women's peacebuilding, their role in formal and informal resource governance, and their climate action can help sustain adaptation, collaboration and connection where heat puts them under strain, but it works alongside, not instead of, the systemic transformations needed to limit global warming itself.





Section 4

Recommendations for Donors, Funders and Policymakers

Taken together, the findings show that communities are already adapting through everyday practices, social support, and Indigenous and locally held knowledge. But partners stressed that without sustained resources and support, many household-level responses remain forms of coping.

Throughout the data collection, women called for adaptation that addresses the inequalities driving exposure and vulnerability: inadequate housing, unreliable drinking water and electricity, insecure livelihoods and access to land, limited cooling infrastructure, and unequal access to information and decision-making. The recommendations below draw on these demands and on the findings of this report.



Recognize Extreme Heat as a Distinct and Gendered Risk

Women and partners noted that droughts and floods dominate attention, while extreme heat is less often a focus. Furthermore, heat and its effects on women's health, care work, safety and income are poorly recognized, let alone responded to.

We recommend that national and local governments, relevant public authorities and funders:

- Integrate extreme heat into climate and public policy: Link and coordinate heat governance across government and sectors (see f.e. Global Heat Health Information Network et al., 2025). Name extreme heat explicitly in adaptation, disaster risk reduction, health and labor policies and in urban and regional planning from local to national level, including through National Adaptation Plans.
- Strengthen coordination across protection and climate agendas: Link extreme heat policy to refugee policies and to National Action Plans on UN Security Council Resolution 1325 to coordinate efforts, pool resources and draw on existing protection mandates.
- Invest in gender-responsive, heat-resilient infrastructure: Ensure access to early warning systems and heat-stress risk communication tailored to women working in hot conditions; safe and reliable water, electricity and cooling; and cool, safe housing and schools, so that women and girls do not have to choose between unbearable heat and the risk of violence.
- Integrate heat into health systems and transform care arrangements: Integrate heat into maternal, reproductive and mental health education and care, while adopting policies that redistribute and reduce unpaid care work rather than relying on women to absorb the additional burden.
- Protect workers and livelihoods from extreme heat: Adopt, implement and enforce normative and legislative measures that protect all workers from extreme heat, in line with the latest guidance (see f.e. Flouris et al., 2024). This includes ensuring paid work–rest regimes and access to sufficient shade and water.
- Develop and implement social protection measures: Address heat-related income loss among women farm workers and small-scale farmers as well as single mothers and older women from marginalized communities. This includes gender-responsive workplace guidance (e.g., for the menstrual cycle, menopause or pregnancy).
- Invest in intersectional heat data and evidence: Fund intersectional, gender- and age-disaggregated data on heat impacts, vulnerability and exposure, including in relation to maternal, child and mental health. Ensure data is matched by gender-responsive research and policy development on how to reach these segments of the population.

Situate Adaptation in Relation to Women's Knowledge

Communities have deep knowledge of their local environment, and specifically heat, which is entwined with culturally, socially, morally and politically significant beliefs and values. How heat is understood and adapted to is therefore not only a scientific, infrastructural or bureaucratic question. It actively interfaces with, and therefore may either support or undermine, local and Indigenous knowledge and peoples. Women are often holders of specific knowledge about heat, particularly in relation to agricultural, medicinal and care practices.

We recommend that national and local governments, relevant public authorities and funders:

- Recognize local, traditional ecological and Indigenous knowledge and authority: Acknowledge which heat knowledge is used and who holds knowledge authority, supporting active engagement of scientific and Western knowledge with local knowledge and knowledge authorities in the co-development of policy and programs. This ensures interventions are acceptable and meaningful to local populations. It also provides an opportunity to effectively combat misinformation. Attune this practice to gender-specific knowledge and knowledge-roles.
- Invest in women's expertise and authority as knowledge-holders: Invest in the identification, protection and sustainability of women's knowledge and women as knowledge-holders to increase both the range of adaptation options and the social infrastructure for adaptation knowledge-transfer.
- Integrate women's lived-experience expertise in multi-hazard risk assessment and responses: Engage with women and their everyday knowledge navigating competing stressors and adaptation demands to develop adaptation strategies that are more likely to work in practice.
- Ensure co-creation is a standard approach to strengthening climate resilience: Use a co-creation approach to engagement with women, as this approach structurally and ethically promotes substantive inclusion of local, traditional ecological and Indigenous knowledge, women's lived experiences and diverse identities. This offers significant entry points to strengthening social structures and processes that can improve communities' resilience to climate change.



Make Climate Finance Gender-Transformative and Conflict-Sensitive

Extreme heat does not occur in a societal vacuum. It deepens scarcity, strains relationships and hits communities where the environmental impacts of armed conflict and extractivism are already driving temperatures up. Women-led organizations have spent decades building the structures through which these communities adapt, share resources and resolve tensions. Yet only 0.22% of climate-related official development assistance (ODA) reaches women's rights organizations (Eyakuze, 2023) and less than 1% reaches Indigenous communities (Rainforest Foundation Norway, 2021). The numbers are even worse in fragile and conflict-affected countries. In 2022, the 17 countries most exposed to climate change and conflict received only 12% of adaptation finance, and fragile and conflict-affected states receive ten times less per capita than average aid recipients (International Rescue Committee, 2025).



We recommend that climate finance providers, bilateral and multilateral donors, and implementing agencies:

- **Provide direct, multi-year, flexible and core funding to women-led organizations.** Ensure that funding reaches women-led organizations in fragile and conflict-affected settings, rather than excluding or bypassing them on the grounds of risk. Funding mechanisms should enable organizations to adapt their responses as climate conditions, community needs and conflict dynamics evolve. Ensure that budgets cover the actual costs of locally led adaptation, including replacement seeds, water storage and shade netting.
- **Embed conflict sensitivity within the project cycle, and recognize and resource women as environmental peacebuilders and climate adaptation leaders.** Provide sustained funding for women-led initiatives that strengthen collective resource management, address tensions and build community resilience. Ensure that funding is timely and responsive to emerging needs: as one partner warned, when international cooperation "arrives very late," it misses the opportunity to turn tensions into cooperation, and potential for maladaptation into successful adaptation.

Secure Women's Rights to Land, Water and Seeds, Protect Those Who Defend Them, and Hold Extractive Industries Accountable

Women's capacity to adapt to climate change depends on their access to and control over land, water, seeds and natural resources, as well as their power to influence decisions about how these resources are managed. Without secure land rights and decision-making power, women face barriers to investing in long-term adaptation. Without control over their seeds, every failed planting can mean additional costs and greater dependence on external inputs.

We recommend that governments, climate funders and public authorities:

- **Secure women's land and resource rights.** Fund initiatives that advance women's right to own, inherit and register land as a key component of climate adaptation, and ensure their meaningful participation in land-use planning and natural resource governance at local, national and international levels. This also includes strengthening the capacity of government and civil society mediators in gender-responsive land dispute resolution.
- **Protect farmer-managed and Indigenous seed systems.** Safeguard the rights of women farmers and Indigenous communities to save, use and exchange seeds, and support locally adapted seed diversity as a foundation for climate resilience.
- **Resource and protect women environmental human rights defenders (WEHRDs).** Provide sustained funding and appropriate protection for women defending their lands, territories and natural resources. Safeguard their rights to organize, speak out and participate in decision-making, and support cross-movement and cross-border solidarity networks, particularly where civic space is shrinking or marginalized women face additional barriers to protection and participation.
- **Strengthen accountability for environmental harm.** Require extractive companies to prevent, minimize and remedy environmental damage, respect the rights of affected communities and provide access to effective grievance and remedy mechanisms. Establish transparent and enforceable arrangements for companies to contribute to the restoration of affected ecosystems and reinvest in the communities that bear the environmental and social costs of extraction.



Put Power and Resources Where Climate Solutions Are Already Working

Women are not passively waiting for solutions to extreme heat to arrive. They already cool their homes with traditional building materials, treat heat-related symptoms with medicinal plants, save heat-tolerant seeds, govern shared resources that build heat resilience, and build trust across the divides that heat deepens. Yet they remain largely excluded from the spaces where decisions about water, land and forests are made.

We recommend that governments, climate funders and public authorities:

- **Recognize women as experts and decision-makers.** Acknowledge and support women not merely as beneficiaries or implementers of climate interventions, but as knowledge holders, peacebuilders and adaptation experts in their own right. Ensure their meaningful participation and leadership in decisions about natural resource governance, climate adaptation and conflict resolution.
- **Channel funding through trusted, locally rooted funding mechanisms.** Build on the existing infrastructure, relationships and expertise of women's, feminist, Indigenous and socio-environmental funds, which connect resources, knowledge and power to frontline organizations. Provide these effective intermediaries and movement support organizations with long-term, flexible resources to reach community-led initiatives (see f.e. Grütter et al., 2025), rather than creating parallel funding mechanisms that duplicate existing efforts or add administrative burdens.
- **Invest in intersectional, community-led research on extreme heat.** Fund participatory research that recognizes diverse women's lived experiences, local and Indigenous knowledge, and community-generated evidence. Ensure that women-led organizations help define research priorities, shape policies and adaptation measures, and influence decisions about how findings are used.

The infrastructure, relationships and knowledge already exist. What is needed is the investment and trust that allow women-led organizations to lead, deepen, strengthen and scale the transformative change and gender-just climate solutions they are already driving.

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