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CGIAR - OPPD & SAWONET POLICY BRIEF SERIES
**BRIEF 1**

# Climate Change, Conflict, and Intersectional Vulnerability among Pastoral Women in the East and Horn of Africa

Evidence from Key Informant Interviews (KIIs) with pastoralist women-led, humanitarian, peacebuilding and policy organizations across Kenya, Somalia, Tanzania, and South Africa

Joyce Takaindisa (CGIAR); Fozia Noor (OPPD); Barret Kamunzu (OPPD) & Yasmin Hassan (OPPD)



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SOMALI PASTORALIST WOMEN NETWORK

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**CONTACT**

CGIAR Climate Security
climatesecurity@cgiar.org
*https://climatesecurity.cgiar.org*

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**ABOUT US**

CGIAR aims to address gaps in knowledge about climate change and food security for peace and security policies and operations through a unique multidisciplinary approach. Our main objective is to align evidence from the realms of climate, land, and food systems science with peacebuilding efforts already underway that address conflict through evidence-based environmental, political, and socio-economic solutions.

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# EXECUTIVE SUMMARY

Across sub-Saharan Africa, pastoralist women are not only experiencing climate change as an isolated event. Climate change is restructuring pastoral livelihoods, governance, mobility and gender relations across the East and Horn of Africa. It is not a peripheral shock layered onto otherwise stable systems but rather it is actively reshaping who controls resources, who bears the burden of household and community survival, and who is included in, or excluded from, the decisions that follow.

Pastoral communities across the East and Horn of Africa are on the front line of climate change. Recurrent drought, increasingly erratic rainfall, flooding and degraded rangelands are undermining livestock-based livelihoods that have sustained these communities for generations. This brief builds on evidence generated specifically for this study: key informant interviews with 20 pastoralist women-led, humanitarian, climate-resilience, policy and peacebuilding organizations across Kenya, Somalia, Tanzania and South Africa. That evidence shows these shocks do not affect households evenly as women absorb the sharpest and most sustained impacts.

Evidence from key informant interviews conducted with twenty pastoral organizations working in Kenya, Somalia, Tanzania, and South Africa shows that drought, floods, pasture loss, and water scarcity among other vulnerabilities interact with conflict, displacement and entrenched gender norms and inequality to produce compounded vulnerabilities.

As formal institutions weaken or remain out of reach, pastoralist women increasingly become the default managers of that transformation; a pattern this brief terms the feminization of survival, which denotes the absorption of expanded responsibility for household and community survival without a corresponding expansion in rights, assets or authority.

This brief presents the overarching findings of the joint research conducted by the CGIAR in collaboration with their partner, Organization for Pastoral Peace Development (OPPD). The brief sets out the core policy argument that runs throughout the full policy series; that pastoralist women are already functioning as resilient climate adapters, peacebuilders, and key custodians of ecological knowledge. As such, policy responses should therefore shift from viewing pastoralist women primarily as vulnerable beneficiaries to recognizing them as central actors in climate adaptation, peacebuilding and pastoral resilience.



# THE CASE FOR PASTORALISTS

Header Photo: ILRI/Geoffrey Njenga

Kenya's pastoral sector has an economic worth of US$1.13 billion with the livestock sector and non-livestock sector accounting for 92% (US$1.04 billion) and 8% (US$0.0903 billion), respectively (Nyariki & Amwata, 2019). However, pastoral communities across the East and Horn of Africa (EHoA) region are grappling with the impacts of climate change. Recurrent droughts, erratic rainfall patterns, flooding, extreme heat, and degraded rangelands are undermining livestock-based livelihoods that have sustained these communities for generations. Whilst these impacts affect all pastoralists, the shocks do not affect households evenly. Evidence gathered from organizations working directly with pastoralist communities shows that women bear the most brunt and absorb the shocks unevenly, in comparison to their male counterparts. Particularly through loss of livestock based income, food insecurity, water insecurity, non-stop unpaid care work, and heightened protections risks, to name but a few all compound to produce differentiated outcomes for women, while at the same time they remain largely excluded from key decisions that shape water, land, peace, and resource governance. Studies have shown that women tend to interact with the environment and with livestock (in relation to pastoralism) in ways that differ from men: women have lower coping and adaptive capacities to climate variability and change compared to men (Furusa & Furusa, 2014).

**What the evidence shows**

- Climate change is intensifying gender inequality by expanding women's responsibilities without expanding their rights or access to resources.
- Drought is the most consistently reported stressor, compounded by floods, land degradation, insecurity, and displacement.
- Existing coping strategies are becoming insufficient as shocks recur faster than households and institutions can recover.
- Climate change functions as a conflict multiplier, concentrating communities around scarce water, pasture, and grazing corridors.
- Women are central to informal peacebuilding but remain excluded from formal natural-resource and peace-governance structures.
- Climate-induced migration deepens protection risks; GBV, family separation, school dropout, early marriage, and psychosocial distress.
- Vulnerability is intersectional: widows, women with disabilities, adolescent girls, displaced and female-headed households face compounded exclusion.
- Education systems remain poorly aligned with pastoral mobility, and indigenous knowledge is undervalued in formal policy and learning systems.

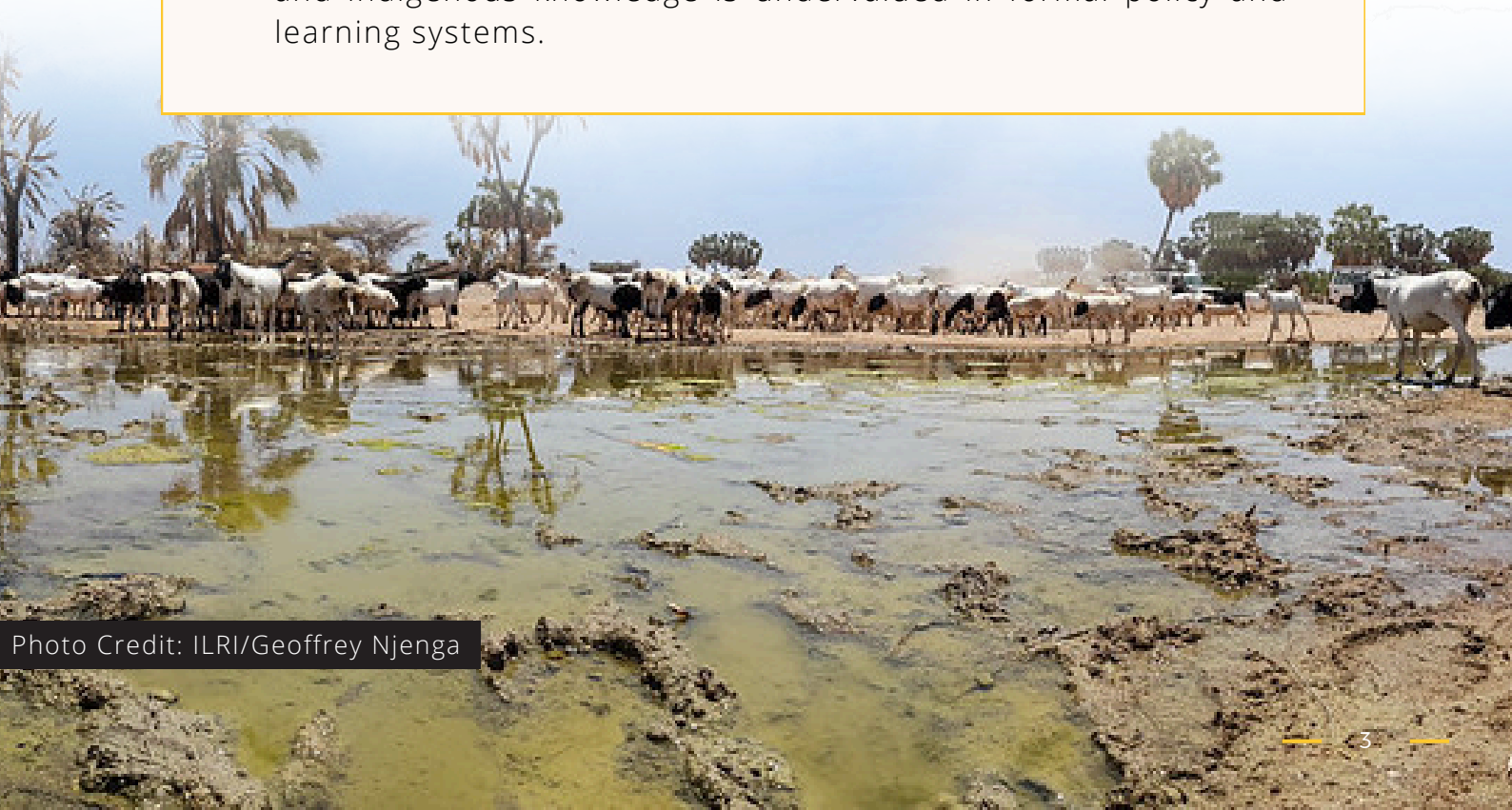


Photo Credit: ILRI/Geoffrey Njenga

# SITUATING THE EVIDENCE

The findings of this study echo a substantial and growing body of regional and global evidence. The Intergovernmental Panel on Climate Change (IPCC, 2022) finds that climate change is already driving more frequent and intense droughts and heatwaves across Africa, with East Africa's rain-fed, livestock-dependent economies among the most exposed systems on the continent. The IPCC further identifies women, alongside children and the elderly, as bearing disproportionate drought burdens due to entrenched gender, age, and wealth disparities. At the regional level, IGAD's (2021) gender analysis of its Drought Disaster Resilience and Sustainability Initiative (IDDRSI) draws a parallel conclusion to this study; that women and girls in the Arid and Semi-Arid Lands are more adversely affected by drought and conflict and shifting gender roles under climate stress are not yet matched by parallel shifts in women's access to land, finance or decision-making structures. Likewise, the UN Women Africa's (2023) regional work in East and Southern Africa also documents that women's limited access to land, natural resources, finance, technology, and social protection significantly constrains their resilience, even as they are increasingly recognized as powerful knowledge holders and mobilizers within their communities.

Women face greater adaptation constraints and are therefore disproportionately affected. Again, women are universal managers of domestic water and small livestock, while men retained authority over long-range herd movement and high-value sales, demonstrating the gendered division of labour and authority that mirrors this study's finding that women's expanded responsibility is not accompanied by expanded control over assets. The same study found that only a small share of households had adopted recommended climate-smart practices, reinforcing this brief's argument that current coping strategies are approaching their limits. Similarly, Galwab et al. (2024) noted that within the pastoral community, women are more vulnerable, being among the poorest of the poor, and they are expected to be highly susceptible to climate variability effects.

Furthermore, they observed gender-differentiated roles and perceptions of climate variability among pastoralist and agro-pastoralist communities in Marsabit, Kenya, showing that women's and men's climate knowledge and decision-making authority remain structurally unequal even where both groups report similar exposure to climate hazards, yet again pointing to the differentiated impacts determined by one’s gender identity.

Comparative evidence from West Africa suggests these dynamics are not unique to the EHoA region alone. McOmber's (2020 study documents that gender inequalities within the Sahel pose a very real challenge for adaptation and resilience while inequitable access to assets pose obstacles for women in the Sahel region to invest in the necessary resources to recover from and plan for future climate events. More importantly, inequitable access to land, credit and productive assets is a structural and not an incidental barrier to women's climate resilience in the Sahel and argues that addressing the underlying social norms restricting women's asset access is a precondition for resilience-building, rather than a secondary concern to be addressed only after emergency response.

A broader desk review of pastoralist women's coping and adaptation capacities across Africa (Furusa & Furusa, 2014). found that women's capacity to adapt is shaped by intersecting factors that include but are not limited to access to assets, health status, disability, age, ethnicity and gender and concluded that women generally have lower coping and adaptive capacity than men under conditions of climate variability, precisely because of unequal entitlements and access rather than because of their lesser resourcefulness or knowledge. This distinction matters for policy because crucially, it locates the vulnerability gap in structures and rights, not in women's capabilities. Mulinge and Getu (2015) reach a parallel conclusion in their study on pastoralist women across Sub-Saharan Africa, noting that adaptation and coping mechanisms are gender-differentiated because men and women hold structurally different levels of control over land, livestock, and household decision-making.

Taken together, these studies situate our evidence within a well established and consistent regional and global pattern, while confirming that the structural remedy identified in the present study i.e. formal rights, finance and representation is also the central recommendation emerging from IPCC (2022), IGAD (2021, 2022, 2023), UN Women Africa (2022, 2023), and peer-reviewed research across the Horn of Africa, the Sahel and the wider continent (McOmber, 2020; Mulinge & Getu, 2015; Furusa & Furusa, 2014; Galwab et al., 2024).



# KEY FINDINGS

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### 1. A system-wide crisis, not a single shock

Drought emerged as the dominant climate hazard across the dataset, linked by respondents to livestock deaths, declining milk production, reduced household income, food insecurity, and inability to meet school and health costs. Floods were especially significant in Somalia, destroying shelters, roads, sanitation facilities and water sources and generating repeated displacement. Livestock loss does not only erode income; it erodes cultural identity, household status, and the informal social-protection systems that pastoral communities have historically relied on.

> "Livestock deaths have increased poverty levels because animals are the primary source of food, income, school fees, and social status." — ICAN

This pattern was reported consistently by key informants across all four study countries; Kenya, Somalia, Tanzania and South Africa — rather than being confined to a single national context, indicating a shared regional dynamic rather than a localized effect.

This aligns with the IPCC's (2022) finding that anthropogenic climate change is increasing the frequency and intensity of droughts and heatwaves across Africa and similarly, with Schrieks et al (2025) modelling of the 2020–2023 East Africa drought, which documented sharply increased livestock trekking distances and falling milk production as core impact indicators.

**2. The feminization of survival**

As men migrate with livestock or seek work elsewhere, women are left responsible for children, elderly relatives, food, water, health, and household management and increasingly for income generation itself. Respondents described women becoming de facto household heads and frontline crisis managers. For instance, in Kenya, men are perceived to be family heads who play a crucial role in decision-making and domestic asset management. On the other hand, women play a significant role in household economics by providing labour for agricultural production and domestic purposes but their contributions to decisions, however, go unnoticed (Abate, 2019; Singh, 2022; Gelwab, 2024)  Crucially, a study by Galwab et al, (2024) documented an increased workload of 48% for women and 32% for men resulting from climate impacts on daily household activities. Moreover, their study noted that gender and age affect who can access and control natural resources and household goods which in turn affects the ability of pastoral and agro-pastoral communities to adapt, make a living and do other social and economic activities (Galwab et al, 2024). This shift is frequently misread as empowerment, yet the evidence suggests otherwise, notably that women are gaining responsibility without a corresponding gain in ownership of land, livestock, finance, or formal decision-making authority nor sustained support.

> “Women are increasingly being left with no choice but to be de facto household heads and community caregivers.”
>
> — FCCCI

UNDP and Samuel Hall's (2025) regional working paper also documents an identical pattern across Somalia, Kenya, and Nigeria, that as droughts intensify, men leave in search of economic opportunities while women assume management of households, farms, and livestock, becoming frontline responders rather than passive dependents.

## 3. From resilience to survival

Nonetheless, our findings show that pastoralist women are already adapting, mainly through petty trade, milk sales, beadwork, poultry keeping, savings groups, food preservation, seed saving, water conservation, and informal solidarity networks. Eleshewhere, studies have found that women contribute significantly to three key areas of community resilience, particularly social resilience, economic resilience, and ecological resilience but face barriers that prevent them from contributing to decision-making on issues related to climate change resilience in their communities. (Singh et al, 2022). These strategies demonstrate agency and innovation, but recurrent shocks, weak markets, limited capital, and shrinking grazing areas are steadily eroding their effectiveness. In several cases, coping now includes harmful measures or maladaptive strategies e.g. reduced meals, withdrawing girls from school, and distress (forced) migration, all signalling a shift from adaptive resilience toward emergency survival.

From this perspective, we argue that women's agency need not be too romanticized, as it often arises of out of necessity and negative circumstances, and critically, without any sustained formal support and shock responsive social protection. As found by (Furusa & Furusa, 2014) in their review of pastoralist women's coping and adaptation capacities, they concluded that women's adaptive capacity is systematically lower than men's under climate stress, not because of lack of knowledge or effort, but because of unequal entitlements to the assets that adaptation requires. Schrieks et al, (2025)also found that while communities had resorted to various adaptation measures to cope with drought effects experienced in EHoA between 2020 to 2023 ;significant gaps were identified owing to limited knowledge and financial resources which remained as significant barriers to adaptation leading to the unsustainability of measures they adopted.

## 4. Climate change as a conflict (threat) multiplier

Competition over water, pasture and grazing corridors was the most common pathway linking climate stress to conflict. Drought pushes communities into unfamiliar or contested territory and disrupts customary resource-sharing arrangements. In Somalia, these pressures intersect with clan tensions and weak governance; in Kenya, with grazing-route disputes, livestock theft, and small arms. However, it is important to note that climate change does not cause conflict independently but rather, it intensifies pre-existing political, economic, social, and institutional vulnerabilities.

> “Climate change intensifies conflict by increasing scarcity, disrupting traditional resource-use patterns, and placing more communities under pressure simultaneously.” — DLCI

This finding is consistent with IGAD's (2022) cross-border resilience analysis, which identifies drought-driven competition over water and pasture as a recurring driver of tension in clusters such as Karamoja and Mandera, and with the wider climate-security literature's caution that climate change acts as a threat multiplier rather than a standalone cause of conflict (IGAD, 2021).

**5. Women as peacebuilders outside formal structures**

The study also established that women significantly contribute to mediation, reconciliation, peace, community dialogue, and counselling, often acting as first responders when tensions emerge. Yet formal peace committees, elders' councils and natural-resource governance bodies remain predominantly male dominated, constrained by patriarchal norms, low literacy, financial dependence, limited mobility, and exclusion from customary structures. IGAD's (2021) gender and resilience programming identifies this same exclusion, noting that despite women's active informal role in conflict prevention and cross-border dialogue, their formal representation in peace and natural-resource governance structures across the IGAD region remains limited.

**6. Intersectional and compounded vulnerability**

Significant to note is that pastoralist women need not be treated as a homogeneous group. Widows, divorced women, adolescent girls, elderly women, women with disabilities, displaced women, minority-clan women, and female-headed households face overlapping barriers, based on their social identity that include loss of asset access, limited mobility, inaccessible services, and exclusion from humanitarian programming. Hence, for instance, infrastructure, communication, and programme design frequently fail to accommodate women with disabilities, underscoring the need to integrate disability inclusion into adaptation and peacebuilding rather than treating it as a separate/ siloed concern. From a gender, disability and social inclusion perspective (GEDSI), women and girls are simultaneously socially marginalized and physically vulnerable to climate-linked fragility, while also standing at the centre of potential social and economic change as communities adapt.

## 7. Mobility, migration, and protection

Climate stress is transforming pastoral mobility from a planned livelihood strategy into increasingly forced and unpredictable movement i.e. longer migration routes, rural-to-urban migration, displacement to IDP settlements and cross-border movement. As a consequence, whilst the study acknowledges that both pastoral men and women, boys and girls are all vulnerable, women and girls face disproportionate protection risks, including GBV, exploitation, school dropout, early marriage, and psychosocial stress, while women left behind often assume full responsibility for household survival. An IGAD-commissioned regional study of slow-onset climate change and mobility in the borderlands (IGAD, 2023) found conflict and drought to be the two dominant drivers of pastoral migration decisions, with women comprising nearly half of surveyed pastoralists reporting direct experience of climate-driven mobility. As illustrated by one of the participants, migrations, though an adaptation strategy, ushers in a newer set of vulnerabilities:

> "Increased migration forces pastoralists to move farther and into new areas, often triggering disputes with host communities." – URDUN

## 8. Education and indigenous knowledge systems

The study also found that formal education systems remain poorly adapted to nomadic and semi-nomadic livelihoods. The education system in Africa, is designed for sedentary lifestyles, for persons with fixed habitats. As a result, fixed schools, long travel distances, rigid calendars, and household labour demands contribute to low enrolment and high school dropouts, particularly among girls. At the same time, women's indigenous knowledge of weather patterns, livestock management, seed preservation, and conflict resolution remains a significant, underused adaptation resource, often treated by formal systems as informal and outdated rather than integrated into policy, curricula, and adaptation planning.

> "Pastoralist women are not just victims of climate change; they are keepers of indigenous ecological knowledge and crucial agents of change." — TUPO Foundation / Rural Women's Assembly

Our findings parallel the UN Women Africa's (2023) which found that despite structural barriers, women, and girls across East and Southern Africa are increasingly recognized as powerful agents of change, mobilizing local and indigenous knowledge to lead climate and environmental action in their communities.



Photo Credit: CGIAR Climate Security



# THE CORE POLICY ARGUMENT

Header Photo: ILRI/IBLI project

Taken together, the evidence points to a single structural gap that runs across every theme in this study, notably that pastoralist women's contribution to household survival, adaptation and peacebuilding is real, substantial, and growing but it is not matched by formal empowerment. Significantly, land rights, climate finance, representation in governance and decision making structures and control over productive assets remain concentrated elsewhere. Hence, programming and policy that continue to treat pastoralist women primarily as vulnerable beneficiaries, rather than as active climate actors, peacebuilders and knowledge holders who require investment and authority run the risk of continuing the missing the structural drivers of vulnerability identified in this study.

However, these findings should be read with two caveats in mind. Firstly, the evidence is not uniform across country contexts, and it should not be treated or applied as a homogeneous finding. Legal and customary systems differ by country and should be reported separately, with policy engagement tailored to each context by taking into account the specific economic, political, cultural, and environmental dynamics at play. Similarly, this brief avoids overly deterministic claims that climate change directly causes conflict; rather, it interacts with other multidimensional factors to produce differentiated layers of vulnerability among pastoralist communities.

# POLICY RECOMMENDATIONS

1. **Climate Finance and Anticipatory Resilience**

The recommendations below are derived directly from the key informant interview findings presented in this brief and are further supported by the regional and global literature reviewed above, ensuring that each proposed action is grounded in evidence from pastoralist women-led and partner organizations themselves rather than in external assumptions about their needs.

- Create direct, flexible, multi-year finance windows for women-led organizations - replace short-term project grants with funding structures that reduce intermediation, given that only an estimated 0.01 percent of global climate finance currently reaches Indigenous women-led initiatives directly (UN Women).

- Scale co-designed, forecast-triggered anticipatory action - invest in community-embedded early-warning models such as IGAD's Forecasts to Local Action (FOLA) approach, which builds anticipatory-action triggers together with pastoralist communities rather than broadcasting forecasts top-down, paired with pre-agreed forecast-triggered financing such as index-based livestock insurance. Only 40% of the African population currently has access to early warning systems, the lowest coverage rate of any region globally.

- Pair anticipatory finance with forecast-triggered instruments - expand index-based livestock insurance (IBLI) and forecast-based financing mechanisms that pay out on pre-agreed climate triggers before livestock losses occur, protecting the herd asset itself rather than pushing households toward distress diversification or exit from pastoralism. Studies show that distress exit from pastoralism are maladaptive in the long run as they leave pastoral households poorer than before.

- Close and track the finance gap - establish a standing monitoring indicator for the share of climate finance reaching women pastoralists to align with gender-responsive climate finance tracking. Key players in the EHoA region include IGAD’s Climate Prediction and Application Centre (ICPAC) and the Centre for Pastoral Areas and Livestock Development (ICPALD) as well as bilateral and multilateral stakeholders and national and county state actors in the region.

## 2. Land and Resource Rights

- Enforce women's land, inheritance, and resource-use rights - prioritize legal and administrative reform in Kenya and Tanzania specifically, where land tenure, rather than clan structure is the dominant barrier identified in this study.

- Guarantee formal representation in grazing, water, and land-governance structures - for example by adopting successful practices such as Ethiopia's Participatory Rangeland Management (PRM) model, which built women's participation into rangeland governance design from the outset and produced measurable gains in women's leadership, decision-making and resource access ( see Flintan & Eba, 2023).

- Pair representation with enforceable authority - ensure any formal seat for women on land or resource governance bodies carries voting rights, information access, and budget authority and not just observer status alone since participation without authority replicates exclusion in a new form or just a form of tokenism.

## 3. Peacebuilding and Cross-Border Governance

- Formalize women's peacebuilding roles with voting authority - guarantee women's representation on peace committees and elders' councils, following Kenya's supported peace-committee model, which raised women's participation from 29 percent to 34 percent between 2019 and 2023 with sustained donor and government backing (UN Women Africa, 2023).

- Resource cross-border coordination mechanisms directly - channel sustained technical and financial support through IGAD's Conflict Early Warning and Response Mechanism (CEWARN) and the Peaceful and Resilient Borderlands Programme's cluster-level coordination bodies in the Karamoja cluster, the Mandera Triangle, and Moyale–Moyale which CEWARN has, since 2026, begun integrating with climate-risk data to anticipate resource-driven conflict before it escalates (Monitor, 2026).

- Support community-led cross-border peace platforms - back elder and community-driven models such as the Ateker Leaders' Council, established in December 2025 across Kenya, Uganda, South Sudan, and Ethiopia, as a template for combining community legitimacy with formal state and regional backing (CEWARN, 2025)

- Track participation with public benchmarks - publicly report women's representation on peace and rangeland governance bodies on a standing basis, following for example Kenya's tracked participation increase, to sustain accountability for progress over time.

**4. Mobility and Protection**

- Disaggregate mobility policy by movement type - design distinct protection and support responses for planned pastoral mobility, forced displacement, labour or educational migration, rather than a single generic mobility policy.

- Extend protection programming beyond transit - resource GBV prevention and response services specifically for camp and settlement environments, given documented evidence that a substantial share of GBV incidents against displaced women occur even after arrival rather than only during flight.

- Preserve customary resource rights through displacement - develop mechanisms that protect or restore displaced women's access to customary resource rights and social-protection systems, rather than treating these as automatically forfeited upon displacement.

- Mainstream disability-disaggregated data collection - require humanitarian and displacement data systems to disaggregate by both gender and disability status, closing the current data gap that prevents accurate identification of compounded vulnerability. This aligns with a gender, disability and social inclusion lens (GEDSI) and also requires inclusion of disability organizations in policy, programming, and related interventions to ensure that persons with disabilities (PWDs) are not left behind.

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**5. Livelihood Diversification**

- Prioritize livestock-centered diversification over exit from pastoralism - support herd splitting, species diversification and livestock value-chain development (milk processing, hides, off-take) as the first line of diversification, since evidence shows non-pastoral diversification succeeds primarily where market access, credit and infrastructure are already adequate and without these preconditions, diversification tends to be distress-driven rather than strategic.

- Scale and support index-based livestock insurance as a resilience instrument- expand IBLI coverage to protect herd assets directly, reducing the pressure on households to sell down breeding stock or exit pastoralism entirely during drought.

**6. Education Continuity**

- Scale proven alternative education models with sustained funding - move mobile schools, flexible calendars, and community-based teaching from pilot projects to properly resourced system-level infrastructure, prioritizing countries such as Somalia specifically, where an estimated four in five pastoralist children currently access no formal education at all.

- Link drought response and education continuity as one system - build education-continuity safeguards into drought and humanitarian response planning directly, given documented evidence that the number of children at risk of dropping increases with drought. For example in 2022, UNICEF reported that the number of children at risk of dropping out of school across Ethiopia, Kenya and Somalia tripled from 1.1 million to an estimated 3.3 million within a three-month period, due to the 2021–2022 drought in the EHoA region.

- Fund community-led programmes addressing the social drivers of dropout - support and replicate models such as the Community-Led Alternative Rite of Passage (CL-ARP) model, implemented by AMREF Health Africa specifically in Kajiado County, Kenya, with Maasai communities which kept 98 percent of participating girls in school over three years by addressing early marriage and harmful practices alongside school access, rather than access alone. (see Kawai et al, 2025)

**7. Indigenous Knowledge Integration**

- Document and validate indigenous ecological knowledge - support participatory, women-led documentation of local weather indicators, water and pasture knowledge, seed varieties, and livestock health practices, with appropriate intellectual and cultural protections for knowledge holders.

- Integrate indigenous knowledge into formal early-warning and curricula systems - co-design early warning triggers and school curricula with women knowledge-holders directly, following the FOLA model's demonstrated approach of building anticipatory-action triggers together with communities rather than overlaying scientific systems on top of existing indigenous practice.

**8. Cross-Cutting: Institutionalizing Intersectionality**

- Require disaggregated design across all programming - mandate disability-, age, displacement and marital-status-sensitive design, budgets, and monitoring indicators across every recommendation above, rather than treating intersectionality as a separate workstream.

- Build intersectional protection and participation protocols - design services and governance mechanisms that explicitly account for compounding vulnerability e.g. widowhood, disability, age, minority-clan status rather than single-axis gender programming alone i.e. Gender, Social Inclusion & Intersectionality lens (GESII).

- IGAD Protocol on Transhumance - Again, there are several opportunities to strengthen pastoralists adaptive capacities through the protocol, particularly in strengthening climate resilience, economic security, and regional stability for pastoralists by legalizing and regulating cross-border livestock movement, allowing access to vital resources during droughts, and supporting pastoral communities by creating secure migration corridors, among others.

## ABOUT THIS SERIES

This brief is the flagship product of a five-part CGIAR- OPPD policy brief series drawing on key informant interviews with pastoralist women-led, humanitarian, climate-resilience and peacebuilding organizations across Kenya, Somalia, Tanzania, and South Africa. The companion briefs examine women's leadership in climate adaptation and indigenous knowledge; women's participation in rangeland governance and peacebuilding; an overview of Gender & Social Inclusion (GESI) on pastoral mobility and displacement; and the alignment/ misalignment of education systems with pastoral livelihoods.



Photo Credit: CGIAR Climate Security

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