

CAFOD's Gender Justice Strategy



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Cover image

Indigenous women, supported by CAFOD's partner CAAAP, standing up against gender-based violence on International Women's Day 2026, Peru.

Credit: CAAAP



Foreword to the Gender Justice Strategy

On a recent partner visit to Bangladesh, I met with a group of women who are returnee migrant workers. Having experienced gender-based injustice and violence, they are now leading transformative change in their communities and defending the rights of those most in need. One woman reflected on how much had changed. She raised her fist and said: “We have moved from being victims to changemakers”. It captured a powerful image which will stay with me as it spoke not only of resilience, but of agency, leadership and hope.

As CAFOD we know, after more than sixty years of work with women at the centre, that women’s contributions are extraordinary. Yet too often, their voices are overlooked, their opportunities limited, and their dignity undermined by discrimination, violence and unequal power. We firmly believe that there can be no genuine development, no lasting peace, and no end to poverty if half of humanity continues to face barriers to participation and opportunity. Advancing justice for women and girls is therefore central to our mission.

We understand that gender injustice is not accidental; it is rooted in policies, practices and cultures that fail to uphold human dignity. As a Church and as an organisation, we are called not only to respond to need, but to challenge these structural injustices. We see women exercising courage and leadership throughout Scripture in the most unimaginable and challenging circumstances. Across our interaction with partners globally, we continue to see women helping to transform their communities through service, advocacy and action. Their leadership is something to support and learn from.

As the official aid and development agency of the Catholic community in England and Wales, we have both a responsibility and an opportunity to put our values into practice. This strategy sets out how we will continue to promote women’s leadership, challenge exclusion and violence, strengthen accountability, and create the conditions in which women and girls can flourish. It is a core principle to our work and is in line with the commitment of Caritas Internationalis to promote women’s leadership and participation.

The woman I met in Bangladesh reminded me that change is possible. Like her, women globally continue to work for a better world every day. Our task is to stand alongside them, remove the barriers that hold women back, and ensure that their voices, leadership and vision help shape and care for Our Common Home. I have seen this commitment in practice throughout our work all around the world, amongst our supporters and volunteers, and in our workplace. But there is more to do on all fronts and we remain steadfast in that mission.

Christine Allen,

Executive Director, CAFOD
10 June 2026

A. Why does Gender Justice Matter to CAFOD?



The Catholic women who organised the first Family Fast Day in 1960 with Sister Alicia who ran the mother-and-baby clinic in Dominica.

Credit: CAFOD



CAFOD is an agency of the Catholic Bishops' Conference of England and Wales, founded by Catholic women in 1960 through the Catholic Women's League, the Union of Catholic Mothers and the National Board of Catholic Women. Our faith values, guided by Catholic Social Teaching, compel us to uphold the intrinsic dignity of every human being and stand in solidarity with those who are experiencing injustice, discrimination and exclusion.

Our Common Home, CAFOD's organisational strategy, outlines a vision where all may flourish but the sad reality is that we are still far from realising this vision for many of the world's population. Women and girls in particular, face pervasive threats and barriers of many kinds in the **world at large, in the Church, and in the workplace**. **If we are to fulfil our broader strategic ambitions by reflecting the Kingdom of God, we must address these three dimensions in unity, building upon the rich heritage of work and learning already in place at CAFOD on this agenda.**

Gender Justice in the World

Gender discrimination is the world's most widespread form of social exclusion and yet we are witnessing a general downward trend on women's rights, gender equality measures, and funding globally.¹ If you are a woman or girl today, you are less likely than your male counterpart to have a voice in decisions that affect you, have fair educational and economic opportunities, or access to critical healthcare. You stand to be disproportionately affected by climate change, conflict, sexual violence and poverty. If you are a woman who is Black, Indigenous, an older person, or living with a disability for example, the negative impact on your life is

¹ Equal Measures 2030 (2024) A gender equal future in crisis? Findings from the 2024 SDG Gender Index Home - Equal Measures 2030

potentially greater. Multiply this again if you are living in some of the poorest or war-torn countries of the world. The reality is:

- 80 percent of the people being displaced by climate change are women and girls²
- Globally 1 in 3 women and girls experience physical or sexual violence in their lifetime³
- Women and girls have just 64 percent of the legal rights of men⁴
- The number of women and girls living in conflict affected countries is now 50% higher than the number in 2017.⁵

The Church has a commitment to have a preferential option for the poor and for this reason, gender justice is central to our mission at CAFOD.⁶ When gender inequalities are identified and addressed, programmes, including those working on peace and social cohesion, are more effective, impactful and sustainable.^{7,8} This is a key reason why the U.N Sustainable Development Goals (SDGs) and the Core Humanitarian Standard (CHS) position gender centrally. As a non-governmental organisation working on overseas aid and development, we align ourselves to these international standards and commitments.

Gender Justice in The Catholic Church



Prayer in
Goma, DRC.

Credit: CAFOD



² OHCHR (2022) [Climate change exacerbates violence against women and girls](#) | OHCHR

³ World Health Organisation (2023) [Violence against women prevalence estimates, 2023: global, regional and national prevalence estimates for intimate partner violence against women and non-partner sexual violence against women](#)

⁴ World Bank (2026) Women, Business and Law 2026 [Open Knowledge Repository](#)

⁵ Equal Measures 2030 (2024) A gender equal future in crisis? Findings from the 2024 SDG Gender Index [Home - Equal Measures 2030](#)

⁶ For more information on preferential option for the poor linked to [Apostolic Exhortation *Dilexi te*](#) please see: Bishops' Conference of England and Wales (2025) [Preferential choice for the poor - Catholic Bishops' Conference](#)

⁷ UN Women (2015) [Women's Participation and a Better Understanding of the Political](#) | [Global study on the implementation of UN Security Council resolution 1325](#)

⁸ CRS (2020) [CRS Global Gender Strategy 2020-2030](#)

Pope Leo, in paragraph 57 of his encyclical letter, *Magnifica Humanitas* (2026), speaks directly on the status of women:

There is still a long way to go to ensure that the rights of a great many, namely women, are equally and genuinely guaranteed throughout the world....It is therefore, not enough to state simply that men and women have equal dignity and rights; it is necessary that this be reflected in concrete decisions, such as laws, access to employment, education, social and political responsibilities, and the way society listens to and values women's contributions.⁹

Gender justice matters to the Church but it also matters within the Church. We have been seeing some positive shifts in women's representation and decision making but recent synodal discussions and publications highlight the need to further consider "the masculine and feminine together, as partakers of the same mission" and to address harmful and exclusionary internal patriarchal norms and practices.¹⁰ Pope Francis, in a conference entitled *Women in the Church: Builders of Humanity* (2024), encouraged a discovery of "fitting ways for the grandeur and the place of women to be increasingly valued in the People of God."¹¹

CAFOD is a member of the extensive global Caritas family which acts in more than 200 countries and territories on behalf of the Church to end poverty and seek justice for all. We are keen to come alongside, draw from and build upon the commitment and concerted efforts underway across the Caritas Confederation to foster women's leadership and participation across this global network. Many of our international partners are Caritas members and we work through a vast Church network of volunteers and supporters across England and Wales. The status and treatment of women in the Church is therefore inextricably linked to our work at CAFOD.

⁹ Leo XIV, *Encyclical Letter Magnifica Humanitas* (25 May 2026).

¹⁰ Synod on Synodality (2026) *On Women's Participation in the Life and Leadership of the Church: Final Report of Study Group 5*.

¹¹ Francis (7 March 2024) *To the Participants in the International Conference "Women in the Church: Builders of humanity"*.

Gender Justice in Our Workplace



CAFOD staff in Nigeria share their messages and pledges on the office wall during 16 Days of Activism against Gender-Based Violence.

Credit: CAFOD



CAFOD believes in integral ecology as a way to heal our broken world. By this, we recognise that everything is connected and this includes us as individuals. Our four organisational values – Hope, Dignity, Compassion and Solidarity, underpin our day-to-day behaviours. If we are to seek equity and justice in the world around us, we must live with integrity, rooted in love, as we respect and listen to one another. This asks much of us to examine and challenge our own personal attitudes, behaviours and values embracing what we describe as our own “ecological conversion.”

It is especially important for us to facilitate these conversations in relation to gender across our organisation which represents a range of cultures in numerous locations with differing views, norms and practices. Gender justice in the workplace is important for us at CAFOD, not only because we must exemplify what we wish to achieve in our external facing work, but also because of the benefits for our effectiveness. In fact, evidence demonstrates that fairer balance, representation and decision-making leads to greater innovation, creativity and ultimately better results.¹²

¹² McKinsey & Company (2020). [Diversity wins: How inclusion matters](#)

B. What is the Purpose of the Strategy?

This strategy aims to:

- provide clarity on what we mean by gender justice at CAFOD, our position, areas of focus, and deliverables
- speak to the current global trends and context faced by women and girls
- situate gender justice within our transformative inclusion goal, demonstrating where it fits vis-a-vis anti-racism and wider inclusion
- update and expand upon our previous gender strategy and areas of progress to address the links and opportunities with the Catholic Church and its networks
- provide strategic direction, joint ownership and accountability mechanisms to ensure commitment, efficacy and momentum on gender justice.

The goal of the strategy is to deliver a transformative agenda on gender justice with confidence, consistency and accountability within our organisation and across all areas of our work.

C. Understanding Gender and Transformative Inclusion

Gender

Christian teaching reminds us that we are all created in the image of God. This is reiterated by the Catholic Bishops of England and Wales in their recent pastoral reflection: "In every human person, regardless of how they understand their identity, the image of God shines forth."¹³ Whilst debates and definitions on gender are important and at times divisive, we are clear that upholding the innate dignity and sanctity of every individual is central. This means that we work with compassion and respect for all people "regardless of gender, race, disability, age, ethnicity, nationality, culture, sexual orientation, political or religious belief."¹⁴ We do not have the mandate to impose a particular definition on gender with our partners, staff, volunteers or other stakeholders, but we are called to challenge attitudes, behaviours, norms or practices that discriminate or undermine basic principles of dignity and inclusion.

We recognise the biological differences between the sexes, but to use the word 'gender' rather than 'sex' is to indicate that male and female roles in a given society are shaped not only by biology but also by social practice. CAFOD refers to gender as: **the roles, behaviours, activities and attributes that a given society considers appropriate for women, men, boys and girls. Gender roles may vary widely within and between cultures and often evolve over time. Gender often defines duties, constraints, opportunities, status and power relations among the members of a society or culture.**

¹³ Pope John Paul II, *Evangelium Vitae* 34, cited in Catholic Bishops of England and Wales (2024) 3 [REFLECTION-Intricately-Woven-By-The-Lord.pdf](#)

¹⁴ CAFOD (2024) 4 [Our Common Home: Our vision of programmes, our agenda for change](#)

This working definition allows us to go beyond biological sex to identify the underlying reasons for disadvantage, exclusion and discrimination experienced - critical facets linked to our mandate on poverty alleviation, social development and justice. When we engage with aspects of culture and context, we have a fuller understanding of the barriers which prevent the achievement of diversity, equity and inclusion as well as the opportunities available.

We apply a graduated lens to gender at CAFOD, recognising that we need minimum commitments in place to ensure safety, accessibility, dignity and inclusion across all our work, policies and procedures. This strategy is transformative in its vision to deliver a gender justice agenda but is necessarily underpinned by essential gender sensitive components throughout. Not every aspect of our work will reach transformative levels of change, but everything we do must be gender sensitive at a minimum:

**Gender Transformative:**

Actions, initiatives or processes which are designed to tackle the root causes of gender inequality to transform gender roles and promote more equitable relationships between women and men leading to institutional, legal and societal change.

**Gender Responsive:**

Actions, initiatives or processes which reduce the effects of gender inequality and increase meaningful inclusion and benefits for women and girls, but do not address systemic root causes.

**Gender Sensitive:**

Actions, initiatives or processes which analyse and acknowledge gender dynamics and support the practical needs of women, men, boys and girls. Existing gender inequalities are not explicitly challenged, but safety measures are put in place to ensure they are not exacerbated.¹⁵

¹⁵ See the Gender Justice section on page 11 for more information. Gender sensitive actions include gender analysis and disaggregated data collection. Gender responsive actions include strengthening women's knowledge, skills and decision-making opportunities, and gender transformative actions include tackling negative gender norms and supporting women's collective action.

Transformative Inclusion

Alongside the call to uphold the innate God-given dignity of every human being, we are also called to be in community with one another, as brothers and sisters united in “one body in Christ.”¹⁶ This means acting through solidarity in care for the poor, including and not excluding those who are at the margins. Transformative inclusion is therefore the first of six goals which are articulated within CAFOD's organisational strategy and performance framework as a means to achieve change. It states:



Our relationships and programmes remove barriers to inclusion and prioritise the perspectives and needs of the most vulnerable and excluded, with an emphasis on anti-racism and gender justice, as the foundation for building positive change.”

We are clear that diversity, equity and inclusion cuts across everything we do. We ensure these foundational building blocks, including gender sensitivity, are in place as a necessary starting point in our programmes, partnerships, policies and ways of working including through our programme quality framework on Safety, Accessibility, Dignity and Inclusion (SADI) and our Safe and Inclusive Working organisational processes and policies. These fundamentals including disaggregated data collection and analysis, equal participation, representation and accountability as well as risk analysis and embedded safety measures, are a precursor to deliver any transformative goals.

CAFOD has selected anti-racism and gender justice as our two priority areas for transformative change. This requires targeted focus and resources to go beyond the necessary foundations outlined to achieve long-lasting, systemic change which challenges deep seated power imbalances. It is a disruptive agenda which requires much of us individually, as an organisation and our partners, to combat hidden and overt social norms, values, practices and structures which may undermine efforts or prevent positive change.

Anti-racism and gender justice are not separate priorities, but fundamentally connected areas of work: each is necessary to understand and address the other effectively. This reflects a body of Black feminist scholarship where the term “intersectionality” was first developed to explain how gender inequality is experienced differently depending on race and other forms of discrimination. Originating in the work of Kimberlé Crenshaw, it demonstrates that inequalities are not experienced in isolation but are shaped through the interaction of multiple forms of discrimination, with gender at the heart of it.

We target women and girls within our gender justice ambitions using an intersectional lens, addressing how gender converges with race, disability, class or other dimensions of identity to contribute to structures of privilege, disadvantage or oppression. This enables us to ensure that women and girls receive tailored support and opportunities to thrive, understanding that meaningful change requires us to respond to the complexity of lived reality rather than treating issues as discrete.

¹⁶ The concept of one body in Christ is rooted in Biblical Scripture. Please see 1 Corinthians 12: 12-17 as an example.

Gender Justice



Our partner Caritas Chinhoyi is advocating for positive shifts in gender norms among local communities in Rushinga, Zimbabwe.

Credit:
Reason Mupanga,
Caritas Chinhoyi



Gender justice refers to full equality and just power relations between women and men, in every domain of life, socially, economically and politically.

Gender justice requires a transformed reality, where women and girls not only have equal access to and control over resources, but also the opportunity and freedom to make life choices free from violence in order that they may flourish. It further means that women fairly take their place in society alongside men to influence and affect change through decision making processes at all levels. In order for us to make our contribution to this, we must address the underlying causes and impact of inequality which perpetuate discrimination. This includes redressing imbalances of power between men and women in the household, community, in the workplace and society at large including harmful gender norms and values, as well as unjust and overlapping institutions and systems of privilege and oppression. This could look like advocacy related to unjust political representation, laws or policy related to women and girls, promotion of women's leadership, decision making and collective action, or positive masculinities initiatives for example. It will always include equitable access to, and control over, resources, assets and services.

We engage with gender justice through an equity lens at CAFOD, accepting that we need to firstly create the conditions of fairness to achieve equality. This does not mean that we exclusively focus on women to the detriment of men; rather we seek out opportunities to celebrate positive masculinities and engage men as part of the solution. When we do so, we are simultaneously addressing the negative impacts of harmful gender norms on men related to their mental and physical health, wellbeing and safety. Depending on the context, males may be specifically at risk or suffer different disadvantages to women and girls. It is therefore important to look at people's needs from the perspective of both women and men, recognising that in most circumstances, our gender focused work will be channelled towards women and girls.

D. Our Scope and Added Value

The World (Programmes and Partners)



Minara now generates her own income through organic farming and also receives social welfare subsidies and disability allowances with knowledge and support provided through the Caritas Proyash Project, Bangladesh.

Credit: Amit Rudro



CAFOD's organisational strategy states that:



We aim for a world where the distinctive contributions of women and girls are valued, where they live free from violence, fear and discrimination and ultimately, where they experience just power relationships with men and boys and have equal opportunities to participate, influence and lead in all aspects of life."

CAFOD's gender justice programming work predominately focuses on and integrates the following themes:

1. Women's Economic Empowerment
2. Gender and Social Norms Change
3. Women's Leadership, Agency and Voice
4. Gender Based Violence Prevention and Response

We offer meaningful contributions in a number of important aspects of gender justice work, including women's rights and women's influence and leadership through and within Church organisations and networks.¹⁷ Whilst we do not support or fund programmes that offer contraception or abortion services, our unique identity and positioning as a Catholic agency enables us to engage holistically and practically with women and girls. We work through long-standing trusted partnerships and relationships at the community level, situating women and girls in the wider context in which they live and work. This includes addressing harmful gender norms, providing community based psychosocial support, education, basic healthcare, and livelihoods support (especially agroecology).



Catholic campaigners hand in signed letter to the World Bank London office from Bangladeshi woman farmer, Salina, as part of CAFOD's Fix the Food System Campaign.

Credit:
Louise Norton



We are committed to local women-led agency, leadership and voice. Where possible, we work with women-led organisations (WLOs) as partners or allies, including women's rights organisations (WROs), and engage and nurture more informal women's groups and initiatives, such as those within the Church. We value their unique and sustained contribution to the development and humanitarian sector, especially their informed stance on work directed towards women and girls and other excluded groups. They are often passionate and trusted advocates of women's rights within their own communities, gaining access and insight where others cannot. We also work with a wide range of partnerships to strengthen organisational capacity on gender and support integrated or targeted gender justice programming.

¹⁷ CAFOD (2024) [Changing the narrative: CAFOD's contribution to gender justice](#)

The Catholic Community of England & Wales



Gloria, a member of the St Georges, Norwich CAFOD group helped to create a wall hanging alongside school children to express their solidarity with women building peace in Magdalena Medio, Colombia.

Credit: Colin Irons



CAFOD is part of the diverse Catholic community in England and Wales which is made up of a vast network of parish congregations and Catholic schools. We are well positioned to educate, enable and inspire this community to act in solidarity for the common good such as through campaigning and fundraising. The liturgical calendar of the Church offers many opportunities throughout the year to celebrate women's power and dignity in ways that resonate with faith and the prayer life of our supporters.

We continue to honour and celebrate the rich heritage of CAFOD's founding women, by promoting women's voice, leadership and agency within our partnerships and our speaking engagements. CAFOD is able to use its platforms to convene encounters between Catholic women leaders from our partner organisations and Catholic organisations and communities in England and Wales to inspire and inform.

Our engagement with supporters and our communications must embody inclusivity, reflecting our belief in universal dignity as well as our common baptismal calling. We have a responsibility to ensure that our commitment to gender justice is understood and resonates with and amongst our diverse Catholic community through our communications, fundraising and campaigning materials. We aim to cultivate a sense of shared purpose and direction on gender justice, fully informed by our faith, but recognise that there remains occasional resistance in our networks. We are committed to ensuring that our staff and volunteers are equipped to speak with confidence and clarity and are supported when faced with challenging attitudes, behaviours or norms. Approximately 65% of our volunteers are women, mirroring the gender balance of parish congregations in England and Wales. We continue to support the active recruitment of women in our volunteering network, celebrating and working alongside Catholic Women's organisations and networks in England and Wales.



CAFOD Parish
volunteers at their
Harvest Family
Fast Day Mass.

Credit:
Louise Norton



Our Workplace (Policies, Work Environment and Culture)

CAFOD's organisational values of hope, dignity, compassion and solidarity inform both our organisational purpose and strategic intent, but also our relationships, roles, operating models and ways of working. Our People and Culture Strategy (the catalyst and enabler of internal change) commits us to a culture of encounter for transformative change that embodies diversity, equity and inclusion. It demands that we recognise and challenge oppression and discrimination on the basis of race, gender and wider aspects of identity.

CAFOD has numerous policies and procedures in place which uphold our commitment to providing a safe, supportive and inclusive work environment including pay and representation, recruitment and selection, workplace culture and safety, health and wellbeing, flexible work and caregiving equity. We have a staff-led women's network in place to help us refine our offerings from a gender lens but also have opportunity to expand upon and learn from the recent efforts and progress we have made corporately towards racial justice – our other transformative inclusion priority area.

As a Catholic agency, we are uniquely placed to demonstrate how faith values and practices can contribute effectively to a transformative agenda on gender in our day to day. Our commitment to a culture of encounter compels us to engage both the heads and the hearts of our staff – knowing that lasting change comes not only through knowledge acquisition but through honest relational engagements on attitudes, behaviours and norms. As an international development agency, we also recognise the challenges and opportunities we face to sensitively and fairly work out, in collaboration with our overseas offices, how gender justice is understood and embodied across a range of working contexts and cultures.

E. Our Action Plan

The following section sets out key areas where CAFOD intends to focus its efforts to deliver practically on gender justice, ranging from the minimums on gender sensitivity, through to transformative level change. It builds upon the progress we have made thus far on gender and inclusion and has been informed by our values, beliefs and existing commitments within related policies and plans. It is also the product of an extensive consultation process with CAFOD staff who identified opportunities and areas for improvement in line with their work and experiences as employees of CAFOD.

This strategy aligns itself closely to CAFOD's existing Anti-Racist Action Plan which focuses on the pillars of programmatic work, engagement with the Catholic community of England and Wales, workplace culture and external influencing. We target the same operational levels for this action plan as a means to adopt a coherent corporate approach over the next four years to implementation, assessment and progress across all areas of the organisation.

Overarching Outcomes

1. Workplace

Outcome:

A safe, inclusive, and equitable working environment across all locations, where gender justice is embedded clearly into policies, procedures, culture, and everyday practice.

- Holistic training on gender justice for all staff addressing attitudes, norms and behaviours as well as practices.
- Policies, procedures and training are reviewed, updated, and supplemented from a gender justice lens (including recruitment and retention and learning and development offerings).
- Ongoing organisational reviews, activities and surveys include gender dimensions.
- Progress is tracked through disaggregated data and transparent reporting.

2. Projects & Programmes

Outcome:

All programmes and projects are gender sensitive at a minimum and are equipped to advance gender justice safely and effectively where applicable.

- Gender considerations are consistently and explicitly assessed and integrated into programme design, funding pipelines and processes, delivery, reporting and evaluation.
- Training and guidance tools are available to integrate gender justice effectively and safely into programming and funding bids including minimum components for gender sensitivity.

- Ongoing learning, progress and impact is captured and communicated effectively on gender justice programming including targeted aspects of work around added value.
- Internal systems are updated to enable efficient and effective gender justice data collection, analysis and utilisation.

3. Partnerships

Outcome:

Our partnership portfolio and partner support offerings reflect our commitment to gender justice.

- Gender considerations are embedded into CAFOD's partnership procedures and processes including partnership agreements, surveys and plans.
- All partners have a basic orientation on CAFOD's gender justice commitments and are able to demonstrate a willingness to uphold and embody these values in the workplace.
- Support is available to partners to embed gender considerations in the workplace including training, tools and templates.
- CAFOD strengthens its position, support offerings and ways of engagement on gender justice through participatory exercises and exchanges with and between its partners, particularly women-led organisations.

4. External Communications & Supporter Engagement

Outcome:

Supporters and faith networks are informed, engaged, and mobilised to champion gender justice effectively.

- CAFOD effectively communicates to its audiences using a strong faith voice on why gender justice is important to a Catholic agency.
- Volunteers demonstrate a clear understanding of gender inequality, its root causes, and the organisation's approach to advancing gender justice, enabling them to act as effective ambassadors within their roles and communities.
- Fundraising, campaigns, education and engagement with supporters in England and Wales convey and celebrate the contribution and leadership of women and women-led programmes in community, Church and in partner-led organisations.
- CAFOD provides guidance and curriculum support, through our role on national bodies, to help Catholic schools promote gender justice and dignity for all.
- CAFOD produces and applies gender justice informed communication guidelines.

5. External influencing

Outcome:

CAFOD is able to influence key stakeholders (Catholic Church and communities, governments and institutions) as a credible, clear and trusted voice on gender justice.

- CAFOD, working with partners, identifies key areas where we seek to influence the Church, government and other institutions on gender justice, and produces evidence in support of this work.
- All external influencing papers or plans are informed and reviewed using a gender justice lens (through cross team collaboration).
- CAFOD engages proactively with its existing networks to share experience, technical skills and learning on gender justice, and champions women's leadership across the Caritas Confederation.

F. Accountability Mechanisms Going Forward

A clear accountability structure will ensure delivery of these commitments, aligning with existing mechanisms for the anti-racist action plan. This will ensure coherence across organisational priorities.

Each pillar is sponsored by a member of the Executive and will be further developed into implementation plans. Corresponding detailed actions will be reflected in budget and planning cycles so they can be collectively owned, practically delivered, resourced and measured. Systems to regularly track progress will be established.

Successful implementation requires sustained effort; leadership from senior management on gender justice should continue by publicly supporting, championing and communicating CAFOD's commitment to gender justice and providing adequate financial and human resources to implement this corporate strategy.



Supporting female farmers to improve their food production and economic opportunities in Kailahun District, Sierra Leone.

Credit: CAFOD



Authors: Claire Grant and Sonia Pritchard, for CAFOD.

Acknowledgements: Thanks to the following CAFOD colleagues, their teams, partners and trusted advisors for their inputs and review: Karen Livingstone, Diana Trimino, Francis Stewart, Cat Cowley, Jenny Hayward, Sr. Francisca Ngozi Uti, Conchita Reyes, Karen Kilby, Neville Gabriel.

