SAFE+EQUAL

Standing strong against family violence

Transforming gender

Insights for primary prevention practice

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Safe and Equal acknowledges Aboriginal and Torres Strait Islander peoples as the traditional and ongoing custodians of the lands on which we live and work. We pay respects to Elders past and present. We acknowledge that sovereignty has never been ceded and recognise First Nations peoples' rights to self-determination and continuing connections to land, waters and community.

Transforming gender

Insights for primary prevention practice

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Introduction

Everybody deserves to live, love, work and play with safety, dignity and respect, free from violence and the gendered norms that can drive it.

Gender transformative practice in primary prevention is about reshaping the power relations, norms and structures that drive gender-based violence. It goes beyond identifying harmful expectations or unequal power to actively shift the conditions that sustain inequality, aiming for lasting social change.

This resource provides practical prompts for gender transformative practice, which can be used for planning, reflection, peer discussion and supervision. It draws on interviews with experienced prevention practitioners from a range of backgrounds, including those who specialise in prevention focused on men and masculinities, and those who have experience working in specialist family violence services, men's behaviour change, community health and community-led organisations focused on disability, First Nations communities, LGBTIQA+ communities, and migrant and refugee communities.

The intended audience for this resource is practitioners looking to advance their knowledge and skills in gender transformative practice. Gender transformative practice is an evolving area and this resource does not provide a comprehensive guide. Instead, it aims to offer key insights into contemporary and evolving practice.

Safe and Equal is the peak body for Victorian organisations that specialise in family and gender-based violence across the continuum, including primary prevention, early intervention, response and recovery.

As a peak body, we work with and for our members to prevent and respond to violence, building a better future for adults, children and young people experiencing, at risk of, or recovering from family and gender-based violence.

What is Primary Prevention?

Primary prevention is about the social and systemic change needed to stop family and gender-based violence before it starts. It works across the whole population, in places where people live, learn, work, socialise and play. The national framework for the prevention of violence against women, *Change the story* (2021), has established that men's violence against women is driven by:

1. **Condoning of violence against women**
2. **Men's control of decision-making and limits to women's independence in public and private life**
3. **Rigid gender stereotyping and dominant forms of masculinity**
4. **Male peer relations and cultures of masculinity that emphasise aggression, dominance and control**[1]

These gendered drivers of violence intersect with violence that is driven by systems of oppression such as racism, the ongoing impacts of colonisation, myths about culture, homophobia, transphobia and ableism.

Primary prevention will only ultimately be effective when working in complementary ways across the continuum that includes early intervention, response and recovery. This must be done in solidarity with broader efforts to improve gender equality and work against all forms of social inequality, stigma and discrimination.

1 *Change the story* (2021), Our Watch, p. 36.

What is gender transformative practice?

Gender transformative practice in primary prevention focuses on challenging and reshaping the harmful gender roles, stereotypes, practices and norms that drive violence.

It draws on a rich global history of gender transformative work, particularly in public health, sexual and reproductive health, HIV prevention, community development and community-led advocacy. Many of the concepts used in primary prevention today were developed and refined in these fields.

Approaches to gender have been mapped as a continuum, from exploitative approaches which produce or reinforce gender inequality, to gender neutral or gender sensitive approaches that acknowledge and accommodate gender, through to gender transformative approaches that lead to gender equality.[2] Some forms of gendered programming may recognise gender inequality and tailor messages or activities for women, men or gender-diverse people, but largely operate within existing norms to meet immediate needs. Meanwhile, gender transformative practice involves actively seeking to challenge them.[3] Gender transformative practice requires critical examination and targeted efforts to challenge gendered norms, practices and structures to enable a future where people of all genders enjoy happy and healthy relationships and the same access to power and resources. It is a key part of effective primary prevention.

2 Gupta, G R (2000), Gender, sexuality and HIV/AIDS: the what, the why, and the how: presentation at the XIII International AIDS conference.

3 *Change the story* (2021), Our Watch, p. 74.

Insights for primary prevention practice

Implementing effective gender transformative practice can be challenging but is essential if we want to shift what ultimately drives gender-based violence. We know we need more than gender-aware or gender-responsive programming, but what does that look like in day-to-day work?

In particular, this practice requires ongoing and reflective learning, guided by principles and values. Well-intended actions can sometimes remain blind to the influence of gender or even accidentally reinforce the gendered norms they aim to change.

To develop this resource, we spoke to a range of practitioners about their experiences of delivering gender transformative practice in prevention. We have brought together key insights, reflection prompts and selected quotes and grouped thematically. Each section ends with important questions for practitioners who want to improve their gender transformative practice.

Challenging the gender binary

Gender transformative practice starts from the reality that gender matters to many people but aims to loosen the rules around it. The goal is to build more room to live and belong, without gender being used as a ranking system or to restrict who belongs and who has power.

> "It feels hard to describe but also very obvious. We don't just want people to swap boxes or even create a third box. We want to change the whole box system – the prescriptive and restrictive nature of gender is the problem. This is what restricts people's ideas of themselves and how they can be and how they exist in society. The policing of the box system is what creates the violence."

> "We need to think about stereotypes as well as hierarchies. Stereotypes aren't neutral. There's power involved. We don't necessarily just want gender not to exist, but we want to remove the power, the hierarchy that impacts people and communities in negative ways."

Participants stressed that gender transformative practice goes beyond seeking equality between women and men, to question the binary system of gender itself. They emphasised the ways this binary is imposed and policed, with negative consequences for all genders.

> "If you ask who is being targeted because of the rules of gender, it tells you more about what's going on and what needs to change. We also need to talk about violence that men do to other men, but this happens in a context of gender – and it creates a common interest in gender transformation."

> "It's not necessarily about getting rid of gender entirely. We want to support non-binary and trans people in however they identify their gender (and indeed, all people). The issue is limiting or prescribing how people can identify. Rather than a box, it should be a set of paints in a palette, and everyone should have the same access to every colour."

> "How do we take the heat out of it? How can be make gender largely ceremonial? Can it just be a cultural expression that we value and is important to some people? But we need to take all the rigidity and 'power over' and 'you must' and the threat of 'if you don't … then'."

Some practitioners shared having encountered concerns that challenging gender binaries with particular audiences (particularly men) would reduce engagement. This could lead to content being watered down or kept within a gendered frame, limiting transformative change.

> "An issue with healthy masculinities is that we are redrawing a set of rules about what we want men to be. That's confusing. What we should be saying is that we want men to be free from rigid stereotypes, from the 'man box'."

> "What I'm seeing is discomfort in the men's spaces about engaging around diverse genders or diverse sexualities. They think they'll lose people. But the reality is that diversity is already there and we are already doing the work and our collective work will fail if we don't work together."

Challenging the gender binary is a key part of gender transformative practice, and this requires acknowledging that many people live, identify and express their gender in ways that do not 'fit' this binary.

In particular, practitioners shared that addressing homophobia and transphobia is vital in gender transformative practice because of the ways these are used to reinforce gender norms for everyone, punishing anyone who doesn't conform. These systems of power are integral to gendered power structures and relations. Practitioners highlighted the important role that homophobia and transphobia play in upholding dominant forms of masculinity, as well as male peer relations and cultures of masculinity that emphasise aggression, dominance and control.[4]

> "When we hear 'gender' in this sector, people often think it just means women. But this automatic assumption is only part of the story. Boys who stray from the boy box, and LGBTIQA+ people, are also impacted by gender-based violence."

4 For more information, see Rainbow Health Australia's Outcomes Paper on Challenging homophobia and engaging men and boys

Gender transformative practice also means looking at our own language and the way we talk about our work. In interviews, it was also noted that language can reinforce cisnormative and heteronormative assumptions – the idea that everyone is cisgender and heterosexual unless stated otherwise. For example, the terms 'women' and 'victim survivor' are often read as referring to cisgender, heterosexual women unless inclusion is explicit, which keeps trans women and other LGBTIQA+ victim survivors invisible.[5]

> "We need to also talk about accountability to trans women as well as accountability to women. Trans women are women but this has to be named."

Question for practitioners to ask:

- **Are we focusing mainly on differences between genders, or are we targeting the gender rules and hierarchies that create the harm in the first place?**
- **How can we promote greater freedom and choice in gender identity and expression?**
- **How can we improve our practice by interrogating our own gendered assumptions and beliefs?**
- **How are we engaging LGBTIQA+ people as experts in gender transformative work?**
- **Are we considering the role of homophobia and transphobia in policing gender norms for everyone, not just LGBTIQA+ people?**
- **When we say 'women', 'men', 'victim survivors', 'families', or 'the community', who is implicitly included or excluded?**

Systems approach

Gender transformative practice means going beyond individual attitudes and behaviours to highlight and change the systems, cultures and structures that shape gendered power. It examines how laws, institutions, media, workplaces, education systems and community norms interact.

> "It is looking at the systemic and structural level rather than just the individual level. It is crucial to emphasise the social construction of gender, that it is a system of power. It also helps us with our engagement. At the individual level, the backlash is real when individuals feel blamed. Gender transformative practice is about zooming out and showing that gender is a broader social force."

5 For more information, see Rainbow Health Australia's inclusive language resources for gender equity and prevention work

Gender transformative practice must be intersectional – with a focus on overlapping systems of power and how these drive violence. This must be built into how we describe the drivers of violence, analyse and present information, partner with other organisations, lead and share power, design programs and consult with communities and stakeholders.

> "Intersectionality is key. Because if you aren't applying this alongside a gender transformative approach then you aren't getting the full picture … Gender is not the full picture of who we are. And we have to be careful to not also reinforce racism or other systems of power."

> "When you assume everyone has the same experience of gender, you miss the opportunity to bring other negative forms of social rules into view and expand the transformation."

> "We talk about women and gender-diverse people while actively challenging ableist views of the body. Disability is often framed through a negative and gendered lens, so we also have to positively engage people on how this relates to their rights to choose what happens to their bodies. This means continuously shifting understandings of gender. Womanhood shouldn't be so reductive."

Systems of power are hard to shift because they appear 'normal' and 'natural', and there are powerful vested interests trying to keep things the way they are. Practitioners noted that gender transformative practice must aim to bring gender and other systems of oppression into view, and open up a more expansive and hopeful continuum of experience and identity.

> "It's about prevention that promotes an ethic of love, care and respect across boundaries and people. You're thinking about people as people. That's what we're working towards."

This is an important lens to note when delivering primary prevention work: gender is a system of power as well as a personal experience. Others stressed that a systems approach helps to understand resistance and backlash – which is common in this work.

> "When you push on social systems and structures they fight back. And it's often the people who benefit from these systems and structures. We need to find ways to cut across these false lines."

> "I think it's really important that we learn to sit in discomfort, because transforming systems and societies that were built in a gender inequitable and white supremacist world is necessarily uncomfortable."

Question for practitioners to ask:

- **Are we encouraging individuals to think about themselves in context of their social environment?**
- **How can we bring into view the parts of the system that are reinforcing the norms and practices we are trying to shift?**
- **What small system shifts could make respectful behaviour easier and harmful behaviour harder?**
- **What levers do we have to change those conditions (policies, funding, training, leadership)?**
- **Have we brought into view how gender informs and is impacted by systems of power such as racism, colonisation and ableism?**

Gender and culture

Gendered roles and identities can be meaningful and important in many cultures. Primary prevention must work with existing community strengths and knowledge, support self-determination and avoid imposing models or language that does not fit local or community culture, history or priorities.

Many cultures, including Aboriginal and Torres Strait Islander communities and other First Nations communities globally, have long recognised gender diversity and fluid gender identities. Colonisation and racism have imposed rigid binaries and social norms and influenced cultural memory and practices.

> "Gender is something that is colonised. It isn't normal and natural. How are communities leading this work by transforming gender using their own cultural frames and community values? We don't look at this enough."

> "Gender transformative practice for multicultural and multifaith communities is a way of reclaiming pre-colonial understandings of gender that existed in so many cultures and communities around the world … the number one thing when we think about doing this work with communities, it's about bringing that back."

> "We're working alongside Aboriginal communities where there are gender roles, but these are in balance. They are complementary. They are equal. So, it is not necessarily the presence of roles. It is when someone starts assigning value to one role over the other. It is the inequality. And it is also someone saying there is only one way to be a woman, there is only one way to be a man, and that's it."

Practitioners noted the importance of avoiding broad statements that assume everyone has the same experience as this can reinforce stereotypes. For example, do not assume all people of a particular gender or belonging to a particular community share the same experiences, lives, roles or relationships.

> "There is so much variety in how masculinity and femininity manifest across cultures. We have to tune into this, and work in partnership with community leaders to learn what works."

Question for practitioners to ask:

- **Are we assuming a white, Western stereotype of gender as the 'norm'?**
- **Are we resourcing community leadership?**
- **How are we considering the multiple elements that inform culture, such as place, country of origin, colonisation or migration journey?**
- **Is our vision for this work genuinely open to all cultures and experiences of gender?**
- **How do we elevate and work in partnership with communities?**

Reflective practice and accountability

Participants agreed that gender transformative practice must start with reflecting on one's own assumptions. No one is immune to the social norms we are seeking to change. In particular, seeing and challenging them is much harder when we may even benefit from them.

Reflective practice should aim to help us understand what we're bringing into the work, where our assumptions come from, and how they may be subtly shaping our point of view and our ways of working.

> "One of the parts of this work I hold dear is accountability: accountability to myself as a practitioner, accountability to the wider sector of prevention of violence against women, accountability to the people who are not in the room. So I'm checking myself for this, if I find myself talking to an audience of men."

This can be supported by personal reflection, supervision and training. It's also important to broaden horizons by learning from people and communities whose experiences differ from your own, seeking out diverse perspectives and evidence, and building relationships that help test assumptions, rather than just confirming them.

> "As a practitioner, I ask myself reflective questions all the time. What do I believe in? How do I sit with inequality and powerlessness? If my role is to be an advocate, am I leveraging the power I have to contribute? It's also about asking ourselves difficult questions as a team – are my actions aligned with the goal we're trying to get to? Where have I done it well and where have I inadvertently not done it well?"

In doing this work, it's important to centre the expertise, leadership and decision-making of women and the feminist organisations that have been built up through decades of the women's movement. This means developing explicit mechanisms for accountability to victim survivors, to women and to communities most affected by violence. This includes elevating feminist leadership, sharing power and responding when harms or missteps are identified.

> "This isn't supposed to be comfortable. It's supposed to be edgy. Change is edgy and we need to allow space for fulsome and fierce feedback. This is a gift, not an attack. We need those with power to stop drifting into handwringing or defensiveness."

Practitioners noted that for men doing prevention work, accountability means having an understanding of feminist values and what it means to participate in this work responsibly and with respect for women, both in direct practice and with colleagues.

> "There's a policy imperative now around engaging men and boys. But we're seeing some pitfalls. Failing to acknowledge feminist history; saying that this work needs to be led by men, with no women in sight. There's a lack of accountability. There's a lot of work around the wellbeing of men and boys but not a clear enough link to violence prevention."

Participants noted another way that gendered or other social hierarchies are reinforced is that practitioners and organisations make decisions on behalf of women or when they think they are acting in their best interests. Partnerships and collaboration are essential for accountable and effective primary prevention work that is genuinely transformative.

> "If there's a man and a woman presenting together, this can be a powerful way of demonstrating and modelling. So maybe you decide it should be the man who calls out sexism when it happens. Or sometimes the woman won't want to appear to be 'saved'. It's an ongoing negotiation as facilitators – and we need to tune into how this impacts each of us on the day and in the moment."

> "Yes, you want to include trans and gender diverse content. Yes, you've got to have backlash and resistance strategies to be able to address that really clearly to minimise the risk. But you don't want to be taking away the autonomy of the people that you're working with in those prevention campaigns to make decisions. Give me the choice to make that decision, not you. Platform me, talk about it, and talk about how you could set up, how are we going to make this space safe."

Question for practitioners to ask:

- **What is my own professional practice for regular reflection and growth?**
- **How am I practising accountability in my work?**
- **Where could we shift resources, decision-making or recognition to better centre those most affected?**
- **What other forms of structural power in addition to gender do I need to consider when planning who my work should be accountable to?**
- **How can male practitioners appropriately acknowledge and elevate the leadership of women colleagues?**
- **How can male practitioners be aware of taking up too much space in meetings, facilitation or decision-making, even with good intentions?**
- **What feedback are we getting, and what might it be telling us?**
- **What is my own response when I receive constructive critiques from women or community members?**
- **Where can we practise accountability beyond the individual?**

Working with men and masculinities

Throughout the interviews, practitioners consistently spoke about the impact, nuance, challenge and possibility of working with men and masculinities in gender transformative ways. There was broad agreement that working with men and masculinities is essential to achieving gender transformative change, and that men themselves had an important role to play in the workforce.

> "I've seen some amazing prevention work done by men who have worked on their own gender stuff, and who are committed to ongoing growth. That kind of courage is contagious when modelled well. It opens doors that stay shut otherwise."

However, they also talked about the potential pitfalls of this work.

> "There's been a slippage from gender transformative to gender reinforcing in some existing practice related to men and boys. We're seeing work that is meant to be about prevention of gender-based violence that isn't based on feminist and intersectional principles and approaches."

Many practitioners highlighted that 'working with men and boys' has come to mean separate work, done only with gender-segregated groups rather than in an integrated and systemic way.

> "Why is 'men and boys' seen as separate? Why can't it all work together in ways to acknowledge existing feminist practice and the special skills that help us to directly engage men and boys individually? How do we acknowledge that engaging with men and masculinities has always been part of challenging systems and structures – not least because men are the ones in charge?"

> "You need to engage everyone about masculinity – not just men. We need to change the ideas of women who want men to be a particular way. It has to be whole of population."

Practitioners noted that the feminist foundations of prevention work must be acknowledged, while expanding the audiences we are reaching and increasing the engagement of men and boys. Practitioners shared many reflections on current challenges in this evolving practice.

All participants stressed that calls for men to 'step up' and lead in gender-based violence prevention needed to avoid reinforcing gender stereotypes of men as leaders and women as followers.

> "There's a pedestal effect for men working in this space … The practitioner doesn't come to this work neutral. They're a gendered person, with all the experiences of that. I think it's especially crucial for men who are doing this work to critically reflect on their own power and position and what work has gone before."

> "We take the concept of collusion from response work. But in prevention it means not colluding with sexism, not colluding with gender itself, not colluding with patriarchy. At a practice, organisation and sector level, this is an evolving conversation."

The practice of meeting men and boys 'where they were at' in prevention programming is complex and skilled work. Many practitioners (of all genders) have substantive experience here that should be valued and expanded. The practitioners we talked to stressed that engagement should always be contextualised as a step in a pathway to change. Connection is important, but only a first step on a clear pathway to reflection, accountability and changed behaviour.

> "We have to look outwards or we'll create a bubble of self-righteousness that doesn't reflect the communities we're supposed to be serving. We have to really listen to men and boys, from a standpoint of curiosity. But validating their experience is not the same as validating harm. I'm not there to make friends. I'm there to change things."

> "Rather than empowering men as men, it's about reminding them that they have agency. Taking them in a positive direction and teaching them to grow. That's what success looks like."

Practitioners noted a tendency to treat men and boys as a fragile audience and frame discomfort as harm. However, prevention is an optimistic strategy that aims to treat men as people who can reflect, take responsibility, and choose different ways of relating and behaving.

> "There's fear about engaging men and getting them on board – 'meeting men where they are at' and avoiding backlash. Using gender reinforcing strategies is justified as an engagement strategy. But if we only talk to men about how it impacts them individually, we lose. Being transformative is about engaging men in a safe and familiar way that also pushes them to reflect critically. It isn't about comfort or soothing. It has to be about accountability and not colluding."

> "You can't go in and challenge every word, but there are ways to be inviting and make men feel down-regulated but without telling them that they are right. We need to create spaces where men can constructively be challenged by ideas. It is about the right questions and the right engagement. Positioning men as fragile or dangerous doesn't actually help them in the end."

> "Engaging men is not the end goal; transformation is the end goal … Vulnerability without accountability does not transform masculinity."

Primary prevention addresses how gender stereotypes impact men's mental health, help-seeking and wellbeing. But gender transformative practice goes deeper to question and challenge the impacts of harmful gender norms and gender-based violence. Practitioners stressed how important it is to avoid language which reinforces the stereotype of men as victims of their own impulsivity and emotions.

In addition, some narratives about men's wellbeing can drift into casting gender equity, feminism (and by extension women themselves) as the cause of men's distress. Instead, gender transformative practice involves naming the real drivers: social expectations that reward dominance, entitlement and aggression and punish care, vulnerability and femininity.

> "When I see messages about how men have been left behind by feminism, or that men are the real victims now, it's dangerous. This plays into backlash narratives. Men's mental health is important, but we can't just cherry pick statistics. The reality is that overall, women's and trans and gender diverse people's mental health is worse. And we can't avoid the contribution that men's violence makes to poor mental health for others. But changing stereotypes that stop men from help-seeking will help everyone."

> "I am less interested in helping boys survive harmful expectations than I am in changing those expectations altogether for everybody's sake."

> "There's a practice conundrum in that in an effort to engage men and not alienate men, it can slip into blaming women for the violence that men create."

> "The discussion about men and boys also takes up bandwidth. Where is the parallel focus on young women and their experiences of violence? It gets lost."

Gender transformative practice and primary prevention is not limited to direct work with men and boys alone. The norms men and boys are being asked to question are taught, reinforced and rewarded by the settings around them, including institutions, workplaces, media, sport, family life and service systems. A gender-transformative approach examines how those environments shape behaviour, which voices are treated as credible, what is excused as 'normal', and where power is held and protected. It then works to shift those conditions as part of the prevention work itself, so men and boys are not just asked to change individually but are supported to change within systems that must also move.

Question for practitioners to ask:

- **Whose experiences and feelings are being centred and who is being sidelined?**
- **Who is positioned as the 'expert' on working with men, and who is positioned as the 'audience'?**
- **Who is being platformed, praised or treated as credible and why?**
- **How can male practitioners demonstrate feminist values in day-to-day practice? What does accountability to women and the feminist movement look like in practice?**
- **How are we holding nuance about men's experiences without flattening power differences or shifting responsibility away from men?**
- **How can we practice 'engagement' with men in ways that do not undermine their role as agents of change?**
- **Are we inadvertently slipping into narratives that reinforce or collude?**
- **How can male practitioners both avoid being centred as a 'hero' but also step forward when things get hard?**

Defining and measuring change

The impact of gender transformative practice is nuanced and long-term, but current systems and tools for measuring the impact of primary prevention are often reductive and rely on gendered data.

> "There are issues with the binary data that we capture – our research and evidence have perpetuated dominant framings of gender. The default is not neutral; it is exclusionary and reinforcing."

Practitioners shared how short-term funding cycles and a contractual focus on measuring outputs rather than impact or outcomes constrains their practice. This limits program design to a set of initial assumptions that assume that progress is linear, often failing to account for resistance, and doesn't invest in the work required for transformative change.

> "Gender transformation takes time. We can't just expect quick fixes. But also we can't go too slowly. And you can't expect it to work if it isn't properly resourced."

They also noted that gender dynamics can also shape how the work is valued.

> "It's a women-dominated sector and the sector is feminised in pay and conditions. Despite working to challenge rigid gender systems, we're not immune to their influence as individuals and as organisations. And it's deeply frustrating when this gendered labour is not valued meaningfully and consistently."

The primary prevention workforce is tasked with shifting entrenched norms and power at the population level, yet the authorising environment sometimes demands quick results without the necessary resources or time to achieve this. When outcomes are slower than hoped, there can be a tendency to critique the approach, rather than considering whether the necessary conditions for success have been met.

> "There is a gendered pattern in how we sometimes talk about prevention. Some of it is that we hold the prevention workforce to the same high standards that we hold women. If a woman hasn't done something yet, it's often assumed it's because she's not capable, when in fact we've set her up to fail."

Question for practitioners to ask:

- **Who defines success, and what outcomes would indicate a genuine shift in norms and power?**
- **What short- or medium-term signs of change should we track while deeper change is still emerging?**
- **How might gender or other power dynamics shape what is captured, how it is interpreted and what action is taken on the findings?**
- **What conditions for success need to be in place (time, funding, leadership support, partnerships), and are they present?**
- **What contextual factors and external dynamics might shape implementation and outcomes (including resistance and backlash)?**
- **What levers or advocacy can we access to improve the design of policy, contracts and evaluation to support gender transformative practice?**

Conclusion

Gender transformative practice is an essential tool for primary prevention work, challenging the systems that drive violence. This resource is one contribution to this ongoing work. Achieving a future free from violence will require more than individual effort: it requires shared learning across sectors, settings and communities so we can keep testing what works, what conditions are necessary for success and where our practice falls short. It is important, continuous and everyone in the primary prevention system has a role to play.

Safe and Equal is committed to supporting this work through resources, partnerships, training and communities of practice. We invite you to use this resource to spark reflection, peer discussion and ongoing learning and welcome your ongoing engagement around these issues in future.

Safe and Equal acknowledges the support of the Victorian Government.