SUPPORTING SURVIVORS OF GENDER-BASED VIOLENCE IN FAITH-BASED COMMUNITIES

2026

NEW YORK STATE

Office for the Prevention of Domestic Violence
Office of Faith and Nonprofit Development Services

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ABOUT

NYS Office for the Prevention of Domestic Violence

Created in 1992, the NYS Office for the Prevention of Domestic Violence (OPDV) is the country's only Cabinet-level executive state agency dedicated to the issue of domestic and gender-based violence. OPDV addresses domestic and gender-based violence through public policy, education, and public assistance, and partners with a statewide network of stakeholders to promote survivor-centered, trauma-informed, and culturally responsive services throughout New York State. These values form the Three Pillars, which provide the foundation of our work. More information about the Three Pillars can be found at the end of this document. More information about OPDV is available on the NYS OPDV website.

NYS Office of Faith and Nonprofit Development Services

The New York State Office of Faith and Non-Profit Development Services (OFNDS) stands as a beacon of support and a resource for faith-based and non-profit organizations across the state. With a mission deeply rooted in Governor Kathy Hochul's commitment to support and expand these communities, the Office is dedicated to fostering growth, equity, and connectivity.

At its core, the Office aims to empower Faith and Non-Profit organizations. By providing essential information, facilitating access to state grants, and enhancing organizational capacities, it seeks to create a more inclusive and supportive environment for all New Yorkers. More information about the Office can be found on the OFNDS website.

PURPOSE OF THIS RESOURCE

Faith communities can play a significant role in providing support for victims and survivors of gender-based violence by promoting victim safety while holding those who cause harm accountable. They also provide opportunities to educate the public about healthy relationships. This document serves as an informational guide to support faith and spiritual leaders in addressing gender-based violence (GBV) in their communities in a survivor-centered, trauma-informed, and culturally responsive manner. It provides basic information about what gender-based violence is and describes strategies for engaging victims and survivors, the abuser/person causing harm, and the faith community.

Faith and spiritual leaders are often the first people victims confide in to disclose experiences of gender-based violence, positioning them as a source for referrals to trained professionals who can provide personalized help and resources for victims and survivors. As helping professionals, faith/spiritual leaders might be inclined to take on the role of “counselor” when encountering community members who have experienced gender-based violence. However, the dynamics of gender-based violence are complex, and people experiencing harm have unique needs. Therefore, it is best to collaborate with gender-based violence advocates, who are knowledgeable about all the rights and options available.

RECOGNIZING GENDER-BASED VIOLENCE

Defining Gender-Based Violence

Gender-based violence is a widespread and ongoing issue, disproportionately affecting women and girls. It is defined as "any harmful threat or act directed at an individual or group based on actual or perceived sex, gender, gender identity, sex characteristics, or sexual orientation. [Gender-based violence] encompasses, but is not limited to, physical, sexual, psychological, emotional, economic, and technological abuse or harm; threats of such acts; harassment; coercion; and arbitrary deprivation of liberty," (The White House, 2023).

The following is a basic description of different types of abuse. For more detailed information and training, please visit OPDV's website.

DOMESTIC VIOLENCE

A pattern of behaviors and coercive tactics perpetrated against an intimate partner, dating partner, spouse, or other family member to establish & maintain power and control over the victim.

SEXUAL VIOLENCE

Any sexual activity without consent. This may include rape, sexual assault, and sexual abuse. Sexual violence includes different types of unwanted physical contact, including molestation, groping, sexual abuse by an intimate partner, and child sexual abuse, that may or may not be criminal.

HUMAN TRAFFICKING

Using force, fraud, or coercion to force someone into labor or sex work.

SEXUAL HARASSMENT

Unwanted verbal or physical sexual advances, sexually explicit statements, or discriminatory remarks that are offensive or objectionable to the recipient.

ANTI-LGBTQI+ HATE VIOLENCE

Violence toward someone because of their gender identity, expression, or sexual orientation.

REPRODUCTIVE COERCION AND VIOLENCE

Controlling someone's reproduction by forcing pregnancy, forcing pregnancy termination, or tampering with birth control or healthcare access. This can also occur during labor and delivery, where medical interventions are often conducted without consent. Forced sterilization and genital mutilation are also forms of reproductive violence.

STALKING

Unwanted pursuit of another person using harassing or threatening behavior.

CHILD ABUSE CONNECTED TO GENDER-BASED VIOLENCE

Harm or violence against a child because of their gender, such as trafficking.

TECHNOLOGY-FACILITATED GENDER-BASED VIOLENCE

Misuse or manipulation of technology to commit any harmful threat or act directed at an individual or group based on actual or perceived sex, gender, gender identity, sex characteristics, or sexual orientation.

Two subsections of TFGBV are Technology-Facilitated Domestic Violence (TFDV) and Technology-Facilitated Sexual Violence (TFSV).

- TFDV is defined as a pattern of behavior and coercive tactics perpetrated against an intimate partner with the goal of establishing and maintaining power and control through the misuse or manipulation of technology. Examples include cyberstalking, hacking, password misuse, and online impersonation.
- TFSV is defined as the misuse or manipulation of technology to impose sexual activity or conduct on an individual without their consent. Examples of this would be online sexual harassment, sextortion, cyberflashing, sexually explicit deepfakes, and nonconsensual intimate image sharing.

Tactics of Gender-Based Violence

Harm from gender-based violence can be visible or invisible and manifest in multiple forms, often overlapping. Gender-based violence looks different for everyone, and people who cause harm may not use all these tactics or use them in the same way.

Gender-based violence is rooted in a person seeking to gain dominance over another and can occur across different types of relationships through coercion. It is not limited to acts that happen behind closed doors; it can occur in plain sight, in workplaces, online spaces, and within communities.

To fully grasp the scope of gender-based violence, it is critical to have a fundamental understanding of coercive control, consent, and a basic understanding of the tactics of abuse.

Coercive control is an act or a pattern of acts, threats, humiliation, and intimidation, used to harm, punish, or frighten. Coercive control is used in the following ways:

- As a common tool utilized in various forms of gender-based violence.
- Perpetuated in personal relationships, institutionally, and systematically due to the distribution of power within society.
- To isolate or control a person's behavior by limiting their decision-making ability, taking away personal autonomy.

CONSENT

Consent is permission for something to happen or an agreement to do something. Consent is freely given, reversible, informed, and gives specific permission for what someone is okay with and not okay with. Consent is an ongoing process that can be withdrawn at any time, even during an activity for which someone may have previously provided consent. Past consent does not justify the assumption of future consent. Consent cannot be given if a person is being coerced, forced, guilted, manipulated, or threatened. Consent is an ongoing process that can be withdrawn at any time, even during the activity. Past consent does not justify the assumption of future consent. Consent cannot be given if a person is being coerced, forced, guilted, manipulated, or threatened. It is not based on relationship status. It cannot be given if the person is underage, incapacitated, sleeping, physically helpless, or has been deemed not to have the capacity to consent to sexual activity by a professional.

Reinforcing the values of consent is a preventative measure against gender-based violence by promoting the right to personal boundaries. It also eliminates the assumption that silence implies consent or that there are entitlements inherent in certain relationships, such as marriage.

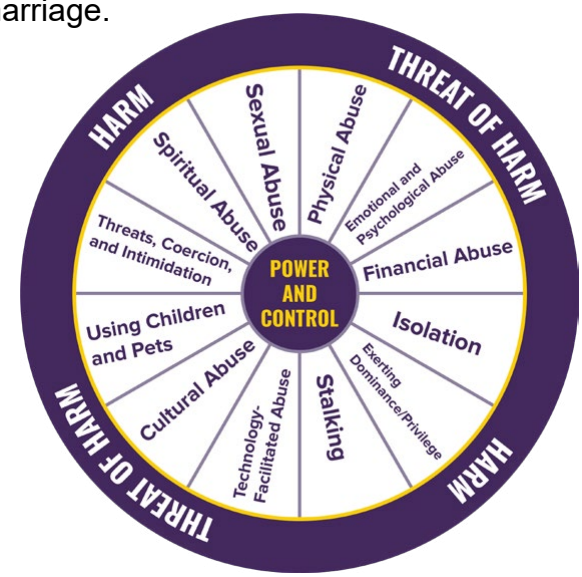
POWER & CONTROL

Tactics of abuse can be best understood when looking at them in the context of domestic violence. Below is a power and control wheel. This wheel is available in many different forms, from limited to extensive detail. Ultimately, the wheel illustrates the tactics an individual uses to obtain and maintain power and control in the relationship. Each tactic does not have to be used at once, and some people use only a few. Physical abuse does not have to occur, even though it is the most commonly recognized form of harm. Ultimately, the threat of physical harm or death is what holds these tactics together.

Someone may be isolated from their friends, family, and even their spiritual community. This can create an environment that reduces opportunities to get help. Financial abuse is a tactic of abuse identified in most cases of domestic violence. Financial abuse creates an environment in which a victim does not have the ability to live independently from their abuser.

OPDV offers training that provides a deeper understanding of gender-based violence.

Visit OPDV's website to find information about upcoming training or to schedule a training that meets your individual needs.



Adapted from original wheel by Domestic Abuse Intervention Project: theduluthmodel.org

Barriers to Establishing Safety

Recognizing the intersectionality of race, gender, culture, and socio-economic status creates space for the survivor to receive holistic, survivor-centered support that respects their unique experiences. Gender-based violence is driven by deeply held beliefs influenced by societal perceptions of social structures, which can vary across different communities. Abusers will often exploit the survivor's identities to maintain dominance and privilege, creating complex layers of oppression that can further deepen the survivor's isolation and vulnerability to experience further harm. When any form of violence is tolerated or ignored, it can further contribute to structural inequities. As a result, it reinforces mistrust in systems intended to help address gender-based violence. Below are examples of barriers that gender-based violence survivors may encounter:

FEAR

For survivors who are deeply connected to their faith, religious beliefs can serve as a source of strength, resilience, and safety. However, many survivors may hesitate to reach out to their faith community due to fear of judgment, stigma, or potential consequences if their abuser discovers their attempts to seek support. Common fears include:

If violence is reported, it can result in further violence to themselves or their support systems.

Many survivors, especially those from tight-knit cultural communities, fear that speaking out will result in ostracization or dishonoring their family.

Survivors may fear that speaking out will be perceived as disrespecting their faith or community.

Some survivors assume that contacting a shelter or hotline means:

- Police will be called
- They'll be reported to CPS
- They'll be pressured to leave their partner
- They'll be pressured to disclose more than they're ready to
- Concerns about privacy and confidentiality
  - This can be exacerbated when the survivor is from a small or rural community.

Due to the anti-immigration policies, undocumented victims may be afraid to seek services.

Fear can stem from mistrust in systems due to historical trauma and mistreatment of the community they identify with.

ACCESS TO SERVICES

Survivors may lack the resources (i.e., internet, transportation, etc.) to access accurate and reliable information and services.

The communal living environment of shelters may not meet the individual needs of people seeking emergency shelter (i.e., people with disabilities, mobility devices, service animals, etc.).

In rural or underserved areas, there may not be nearby support services.

Response systems may not be knowledgeable about the dynamics of gender-based violence or engage with survivors in a survivor-centered, trauma-informed, and culturally responsive way.

Survivors may not be able to afford the costs associated with getting treatment, such as health (physical, mental, reproductive), moving, legal, child/pet care, and transportation.

Abusers may prevent access to interpreters, phones, video relay services (VRS), or social connections.

There may be limited capacity among providers to meet all survivor needs.

Experiences of GBV can conflict with principles of 'purity' before marriage or contact with the opposite sex (Pertek, 2025).

LACK OF INFORMATION

Survivors may not be able to recognize the violence they are experiencing due to the limited availability of education about gender-based violence.

Consent is not always taught as part of sexual education, be it in schools or at home. Professionals must understand the cultural contexts shaping survivors' experiences. Different communities may have varying perceptions of abuse, requiring a more nuanced, culturally competent response.

When a survivor does try to access resources, they may not be given all the information needed to make an informed decision about what they would like to happen.

LANGUAGE

Many support systems primarily offer services in English, making it difficult for survivors who speak a different language to communicate their experiences or access help.

Some survivors are forced to rely on family members or abusers to interpret, creating unsafe and inappropriate situations.

Response systems do not always have staff who are fluent in languages outside of English.

Deaf/Hard of Hearing communities sometimes use sign language, which is a complete and distinct language.

There may be limited capacity among providers to meet all survivor needs.

- Sign language for Deaf/Hard of Hearing survivors
- Indigenous or low-incidence languages

Machine translation or literal word-for-word translation can:

- Miss the meaning or tone of sensitive topics
- Confuse survivors or make legal terms inaccessible
- Lead to misinformed decisions or consent

In cases of sexual violence, survivors may hesitate to disclose their experiences due to discomfort with interpreters, emphasizing the need for trauma-informed interpretation services.

Lack of interpreters that are trained in gender-based violence and survivor-centered, trauma-informed, and culturally responsive practices can lead to misunderstandings, misidentification, or even criminalization.

SYSTEMIC

Survivors with undocumented status fear ICE involvement or deportation.

Response systems may display a lack of patience and be dismissive in their interactions with survivors.

Symptoms like anxiety, dissociation, or memory gaps may be misinterpreted as instability or dishonesty.

If the GBV occurs across borders/jurisdictions, it can be difficult to determine who has the authority to investigate or prosecute.

The person causing harm may use different systems to further harass, stalk, or control the survivor.

Resources that are available to survivors may not have the capacity to meet their needs.

Different faiths/spiritual communities may hold differing views or requirements to formally dissolve a marriage.

SPIRITUAL IMPLICATIONS

Faith plays a central role in the lives of many survivors, yet GBV can cause them to experience a spiritual crisis, feelings of abandonment, or a loss of trust in their faith tradition and community.

Feelings of betrayal if religious leaders or members fail to provide support.

Faith/Spiritual-based beliefs can discourage survivors from seeking help for abuse (Pertek, 2025).

Misuse of religious/sacred writings by faith/spiritual leaders or family members can pose another challenge.

In some cases, patriarchal interpretations of faith-based teachings reinforce power imbalances, allowing perpetrators to justify their actions.

Survivors may be pressured to forgive, submit, or remain silent, leading to ongoing emotional and spiritual abuse.

RESPONDING TO GENDER-BASED VIOLENCE

It is important to recognize that a survivor's decisions on next steps are shaped by multiple factors (such as culture, faith, family expectations, immigration status, community ties, personal safety concerns, etc.). Faith/Spiritual leaders are uniquely positioned to support and comfort victims, pray with them, help them stay connected to their faith communities, and serve as a voice of compassion, belief, and understanding. Faith/spiritual leaders are often the first people to whom victims disclose, so leaders need to be able to refer them to trained professionals who specialize in providing individualized resources and safety planning.

Survivor-Centered, Trauma-Informed, and Culturally Responsive

Gender-based violence is complex. It is important that we do not use a "one-size-fits-all" approach when responding to disclosure or identification of gender-based violence. To improve response, OPDV relies on three pillars to guide our work.

SURVIVOR-CENTERED

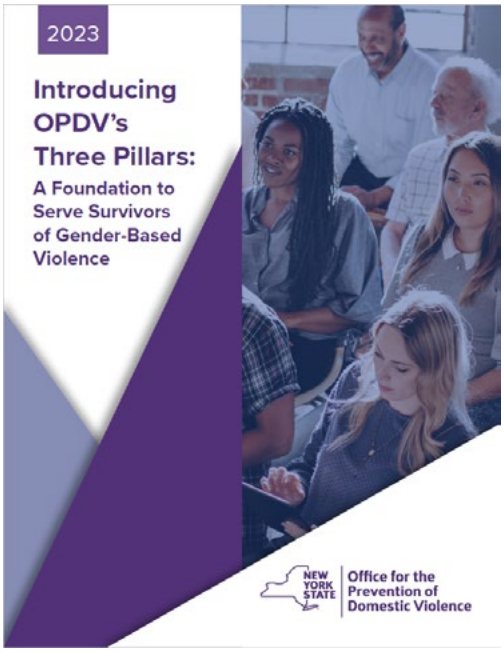
An approach that works with survivors to meet their needs as they prioritize and define them.

TRAUMA-INFORMED

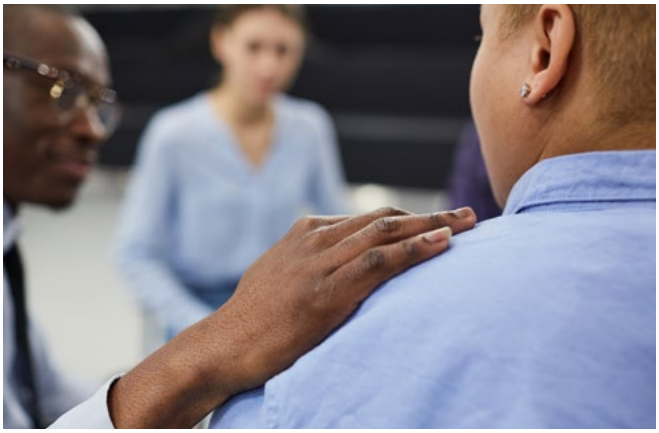
An approach that realizes that trauma is common, recognizes the signs, activators, and symptoms of trauma, and uses this knowledge to inform practices, policies, and procedures.

CULTURALLY RESPONSIVE

A holistic approach that actively incorporates a person's complex identities and cultural values, going beyond simply acknowledging that their cultural identity exists. Culturally responsive services reflect and address differences in identities to actively meet the varying needs of all survivors and communities.



To learn more, please read Introducing OPDV's Three Pillars: A Foundation to Serve Survivors of Gender-Based Violence.



Supporting the Survivor

Many people who experience gender-based violence don't know who to turn to for help. Some survivors say they have reached out for help, but it was a negative experience. Your willingness to help can be important to a victim in their safety planning efforts. While being willing and well-meaning is good, being prepared to offer the help that's needed while keeping yourself safe is better.

Here are some suggestions for engaging and supporting anyone in your life who may be experiencing gender-based violence.

- Before approaching the person, take a moment to challenge any bias or misconceptions you may have about domestic violence.
- Initiate the conversation in private when you both have time to talk. Let go of any expectations you may have.
- Let the person know you're concerned about their safety, and you are willing to help. Even if the person isn't ready to discuss it when you approach them, they may come to you at another time now that they know your concern.
- If the person discloses experiencing abuse, the most important thing you can do is let them know you believe them, even if you know or have ties to their abuser.
- Listen to what the person tells you without judging or giving advice.
- Avoid any questions or statements that are victim-blaming and let the person know the abuse is not their fault.
- Validate the person's feelings and let them know it's normal to have conflicting feelings.
- Give them control of the conversation and support their decisions about who to tell, what steps to take, and what support they need, even if you disagree.
- Build on their strengths and openly acknowledge their capacity to cope, problem solve, and show courage.
- Offer specific forms of help you can realistically and safely provide, like assisting with childcare, driving them to appointments, or helping with pets.
- Refer them to service providers who can provide necessary medical attention, counseling, safety planning, and housing while being open to discussing their options.

A positive response to survivors who share that they have experienced harm can be life-changing. Creating a culture of safety and zero tolerance for gender-based violence, as described below, can create an environment in which supporting survivors becomes inherent in your faith community.

Building a Culture Rooted in Safety, Respect, and Accountability

By taking an active role in prevention, intervention, and survivor support, faith/spiritual leaders can create faith communities where all individuals feel safe, valued, and empowered to seek help when needed. Their commitment to addressing GBV can be life-saving and transformative, fostering healing and justice for survivors. Faith/spiritual leaders should actively work to make their places of worship safe spaces by incorporating the following concepts and actions to support survivors and recognize the need for accountability for those who cause harm.

INCREASE KNOWLEDGE AND BUILD CONNECTIONS

Reading this publication is a great place to start; learning more about gender-based violence through the training offered by OPDV can be the next step. However, a critical part of responding to gender-based violence is developing connections with the gender-based violence service provider(s) in your community. When you build strong relationships with organizations that are equipped to work with gender-based violence survivors, it increases the likelihood that responses are trauma-informed, survivor-centered, and culturally responsive.

Gender-based violence providers may be available to attend community events to share information about their services. It is also likely that these service providers can provide training to you or your congregation about how to recognize and respond to gender-based violence and provide information about the services available. These service providers are non-profit organizations with programs dedicated to providing services to survivors, such as:

- Crisis intervention
- Information about rights and options
- Emergency shelter
- Accompaniment to medical care
- Assistance with navigating the legal system

Effective support recognizes and honors the cultural, spiritual, and community context that shapes survivors' experiences and decisions. To find your local service provider, visit OPDV's website for a listing of available services.

SERVE AS A BRIDGE TO EXTERNAL RESOURCES

It is important to provide resources to someone when they disclose. NYS offers a domestic and sexual violence hotline that is available 24/7/365 and is answered by trained advocates who can assist victims, concerned others, and professionals. The hotline is available by phone, chat, and text, and is available in most languages. See the resources section of this document for the contact information.

The NYS Hotline provides crisis intervention and information about rights and options. Most importantly, it provides help-seekers with information about the gender-based violence service providers in their community. OPDV also provides a list of these providers, which can be found in the resources section of this document.

DEMONSTRATE KNOWLEDGE AND CARE

Faith leaders already foster a culture of empathy, compassion, and trust within the congregation. Recognition of gender-based violence and the available services by faith leaders lets survivors know they are there to help and lets the congregation know that supporting survivors and preventing abuse is a priority. Here are some ways that knowledge and care can be demonstrated:

- Communicate openly that survivors are welcome, supported, and believed.
- Display educational materials, such as brochures and hotline numbers, in private and publicly accessible locations.
- Seek guidance from a local gender-based violence provider about how to respond to disclosures.
- Establish a confidential system for survivors to seek help safely.

ENGAGING THE COMMUNITY

Faith leaders cannot do this alone. Engage the faith community to increase their knowledge about gender-based violence and the resources available. The prevalence of gender-based violence means that everyone likely knows someone who has experienced harm. A faith leader's knowledge can have a ripple effect in the community, spreading the word that gender-based violence is not tolerated and help is available to victims and survivors. Here are some suggestions for engaging the community:

- Faith communities should integrate prevention-focused teachings that discourage violence and promote respect in relationships.
- Training workshops should be offered to educate faith leaders and congregants on the dynamics of GBV and the resources available.
- Faith/spiritual leaders should approach GBV in a survivor-centered, trauma-informed, and culturally responsive manner and hold those who cause harm accountable in a way that aligns with the core values of their faith.
- Promote gender equality through leadership roles and faith-based advocacy initiatives.
- Create and maintain a safe, welcoming environment by actively listening to survivors and honoring their own definitions of safety, ensuring that support practices do not impose assumptions about what safety should look like.
- Educate the congregation about the impact of GBV and emphasize religious teachings that promote nonviolence and human dignity.
- Challenge harmful cultural or religious beliefs that may perpetuate abuse.
- Leverage trained staff and volunteers

to organize study groups that examine religious texts through a lens of gender justice and equality.

- Partner with organizations to provide ongoing education for faith/spiritual leaders on trauma-informed approaches and the dynamics of abuse.

ENGAGING THE SURVIVOR

As previously mentioned, faith leaders are in a position of trust and are often seen as a safe person for survivors to disclose that they have been harmed and seek guidance. Here are some tips to promote more positive engagement:

- Provide private, judgment-free spaces where survivors can share their experiences and seek help/guidance.
- Believe the survivor and let them know that the violence they experienced is not their fault.
- Recognize that faith is a core part of many survivors' identities and healing processes.
- Connect the survivor to the local gender-based violence service provider.
- Invite providers to meet with the survivor in the faith community's space, as that may be the only safe way the survivor can connect with the provider.
- Offer survivor-centered, trauma-informed, and culturally responsive spiritual counseling and prayer groups that prioritize victim safety and hold offenders accountable for their behavior.
- Use sacred texts and faith/spiritual traditions to reinforce hope and self-worth, rather than to justify the endurance of abuse.
- Avoid placing pressure on survivors to forgive, reconcile, or engage with the abuser.
- Recognize that survivors often face complex cultural, financial, emotional, or safety-related reasons for staying or wanting to report.

TAILORING RESOURCES AND SUPPORT

Faith, family, community, and cultural values may shape how a survivor understands harm, safety, and healing. When possible, partner with advocates and organizations that reflect your community's cultural, linguistic, and religious identities.

ENGAGING THE ABUSER/PERSON CAUSING HARM

Engaging with individuals who cause harm requires a careful, multi-faceted approach rooted in accountability, survivor safety, and the possibility of transformation without minimizing the harm.

Speak Out and Set Clear Expectations

- Be clear that faith, scripture, and religious roles must never be used to excuse, minimize, or spiritualize harmful behavior.
- Consistently speak out against gender-based violence, making it clear that abuse is unacceptable in any form and will not be tolerated.
- Integrate spiritual teachings that emphasize values such as accountability, nonviolence, mutual respect, peace, and gender equality.
- Create a faith-based culture that reinforces behavioral change and nonviolence as spiritual commitments.

Prioritize Accountability Over Reconciliation

- Emphasize that individuals who cause harm must take full responsibility for their actions, independent of whether reconciliation or forgiveness occurs.
- Frame accountability as both a moral and spiritual imperative, not a punitive process, but one focused on healing and a shared commitment to growth.

Helping the Helper

Those working with survivors may experience vicarious trauma; “an occupational challenge for people working and volunteering in the fields of victim services, law enforcement, emergency medical services, fire services, and other allied professions, due to their continuous exposure to victims of trauma and violence” (Office for Victims of Crime, n.d.).

Vicarious trauma can significantly affect those assisting gender-based violence victims, and its impact can last a lifetime. Serving gender-based violence victims within faith communities is both a sacred and a heavy lift. Vicarious trauma, particularly when compounded with historical trauma, can deeply impact a supporter’s emotional and spiritual well-being. Addressing this requires intentional self-care, institutional support, and a spiritually guided approach that honors both justice and the complexities of trauma.

Another impact that may occur is known as compassion fatigue; “the caring, feeling, and acts of compassion decline, replaced by an outwardly impassive detachedness (Stoewen, 2020). This can occur through direct or indirect exposure to a traumatic event, such as listening to stories shared by survivors. The emotional impact is not the only result of compassion fatigue; it can also manifest in physical symptoms (i.e., headaches, nausea, chronic pain/illness).

Bearing witness to someone’s trauma and offering ongoing support can take a significant emotional, mental, and physical toll. This can lead to compassion fatigue or vicarious trauma, where the helper begins to experience similar distress to the survivor’s own. Recognizing the early signs—such as emotional exhaustion, irritability, withdrawal, or difficulty feeling empathy—is essential to maintaining our well-being. By acknowledging these impacts and practicing consistent self-care, setting healthy boundaries, and seeking peer or professional support when needed, we can continue to provide compassionate, sustainable care without compromising our own health.

SELF-CARE FOR FAITH/SPIRITUAL LEADERS

Self-care in the context of supporting GBV survivors must be holistic, integrating spiritual, emotional, psychological, and communal aspects. It is crucial for supporters to:

- Engage in emotional and theological reflection to process emotions and reconcile any potential doubts in personal beliefs.
- Seek trauma-informed supervision, peer support, or professional counseling.
- Participate in interfaith peer groups for collective debriefing.
- Establish clear boundaries to avoid burnout.
- Learn about multiple trauma-informed approaches to survivor care.
- Develop peer support networks for faith/spiritual leaders addressing gender-based violence in their communities.
- Take regular breaks or retreats for rest.

CONCLUSION

Faith-based leaders are often the first people that victims and survivors of gender-based violence turn to for guidance and support. With this helping role comes a responsibility to act as a source of healing for those who have experienced gender-based violence and an agent of accountability for those who cause harm. While there is not an expectation that faith-based leaders will be experts in gender-based violence, there is an expectation that they will be well-informed about a topic that permeates every space, including faith communities.

This guide is intended to be a primer for faith leaders to start the process of becoming more informed and active in responding to and preventing gender-based violence. OPDV provides resources and guidance through our website, training opportunities, and direct contact with or requests for assistance from OPDV's knowledgeable team. Additionally, local gender-based violence service providers are available in the community and have expertise in supporting and advocating for survivors of gender-based violence. They are also a source of information and guidance for faith leaders in navigating the complex dynamics of gender-based violence.

It is essential for faith leaders to understand that not all survivors experience gender-based violence the same way and often require different approaches or resources when seeking help. Ultimately, it is up to the victim or survivor to determine what best meets their needs, and the role of faith leaders is to support those decisions.

Office for the Prevention of Domestic Violence
Office of Faith and Nonprofit Development Services

RESOURCES

NEW YORK STATE DOMESTIC AND SEXUAL VIOLENCE HOTLINE

Free I Confidential | 24/7
Available in most languages

Call 1-800-942-6906

Text 1-844-997-2121

Chat opdv.ny.gov

LOCAL GBV SERVICE PROVIDERS IN NY STATE

To find your local service provider, please visit OPDV's website for a listing of available services.

GBV TRAINING & TECHNICAL ASSISTANCE FOR FAITH LEADERS

NYS Office for the Prevention of Domestic Violence (OPDV)

opdvtraining@opdv.ny.gov

www.opdv.ny.gov

518-457-5800

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