

## DfE RS(H)E learning outcomes with teaching from Jewish, Christian and Muslim people for Primary Schools

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Topic area	Pupils should know...	Judaism	Christianity	Islam
<b>Families and people who care for me</b>	..that families are important for children growing up because they can give love, security and stability.	<p>Jewish people believe that children are a blessing from God and therefore must be looked after well by providing food, education and good character formation.</p> <p>Jews believe that men and women play essential roles in the upbringing of their children. These roles are equal and equally important for the wellbeing of the child.</p> <p>Jews desire for their children to become what they term a mensch, which means an honourable person.</p>	<p>Within the context of raising children, marriage for Christian people provides a healthy, happy and stable environment for the development of children. Children are able to be cared for by parents who are committed to one another and to them. Children are also able to be living with their parents in one home and are able to more easily build healthy attachments to their primary care givers. Though contextualisation will need to be considered, both the Hebrew bible and the New Testament presuppose the idea of children living with their parents with the parents committed to taking care of the children, as the model for parenting.</p> <p>This position on parenting, however, does not mean that Christians believe that single parents are doing a bad job, but is just recognising the benefits of married parents raising children. (it could be argued that Mary was raising Jesus as a</p>	<p>Parents are responsible for giving their children an Islamic and moral upbringing, and for nurturing them in order for them to become good and successful people, as well as active members of society. Children should also respect their parents and obey them as much as possible. Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. (Q.17:23) Should they reach old age at your side—one of them or both—do not say to them, “Fie!” And do not chide them, but speak to them noble words. (Q. 17:23)</p> <p>There is a tradition within Islam that ‘marriage is half your religion’. For Muslims, the family extends to adult brothers, sisters, uncles, aunts and grandparents and not just the nuclear parents and children.</p>

<b>Families and people who care for me Families and people who care for me</b>			single mother at some point, as Joseph, Mary's husband drops out of the Gospel narratives of Jesus's life early on).	
	...the characteristics of healthy family life, commitment to each other, including in times of difficulty, protection and care for children and other family members, the importance of spending time together and sharing each other's lives.	Jewish people believe that children are a blessing from God and therefore must be looked after well by providing food, education and good character formation.	Christian people believe that healthy, stable families are the best environment for children to flourish in. The bible constantly affirms the need for parents to care, love, provide and nurture children. For Christians this would also include the spiritual development of the children. See Ephesians 6:4	Education is the birth right of every Muslim boy and girl. As they move towards becoming adults, young Muslims become responsible for their own observance of Islam. Boys and girls are taught modesty and self-control. Sexual activity outside marriage is not permitted. Education is highly prized. Muslims have a duty of living a family life because they have responsibilities towards their parents, towards their children, towards their wives and husbands. And these responsibilities cannot be discharged, unless we value and live and preserve a family life.
	...that others' families, either in school or in the wider world, sometimes look different from their family, but that they should respect those differences and know that other children's families are also characterised by love and care.	Jewish people believe that children are a blessing from God and therefore must be looked after well by providing food, education and good character formation.	Christian people believe that healthy, stable families are the best environment for children to flourish in. The bible constantly affirms the need for parents to care, love, provide and nurture children. For Christians this would also include the spiritual development of the children. See Ephesians 6:4	Education is the birth right of every Muslim boy and girl. As they move towards becoming adults, young Muslims become responsible for their own observance of Islam. Boys and girls are taught modesty and self-control. Sexual activity outside marriage is not permitted. Education is highly prized. Muslims have a duty of living a family life because they have responsibilities towards their

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<p><b>Families and people who care for me Families and people who care for me</b></p>	<p>...that others' families, either in school or in the wider world, sometimes look different from their family, but that they should respect those differences and know that other children's families are also characterised by love and care.</p>	<p>Jewish people believe that all people should be treated with respect, dignity and honour irrespective of how different they maybe to them. Jews follow the moral principles of the ten commandments which dictate how they are to respect and treat all people and their possessions with respect and care.</p>	<p>Though Christians believe that God intended for families to function and look a particular way (there may be some differences amongst Christians as to what this vision of family is), Christians recognise that not all families fit neatly into this Christian ideal. Christians are called to still love and respect all peoples, however different they may be from themselves.</p>	<p>The Islamic faith is explicitly against the harmful treatment of anybody based on differences. In Surah Hujarat verse 11, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames..."</p>
	<p>..that stable, caring relationships, which may be of different types, are at the heart of happy families, and are important for children's security as they grow up.</p>	<p>See section above on 'that families are important for children growing up because they can give love, security and stability'</p>	<p>See section above on 'that families are important for children growing up because they can give love, security and stability'</p>	<p>See section above on 'that families are important for children growing up because they can give love, security and stability'</p>
	<p>...that marriage represents a formal and legally recognised commitment of two people to each other which is intended to be lifelong.</p>	<p>Within the Jewish traditions marriage is held in the highest esteem. When two people decide to get married within the Jewish tradition, they become what is known as betrothed. Within this period of time, they are not to have sexual relations with each other or anyone else until they are married.</p> <p>Jewish marriage practice dictates that the couple must have what is called a ketubah signed before the marriage ceremony. The ketubah is a document that outlines all the</p>	<p>For Christians, marriage is viewed as a sacred union of two persons coming together with the intention of being together for life. At the point of the union Christians believe that God brings the two persons together as a symbol of the re-union of one original body.</p> <p>Christians follow the law in that they will have both a religious ceremony and will also seek to get official government recognition of their marital status, though this may differ country to country.</p>	<p>Islam recognises three forms of marriage declared to be acceptable to God. The first form of marriage into which the overwhelming majority of Muslims enter, is the marriage of one man to one woman, in the sight of God and human society. This will be sealed by a formal contract according to Islamic law but this contract is not recognised as being a binding marriage contract according to British law. To remedy this, Muslims are recommended, and the vast majority follow this recommendation, to follow all</p>

<p><b>Families and people who care for me Families and people who care for me</b></p>		<p>responsibilities and duties of the husband towards his wife, including the outlining of inheritance and other matters. The ketubah acts as a legal document and traditionally belongs to the wife, who has access to it throughout the duration of their marriage. Cohabitation, does not have the same status as marriage for Jews and therefore is not seen as an alternative to marriage.</p>	<p>Christians do not recognise cohabiting as an alternative to a marriage, therefore marriage to Christians carries greater recognition than that of two people who are cohabiting. On this note the Christian views cohabiting in a similar way as the law (within the UK).</p>	<p>the requirements necessary to have their marriage registered in a Register Office or mosque authorised for this purpose according to British law. Without this, the parties in a committed Muslim marriage will not have the protection and rights of a married couple according to the law of the land.</p>
<p><b>Caring friendships</b></p>	<p>...how to recognise if family relationships are making them feel unhappy or unsafe, and how to seek help or advice from others if needed</p>	<p>There is much wisdom literature in the Hebrew bible that mentions the importance of making good friends and their importance in having a happy life. See Ecclesiastes 4:9-10</p> <p>The Hebrew bible also speaks to the importance in making wise choices on who and what type of friendships to have. See Proverbs 18:24</p>	<p>The bible says that parents should not cause emotional distress to their children (Ephesians 6:4). This is key for understanding if a child is in an unhealthy relationship with family members. In addition, for Christians, the family is meant to be a place of safety, love and care, if a child is not receiving such, this is a sign that they are in an unhealthy family environment and should speak to a trusted adult like the safe guarding lead at their school.</p>	<p>Islam teaches that all human relationships should be characterised with the virtues of trust, respect, honesty and generosity. Family play an integral role in ensuring that children are receiving all of these and if they are experiencing otherwise then this is contrary to what Islam depicts as the ideal family life for children. If a child is feeling unsafe then they are to speak to an adult that they can trust such as the safe guarding lead at their school.</p>
	<p>...how important friendships are in making us feel happy and secure, and how people choose and make friends.</p>	<p>Jews believe that good and healthy friendships are characterised by respect, care, love and loyalty. See Job 2:11 for an example of how Job's friends came to his aid when he was going through a difficult time.</p>	<p>Christians believe that it is important for them to be wise in their selection of people they have close to them and allow to influence them. Many times in the bible God warns people to either stay away or not be influenced by other people who were doing wrong or wanted to</p>	<p>Muslims are aware that the choices people make in those they closely associate with can have a positive or negative impact on their life. For this reason, wisdom must be used in determining who they choose to closely associate themselves with. See Surah 9:67 and 9:71</p>

<b>Caring friendships</b>			harm them. See 1 Corinthians 15:33	
	...the characteristics of friendships, including mutual respect, truthfulness, trustworthiness, loyalty, kindness, generosity, trust, sharing interests and experiences and support with problems and difficulties.	Friendships are important for Jews and healthy friendships are a positive thing in the life of a person. See Proverbs 27:9	The bible instructs Christians to be and do good to all people including those who do not share their Christian faith, this includes being welcoming and hospitable. See Galatians 6:10 and section above.	Islam teaches that all people are created equal despite their differences. Islam also teaches that we should therefore treat all people (including friends) with respect, love and consideration, including being welcoming.
	that most friendships have ups and downs, and that these can often be worked through so that the friendship is repaired or even strengthened, and that resorting to violence is never right.	Forgiveness is an important mitzvah (command or good deed) for Jews. It is therefore required for Jews to forgive those who have wronged them and not hold offences against others. Therefore, violence as a solution to solving differences is not a to be used. See Leviticus 19:17	Christians are instructed to love all people this also includes when the relationship they may have is less than ideal. The bible calls Christians to never retaliate in the same way as those who have offended them but to use love not hate to resolve issues See Matthew 5:38-48 Christians do recognise that sometimes due to things outside their own control friendships sometimes won't be restored. See Romans 12:17-18.	Islam advocates for peaceful resolutions to broken relationships between people, including friendships. The hadith the Prophet Muhammad teaches, 'do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind'.
<b>Respectful relationships</b>	..the importance of respecting others, even when they are very different from them (for example, physically, in character, personality or backgrounds), or make different choices or have different preferences or beliefs	Though Jewish people have particular beliefs, they universally believe in the sanctity of life as all people are created by God and whatever God creates is good. Therefore, it would be against the Jewish faith to promote any stereotype concerning a person based on any characteristic, that would lead to the harming of that individual or people group.	The Christian faith is explicitly against the harmful treatment of anybody based on differences, whatever that difference is because all people are created in the image of God and are to be seen and treated as having intrinsic worth. See Genesis 1:26-27, 9:6 and James 3:9.	The Islamic faith is explicitly against the harmful treatment of anybody based on differences. In Surah Hujarat verse 11, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one

<b>Respectful relationships</b>				another and do not call each other by [offensive] nicknames..."
	...practical steps they can take in a range of different contexts to improve or support respectful relationships.	For Jewish people, there are practical ways given through which you can love another person, Examples of these can be found in the Ten Commandments see Exodus 20:2-17 and Deuteronomy 5:6-17 as well as the Noahide code, which is seven laws listed in the Jewish sacred text called the Talmud	Christian people follow the example of Jesus in knowing how to love another person. One of the key principle texts for Christians in how to love people is found in 1 Corinthians 13.	
	...that in school and in wider society they can expect to be treated with respect by others, and that in turn they should show due respect to others, including those in positions of authority.	Jews believe that they should treat people with dignity and that they should anticipate being treated with the same in return. Jews believe in law and order and due respect for authorities. Jews follow what they call the Noahide code (which applies to both Jews and non-Jews), which consists of seven laws that are listed in the Talmud (a Jewish religious text). One of these rules is to have a responsibility for society and the establishment of courts and law.	Christians are told that all government has been put in place by God for the prevention of evil and the advancement of good. On this belief Christians are to follow the laws and authorities of the countries they find themselves in, including traditional authorities like parents/carers. See. Titus 3:1, Romans 13:1-7 and Ephesians 6:1-3	Muslims believe that all people should treat all other people with respect and dignity. Muslims also they should follow the laws of the land in which they reside including authorities like teachers, parents/carers, the law etc. See Quran chapter 4:60
...what a stereotype is, and how stereotypes can be unfair, negative or destructive.	Though Jews have particular beliefs, they universally believe in the sanctity of life as all people are created by God and whatever God creates is good. Therefore, it would be against the Jewish faith to promote any stereotype concerning a person	Stereotyping people is contrary to the Christian understanding of the uniqueness of all people. In addition, all people bear the image of God and to dishonour someone by attributing negative, unfair and destructive stereotypes to them, would be	The Islamic faith is explicitly against the harmful treatment of anybody based on negative assumptions made about peoples' differences, whether that is race, gender, age, religion, disability and sexual orientation. In Surah Hujarat	

<p><b>Respectful relationships</b></p>		<p>based on any characteristic, that would lead to the harming of that individual or people group.</p>	<p>understood as damaging the image of God that that person bears. See Genesis 1:26-27, 9:6 and James 3:9.</p>	<p>verse 11, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames..." (Q.49:11) When God created the first human beings, they came from a single seed [Q. 7:189]; therefore, we can speak of all human beings who have ever lived as belonging to the one human family [Q. 2:213]. God is not the god of one people, tribe, ethnic group or religion in Islamic understanding, but rather the one and only God, who created all human beings fundamentally equal. God alone knows the human heart and thus only God can sit in ultimate judgement on any human being [Q. 88:21-26]; it is not possible for anyone to say "you/they are going to hell."</p>
	<p>the importance of permission-seeking and giving in relationships with friends, peers and adults.</p>	<p>All of the main Jewish religious traditions, agree that all behaviour that is coercive within a relationship is unethical and at worst criminal. The Noahide code forbids treating people in such a way,</p>	<p>The New Testament gives a number of examples of how we are to relate to one another within a relationship, whether that be a friendship, with peers or adults. The command for all Christians is to treat people the</p>	<p>In the Quran, the Golden Rule "Do unto others as you would have them do unto you." This command to treat people the way you want to be treated means that there is no place within a relationship with</p>



<p><b>Respectful relationships</b></p>			<p>same way they want to be treated. See Luke 10:27, Matthew 7:12.</p> <p>This command to treat people the way you want to be treated means that there is no place within a relationship that a Christian, should mistreat another person with any coercive behaviour.</p>	<p>others that a Muslim, should mistreat another person with any coercive behaviour. Any coercion against another person that is used to control or subjugate is considered to be oppression and is unacceptable in Islam.</p>
<p><b>Online relationships</b></p>	<p>...that people sometimes behave differently online, including by pretending to be someone they are not.</p>	<p>The Hebrew bible speaks of six things that are hated by God in Proverbs 6:16-19 and among these are lying and deceptive people. The Hebrew bible, therefore warns people to beware that some people may behave differently from what they actually are and may in fact intend to harm people by deceiving them into believing that they have good intentions.</p>	<p>Christianity warns its followers that not everyone they meet will have good intentions for them. Jesus often knew that the same people who would give him praise were sometimes the same people who would want to cause him harm (John 2:24-25). For reasons like this Christians are to be aware that sometimes people only pretend to be something that in reality they are not and this extends to online.</p>	<p>Islam teaches that Muslim people should be aware that not everyone can be trusted and that sometimes people may want to do you harm whilst they pretend otherwise. See Quran 9:67. This instruction of being aware applies both to those a Muslim meets in person and online.</p>
	<p>...that the same principles apply to online relationships as to face-to face relationships, including the importance of respect for others online including when we are anonymous.</p>	<p>The code of Jewish moral expectations upon its followers, are not excluded as expectations of how people should be treated and how they should treat others, once they enter online. The moral expectation to treat people with dignity and to be treated with dignity, still apply online.</p>	<p>The ethical command for Christian people is to treat all people with dignity, applies in all context. Nowhere, within Christianity is there any contextual exemption made (this includes online), which would allow for the devaluing of another person, morally acceptable by God.</p>	<p>The ethical command for Muslim people to treat all people with dignity, applies in all context. Nowhere, within Islam is there any contextual exemption made (this includes online), which would allow for the devaluing of another person, morally acceptable by God.</p>
	<p>...the rules and principles for keeping safe online, how to recognise risks, harmful</p>	<p>Jewish people are warned to watch out for people who may pose a risk of harm in any form</p>	<p>The ethical command for a Christian to treat all people with dignity, applies in all</p>	<p>Muslim people are warned to watch out for harm that may come from people. Islam</p>

<b>Online relationships</b>	content and contact, and how to report them.	towards them. This is also applicable to online interactions. See Proverbs 22:24-25	context. Nowhere, within Christianity is there any contextual exemption made (this includes online), which would allow for the devaluing of another person, morally acceptable by God.	teaches that not everyone is going to be loving towards them and they must be alert to this.  One instruction in identifying a person that poses a danger to you is given by the Prophet Muhammad in a Hadith that says: "The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust." (Muslim)
	...how information and data is shared and used online.	Same principles as above apply here.	Same principles as above apply here.	Same principles as above apply here.
<b>Being safe</b>	...what sorts of boundaries are appropriate in friendships with peers and others (including in a digital context).	For Jewish people the most important of all ethical instructions is to do for others what you would want to be done for you or to put it in another way don't do to others what you don't want done to you. On this principle Jews form appropriate boundaries of interaction within friendship groups and with peers, whether face to face or online.	For Christian people all human relationships and interactions should be fundamentally governed by love. For Christians this ensures that however a person is treated by another they should always feel respected and cared for. This way of behaving will ensure that it covers all areas of interaction for example from the way we speak to people to the way we physically relate to them, all interactions must be for the betterment of the other person. See 1 Corinthians 13	In Islam the Golden rule is to 'do to others what you would like them to do to you'. This is the basis for all human interactions and any action that does not embody this command will be a breach of this rule and inappropriate. This rule covers both in person and online interactions with other people.
	...about the concept of privacy and the implications of it for both children and adults; including that it is not always right to keep secrets if they relate to being safe.	Jews respect the right of privacy for an individual, including a child. See Proverbs 11:13	A person's right to privacy is important within Christianity and Christians are called to maintain a person's request to privacy See 1 Timothy 5:13. However, a person's safety and	The command for all Muslims is to treat people the same way they want to be treated. The Prophet said, "None of you will have faith till he wishes for his brother what he likes for

<b>Being safe</b>		However, for Jews the protecting of the life of a person is of greater importance than keeping a secret for them. This means that Jews are obligated to always seek the protection of life from harm before the consideration of keeping a secret for someone, as that is the more loving act.	wellbeing will sometimes mean that keeping their secret is not possible as the wellbeing of a person (in particular a child) is more important than keeping their secret.	himself." This means that Muslims are called to respect the privacy of all people. However, a person's life is more sacred than keeping a secret for them and thus, a Muslim will prioritise the safety of the individual above their request to keep a secret for them.
	...that each person's body belongs to them, and the differences between appropriate and inappropriate or unsafe physical, and other, contact.	Jews believe that each person's body is sacred and is to be protected and their bodies respected. The Hebrew bible pronounces negative judgments upon any action that violates another person's body. See Deuteronomy 22:25-27 and Proverbs 3:29	Christians believe that each person's body is sacred and is to be protected and their bodies respected. The bible pronounces negative judgments upon any action that violates another person's body. See Deuteronomy 22:25-27 and Proverbs 3:29	Muslims believe that each person's body is sacred and is to be protected and their bodies respected. Islam is against all forms of unwanted and inappropriate physical touch or harm done by a person against another person.
	...how to respond safely and appropriately to adults they may encounter (in all contexts, including online) whom they do not know.	Jews are warned to watch out for people who may pose a risk of harm in any form towards them. This is also applicable to online interactions and in particular for children in their interactions with adults they do not know. See Proverbs 22:24-25	Christians are called to make judgments of people by how they behave. If a person is behaving in a way that is harmful, not kind, inappropriate and not respectful of others, then Christians are to keep away from such people. See Matthew 7:15-20  For Children, this is even more important as they are vulnerable and must be more aware and wise in the levels of interaction they have with adults whom they don't know.	Muslims are warned to watch out for harm that may come from people. Islam teaches that not everyone is going to be loving towards them and they must be alert to this.  One instruction in identifying a person that poses a danger to you is given by the Prophet Muhammad in a Hadith that says: "The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust." (Muslim)
	...how to recognise and report feelings of being unsafe or feeling bad about any adult.	Jewish people believe that children are a blessing from God and must be taken care of	Jesus placed a great emphasis on caring for children and was stern in his assessment of the	Islam teaches that children are a blessing from God and are to be protected and cared for by

<p><b>Being safe</b></p>		<p>including protecting them from all forms of exploitation and harm. And this is the role of the adult/s responsible for their care to ensure. Within Judaism parents and close family members play the key role in ensuring the safety and nurture of children. Other adult authorities, such as doctors, social care workers, teachers, police authorities and religious leaders are also looked upon for the care of children.</p>	<p>consequences of causing harm to children. Exploiting children, who are amongst the most vulnerable in society, is very much against the Christian ethic.</p> <p>Children, therefore, should be protected by other adults and know how to get help and who to talk to if they feel unsafe. This for Christians would be parents, carers, people in authority in church and governmental authorities such as police, social workers etc. In addition to these, teachers and other adults will be included.</p>	<p>the adults who have been entrusted to care for them. If a child, therefore, feels unsafe about any adult, they are to report it to a family member that they trust or another adult they know and trust.</p>
	<p>..how to ask for advice or help for themselves or others, and to keep trying until they are heard.</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>
	<p>...how to report concerns or abuse, and the vocabulary and confidence needed to do so.</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>
	<p>...where to get advice e.g. family, school and/or other sources.</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>	<p>See section above on 'how to recognise and report feelings of being unsafe or feeling bad about any adult.'</p>