



REach

Denbighshire and Conwy SAC/RE Newsletter

Issue 4: Autumn 2025

HELLO

and welcome to REach, the newsletter supporting the work of Denbighshire and Conwy's SAC/REs. All the past editions can be accessed by joining our North Wales Religious Education Hwb Network... <https://hwb.gov.wales/go/d8tfh3> and/or our Conwy or Denbighshire Microsoft TEAMS. Please email lordp2@hwbcymru.net for more information.

Conference Season

This edition of the REACT newsletter has a summer conference feel. As an independent RE/RVE adviser I am keen to keep myself up to date with what is going on in the World of RE. To this end, I am a member of the Association of RE Inspectors, Advisors and Consultants (AREIAC). Their annual conference was held in June in the wonderful surroundings of Exeter University. The theme of the conference was 'To Boldly Go' discussing the future of RE. I am also fortunate enough to represent Wales on the 'European Forum of Teachers of RE'. The EFTRE conference was held in Budapest during the tail end of August.

The articles in the newsletter are all related to these conferences, either the content of the keynote presenters or relevant research that would be beneficial for any RE or RVE enthusiast. I would strongly urge you to take a look at the conference pages on both [EFTRE](#) and [AREIAC's](#) websites.



The AREIAC conference took place at the University of Exeter on 26th and 27th June 2025. A large number of seminars, symposia and work-

shops took place over the two days as well as time for networking, conversations and catching up.

The conference brought together researchers, teacher educators, advisers and teachers. Those working in aligned fields such as Education Studies, Moral Education, Philosophy, Religious Studies, and Theology as well as from within Childhood and Youth studies from the UK and overseas.

The Art of Narrative Theology in Religious Education (Bible Society / Westhill Endowment Trust)

The conference was opened by Rob Freathy from the University of Exeter. He presented his research into how children develop RE skills such as asking good questions, debating critical understanding as well as exploring experiential learning. Through his research he, along with others, have developed '[The RE-searchers approach](#)' with example units of work and activities. This varied approach into the questions we as continue in his work on [Who is Jesus?](#), materials that can be used for older secondary school pupils.

Sustainability and Environment Education

Dr. Kate Christopher, senior lecturer at the Anglia Ruskin University (ARU), presented a open and honest reflection on the barriers to the effective teaching of sustainability and climate education. Whilst sustainability included in much of our curricula materials—is education making a difference when children leave school?

What is EFTRE?



The European Forum of Teachers of RE (EFTRE) is a network that connects educators involved in Religious Education across Europe. It provides a platform for sharing ideas, fostering dialogue, and promoting best practices among professionals in the field. EFTRE organises conferences, offers resources, and encourages collaboration to support the development of effective and inclusive Religious Education throughout Europe.

The EFTRE conference held in Budapest in 2025 brought together Religious Education professionals from across Europe to engage in meaningful discussions and share innovative practices. Key themes included inclusivity in RE, cross-cultural understanding, and the integration of digital resources into teaching. Attendees participated in workshops, keynote lectures, and networking events, fostering collaboration and the exchange of ideas to enhance RE provision throughout Europe.



The Art of *Empowerment* in RE

Budapest Conference 2025

Questioning Empowerment

Esther Kodacsy-Simon's presentation, "Questioning Empowerment", explored the vital role of questioning within Religious Education (RE). She referenced Peter Greenaway's concept of using objects to represent the world and poses fundamental existential questions such as, "Who are we?", "Where do we come from?", and "What is the point of all of this?". Kodacsy-Simon highlighted that the ability to ask questions is a key human characteristic, yet empirical studies show that pupils rarely have the opportunity to ask their own questions in class. Instead, most questions come from teachers—ranging from 82 to 291 per 45-minute session—while students ask far fewer, and their questions often focus on technical aspects rather than subject content. Teachers also tend to allow very little wait time for students to respond.

Kodacsy-Simon commented on theoretical perspectives such as Gadamer's "hermeneutical horizon" and Sven Hartman's views to argue that fostering questioning in RE connects students to the subject, bridges their experiences and the curriculum, and drives personal and academic growth. She advocated for the creation of safe spaces where students can ask healthy questions, engage meaningfully with stories, and reflect on the existential queries found in sacred texts. Ultimately, empowering students to ask questions not only enhances their understanding and interest in RE but also supports broader educational and personal development.

To access the current Agreed Syllabus and resources supporting RE and collective worship please join our North Wales Religious Education Hwb Network... <https://hwb.gov.wales/go/d8tfh3> and/or our Conwy or Denbighshire Microsoft TEAMS. Please email lordp2@hwbcymru.net for more information.

Existential resilience

The keynote by Prof Arniika Kuusisto, "Child in time: supporting children and youth in world construction and existential resilience", explored how children and young people form their understanding of the world and develop resilience to existential questions. She discussed the importance of self-reflection, noting that in more secular societies, religious questions are often dismissed as unimportant. Kuusisto also raised the tension between parents wanting their children to make independent choices about beliefs at adulthood, yet questioning whether children need information beforehand to make informed decisions. She concluded by considering the possible correlation between parents' attitudes and the wider environment in shaping young people's worldviews.

Jewish-Muslim relations and Religious Education

The Saturday keynote, "Bridging Histories, Empowering Futures: Jewish-Muslim Relations in Religious Education" by Fahimah Ulfat (Münster University), examined the historical and current complexities between Jews and Muslims. The presentation highlighted the centuries-long coexistence, intellectual exchange, and occasional conflicts that shape Jewish-Muslim relations, while noting that present-day tensions often overshadow this rich history. Ulfat advocated for using nuanced historical perspectives in Religious Education to challenge simplistic narratives, encourage critical engagement, and foster mutual understanding.

Key points included: the Kaaba's original role as a centre of worship and trade in Makkah; distinctions in the Quran between believers and Muslims; and examples of monotheism prior to Islam. The keynote discussed how re-examining assumptions about Muhammad's lifetime can positively influence Jewish-Muslim relations. It was noted that historical violence against Jews was less common in Muslim contexts compared to Christian ones, and that legal traditions in both faiths often addressed similar issues, with some Muslim law borrowing from Jewish Rabbinic law.

The presentation also addressed anti-Semitism and anti-Muslim racism, urging that education, human rights, and inclusive pedagogical practices are vital for tackling prejudice. Ulfat pointed out the imbalance in research, with much focus on Muslim attitudes towards Jews but little on Jewish perspectives towards Muslims. Finally, she called for addressing challenging content within sacred texts and fostering balanced, informed discussion in Religious Education.





AGored

Newyddlen CYSAG Sir Ddinbych a Chonwy

Rhifyn 4: Hydref 2025

HELO

a chroeso i AGored, y newyddlen sy'n cefnogi gwaith SAC/REs Sir Ddinbych a Chonwy. Gellir cael mynediad at yr holl rifynnau blaenorol drwy ymuno â'n Rhwydwaith Hwb Addysg Grefyddol Gogledd Cymru... <https://hwb.gov.wales/go/d8tfh3> a/neu Microsoft TEAMs Conwy neu Sir Ddinbych. Anfonwch e-bost at lordp2@hwbcymru.net am ragor o wybodaeth.

Tymor Cynadleddau

Mae'r rhifyn hwn o newyddlen AGored yn sôn am y gynhadledd a gynhaliwyd yn yr haf. Fel Ymgynghorydd Annibynnol ar Addysg Grefyddol a Chrefydd, Gwerthoedd a Moeseg, rwy'n awyddus i gael gwybod beth sy'n digwydd ym myd Addysg Grefyddol. Mae'n fuddiol yn hynny o beth fy mod yn aelod o Gymdeithas Arolygwyr ac Ymgynghorwyr Addysg Grefyddol (AREIAC). Cynhaliodd y Gymdeithas ei chynhadledd flynyddol ym mis Mehefin o fewn muriau godidog Prifysgol Caerwysg. Thema'r gynhadledd oedd 'To Boldly Go' a dyfodol Addysg Grefyddol oedd y prif bwnc trafod.

Rwy'n ffodus iawn hefyd i gynrychioli Cymru yn Fforwm Athrawon Addysg Grefyddol Ewrop (EFTRE). Cynhaliodd y Fforwm gynhadledd yn Budapest ddiwedd mis Awst.

Mae a wnelo'r holl erthyglau yn y newyddlen hon â'r ddwy gynhadledd, boed hynny'n sôn am yr pethau y bu'r prif gyflwynwyr yn siarad amdanynt neu waith ymchwil sy'n berthnasol a buddiol i bawb sy'n ymddiddori mewn Addysg Grefyddol. Rwy'n eich annog i daro golwg ar dudalennau'r naill gynhadledd a'r llall ar wefanau'r Fforwm ac AREIAC.

Cynhaliwyd cynhadledd AREIAC ym Mhrifysgol Caerwysg ar 26ain a 27ain Mehefin 2025. Cynhaliwyd nifer fawr o seminarau, symposia a gweithdai dros y ddau ddiwrnod yn ogystal â chyfnod ar gyfer rhwydweithio, sgysiau a dal i fyny.

Daeth y gynhadledd â ymchwilwyr, hyfforddwyr athrawon, ymgynghorwyr ac athrawon ynghyd. Roedd y rhai oedd yn gweithio mewn meysydd perthnasol megis Astudiaethau Addysg, Addysg Foesol, Athroniaeth, Astudiaethau Crefyddol a Theoleg yn ogystal â rhai o fewn Astudiaethau Plentynod ac Ieuencid o'r DU a thramor.

Celf Theoleg Naratif mewn Addysg Grefyddol (Bible Society / Westhill Endowment Trust)

Agorwyd y gynhadledd gan Rob Freathy o Brifysgol Caerwysg. Cyflwynodd ei ymchwil i sut mae plant yn datblygu sgiliau Addysg Grefyddol megis gofyn cwestiynau da, trafod dealltwriaeth feirniadol yn ogystal ag archwilio dysgu trwy brofiad. Trwy ei ymchwil ef, ynghyd ag eraill, mae wedi datblygu 'The RE-searchers approach' gyda gweithgareddau ac enghreifftiau o unedau gwaith. Mae'r dull amrywiol hwn o fynd at y cwestiynau rydym ni, fel y mae'n parhau yn ei waith ar Pwy yw Iesu? 'Who is Jesus?', yn cynnwys deunyddiau y gellir eu defnyddio ar gyfer disgyblion ysgol uwchradd hŷn.

Cynaliadwyedd ac Addysg Amgylcheddol

Cyflwynodd Dr. Kate Christopher, darlithydd uwch ym Mhrifysgol Anglia Ruskin (ARU), fyfyrdd agored a gonest ar y rhwystrau i addysgu cynaliadwyedd ac addysg hinsawdd yn effeithiol. Er bod cynaliadwyedd wedi'i gynnwys mewn llawer o'n deunyddiau cwricwlaidd—a yw addysg yn gwneud gwahaniaeth pan fydd plant yn gadael yr ysgol?



Beth yw EFTRE?

Fforwm Ewropeaidd Athrawon Addysg Grefyddol (EFTRE) yw rhwydwaith sy'n cysylltu addysgwyr sy'n ymwneud ag Addysg Grefyddol ar draws Ewrop. Mae'n

darparu platform ar gyfer rhannu syniadau, meithrin deialog, ac annog arferion gorau ymhlith gweithwyr proffesiynol yn y maes. Mae EFTRE yn trefnu cynadleddau, yn cynnig adnoddau, ac yn annog cydweithrediad i gefnogi datblygiad Addysg Grefyddol effeithiol a chynhwysol ledled Ewrop.

Daeth cynhadledd EFTRE a gynhaliwyd ym Mhudapest yn 2025 â gweithwyr Addysg Grefyddol o bob cwr o Ewrop ynghyd i gymryd rhan mewn trafodaethau ystyrlon a rhannu arferion arloesol. Roedd prif themâu'n cynnwys cynhwysiant mewn AG, dealltwriaeth rhwng diwyllïannau, ac integreiddio adnoddau digidol mewn addysgu. Cymerodd y mynychwyr ran mewn gweithdai, darlithoedd allweddol, a digwyddiadau rhwydweithio, gan feithrin cydweithrediad a chyfnod syniadau i wella darpariaeth AG ledled Ewrop.



Celf Grymuso mewn Addysg Grefyddol

Gynhadledd Budapest 2025

Grymuso Cwestiynu

Mae cyflwyniad Esther Kodacsy-Simon, "Grymuso Cwestiynu", yn archwilio'r rôl hanfodol sydd gan gwestiynu o fewn Addysg Grefyddol (AG). Mae'n cyfeirio at gysyniad Peter Greenaway o ddefnyddio gwrthrychau i gynrychioli'r byd ac yn gofyn cwestiynau egistensialaidd sylfaenol fel, "Pwy ydym ni?", "O ble y daethom?", a "Beth yw pwrpas hyn i gyd?". Mae Kodacsy-Simon yn amlygu mai gallu gofyn cwestiynau yw un o brif nodweddion dynol, ond mae astudiaethau empirig yn dangos nad yw disgyblion yn aml yn cael cyfle i ofyn eu cwestiynau eu hunain yn y dosbarth. Yn hytrach, mae'r rhan fwyaf o'r cwestiynau'n dod gan athrawon—yn amrywio o 82 i 291 mewn sesiwn 45 munud—tra bo disgyblion yn gofyn llawer llai, ac mae eu cwestiynau'n tueddu i ganolbwyntio ar agweddau technegol yn hytrach na chynnwys y pwnc. Mae athrawon hefyd yn dueddol o roi ychydig iawn o amser i ddisgyblion ymateb.

Mae Kodacsy-Simon yn tynnu ar safbwyntiau damcaniaethol megis "gorwel hermeneutig" Gadamer a safbwyntiau Sven Hartman i ddadlau bod meithrin cwestiynu ym maes AG yn cysylltu disgyblion â'r pwnc, yn pontio eu profiadau a'r cwricwlwm, ac yn gyrru twf personol ac academiaidd. Mae'n dadlau dros greu llyfdd diogel lle gall disgyblion ofyn cwestiynau iach, ymgysylltu'n ystyrlon â straeon, ac ystyried y cwestiynau egistensialaidd sydd i'w cael mewn testunau sanctaidd. Yn y pen draw, mae grymuso disgyblion i ofyn cwestiynau nid yn unig yn gwella eu dealltwriaeth ac ymddiddordeb yn AG ond hefyd yn cefnogi datblygiad addysgol a phersonol ehangach.

I weld y Maes Llafur Cytunedig presennol a'r adnoddau sy'n cefnogi AG ac addoli ar y cyd, ymunwch â'n Rhwydwaith Hwb Addysg Grefyddol Gogledd Cymru... <https://hwb.gov.wales/go/d8tfh3> a/neu Microsoft TEAMs Conwy neu Sir Ddinbych. E-bostiwrch lordp2@hwbcymru.net i gael mwy o wybodaeth.

Gwydnwch egistensialaidd

Archwiliodd y brif araith gan Yr Athro Arniika Kuusisto, "Plentyn mewn amser: cefnogi plant a phobl ifanc wrth adeiladu'r byd a gwydnwch egistensialaidd", sut mae plant a phobl ifanc yn ffurfio eu dealltwriaeth o'r byd ac yn datblygu gwydnwch i gwestiynau egistensialaidd. Trafododd bwysigrwydd hunan-ymchwiliad, gan nodi bod cwestiynau crefyddol yn aml yn cael eu dileu fel rhai dibwys mewn cymdeithasau mwy seciwlar. Cododd Kuusisto hefyd y tensiwn rhwng rhieni eisiau i'w plant wneud dewisiadau anibynnol am eu cred mewn oedolaeth, ond yn cwestiynu a oes angen gwybodaeth ar blant ymlaen llaw i wneud penderfyniadau gwybodus. Gorffennodd drwy ystyried y cysylltiad posibl rhwng agweddau rhieni a'r amgylchedd ehangach wrth lunio safbwyntiau pobl ifanc ar y byd.

Perthynas Iddewaidd-Mwslimaidd ac Addysg Grefyddol

Archwiliodd y brif araith ddydd Sadwrn, "Pontio Hanesion, Grymuso'r Dyfodol: Perthynas Iddewaidd-Mwslimaidd mewn Addysg Grefyddol" gan Fahimah Ulfat (Prifysgol Münster), gymhlethdodau hanesyddol a chyfoes rhwng Iddewon a Mwslimiaid. Amlygwyd cydfodolaeth, cyfnewid deallusol, a gwrthdaro achlysurol dros ganrifoedd sy'n siapi'r berthynas Iddewaidd-Mwslimaidd, tra'n nodi bod tensiynau presennol yn aml yn gorgyffwrdd â'r hanes cyfoethog hwn. Dadleuodd Ulfat dros ddefnyddio safbwyntiau hanesyddol cynnil mewn Addysg Grefyddol i herio naratifau syml, annog ymgysylltiad beirniadol, a meithrin dealltwriaeth gilyddol.

Roedd pwyntiau allweddol yn cynnwys: rôl wreiddiol y Kaaba fel canolfan addoli a masnach yn Mecca; gwahaniaethau yn y Quran rhwng credinwyr a Mwslimiaid; ac enghreifftiau o unddu cyn Islam. Trafodwyd sut y gall ailystyried rhagdybiaethau am oes Muhammad ddylanwadu'n gadarnhaol ar y berthynas Iddewaidd-Mwslimaidd. Nodwyd bod trais hanesyddol yn erbyn Iddewon yn llai cyffredin mewn cyd-destunau Mwslimaidd o'i gymharu â rhai Cristnogol, a bod traddodiadau cyfreithiol y ddwy ffydd yn aml yn mynd i'r afael â materion tebyg, gyda rhywfaint o gyfraith Fwslimaidd yn benthg o gyfraith Rabinaidd Iddewaidd.

Cyfeiriodd y cyflwyniad hefyd at wrth-Semitaeth a hiliaeth yn erbyn Mwslimiaid, gan annog bod addysg, hawliau dynol, ac arferion pedagogeg cynhwysol yn hanfodol i fynd i'r afael â rhagfarn. Nododd Ulfat y diffyg cydbwysedd mewn ymchwil, gyda llawer o sylw i agweddau Mwslimaidd tuag at Iddewon ond ychydig iawn i safbwyntiau Iddewaidd tuag at Fwslimiaid. Yn olaf, galwodd



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