



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Institute of Education and Humanities/
Yr Athrofa Addysg a'r Dyniaethau

**MA Dissertation Approval Form/
Ffurflen Gymeradwyo Traethawd Hir MA**

Student Name/ <i>Enw Myfyriwr</i>	Kimberly Walsh
Degree Scheme/ <i>Cynllun Gradd</i>	MTH
Start date/ <i>Dyddiad cychwyn</i>	01 October 2021

I have completed Part 1 of my degree.

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Yr wyf wedi/ ar fun cwblhau Rhan 1 o fy ngradd

** Dileu fel sy'n briodol*

Title of Dissertation:

Teitl eich Traethawd Hir

Responsibility to the Other: In pursuit of an “Ethics of Biblical Interpretation”

Aims and Objectives:

Nodau ac Amcanion

This dissertation has the following aims and objectives:

- To briefly survey the literature on the “ethics of biblical interpretation/reading”;
- Critically describe an “ethical reading” evaluative approach proposed by

Cheryl Anderson;

- Analyse and critique this evaluative approach by applying it to a range of Bible commentary interpretations of Romans 1:18-32.

Abstract (approximately 500 words):

Crynodeb (tua 500 gair):

In her 1988 SBL Presidential address Elisabeth Schüssler Fiorenza coined the phrase “ethics of accountability”. She argued that the essential responsibility of biblical interpreters was not only to the selection of interpretive methods (which may result in multiple “legitimate” readings that do justice to the text), but also to the consequences of their interpretations for those who are affected by them.

Historically, biblical interpretations have been used to justify significant abuse, oppression and exploitation (such as in the support of slavery, the holocaust, apartheid etc.). In response to this there has been a concerted effort on the part of some scholars (for example, Cheryl Anderson and Daniel Patte) to demonstrate a greater ethical obligation in the development and selection of “legitimate” biblical interpretations.

However, the questions remain: what is an “ethical reading” and can interpretations be evaluated for their “ethicalness”?

Anderson has proposed that an “ethical reading/interpretation” includes three essential elements: 1) an assessment of the contemporary context in which the interpretation takes place; 2) a critical self-awareness of the presuppositions, values and interests of the interpreter; and 3) an analysis of the impact and consequences on the “Other” as part of the interpretive approach, where harmful interpretations are rejected and explicit reasons are given as to why a particular meaning is selected. Anderson contends that these three elements can be used to evaluate whether any biblical interpretation is ethical or not.

Following a brief survey of the literature on the “ethics of biblical interpretation/reading” (Chapter 2), this dissertation will use Anderson’s approach (Chapter 3) in an attempt to evaluate the extent to which several biblical commentary interpretations of Romans 1:18-32 can be considered “ethical”. Each element of Anderson’s approach will be examined and discussed as to its applicability and relevance in being included as part of an “ethics of interpretation”. Individual commentaries will be critically analysed to determine the degree to which they reflect each of the three elements (Chapters 4-6). The appropriateness of Anderson’s approach to an “ethics of biblical interpretation” will then be discussed in light of the key themes and observations from the analysis (Chapter 7).

As the “ethics of biblical interpretation” appears to be a relatively recent concern (within the past 40 years), the biblical commentaries selected have all been published within the last 20 years on the assumption that they will have had the opportunity to engage with and be influenced by this consideration. Although they are limited to English language versions an attempt has been made to include a diversity of commentaries including exegetical; expository; theological; Catholic; African; and socio-rhetorical. It is not argued that these are representative of their particular type (or that any findings could subsequently be attributed to these), rather they have been chosen to provide some breadth in the material by which the approach is itself assessed.

The Romans passage has been deliberately selected because its interpretation is arguably the most contentiously debated within the Western church today, with its readings potentially having significant consequences for those affected by them.

(Word count: 500)

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Proposed Supervisor:

Goruchwyliwr awgrymedig

Dr Jessica Keady

Please indicate whether ethical approval for project is needed – **NO**

Nodwch a oes angen cymeradwyaeth foesegol ar gyfer y prosiect - OES / NAC OES

Please indicate whether sufficient resources are available for the project – **YES**

Nodwch a oes digon o adnoddau ar gael ar gyfer y prosiect - OES / NAC OES

The above topic, proposal, and supervisor have been agreed:

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Llofnod Cyfarwyddwr y rhaglen

Date:.....
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