



Harare
Theological
College

**STUDENT HANDBOOK
AND
ACADEMIC GUIDELINES**

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1. Message from the Principal

Dear HTC Student.

Welcome to Harare Theological College. This Handbook is designed to give you some introduction into who and what we are, and what you need to know in order to make your studies a success. Please read through it carefully and refer to it when you have questions. If the book doesn't answer them, feel free to approach any of the lecturers, or the Dean of Students or the Academic Dean for clarification.

All our courses are designed to equip you for ministry and to effectively do good works, which God prepared in advance for you to do (Eph 2:10). And for this work, we are nothing in and of ourselves, if not that we are God's handiwork, created in Christ Jesus to do this good work. Thus every Christian, whether clergy or laity, has a part to play in serving the church, Christ's body towards maturity in Christ (Eph 4:16). Whether you are taking your programme for personal growth in knowing and loving God, or because called you to do so, or even because you feel the need to be better acquainted with God's truth, I pray your time will do it will achieve much more than passing your modules, but equip you to serve others and so glorify our God and Father in doing so. We do not qualify ourselves, but God through saving us, created a new us who can do good in his eyes.

At HTC, we are confident of this that, "All Scripture is God-breathed, and is useful for teaching, rebuking, correcting and training in righteousness, so that the man and woman of God may be thoroughly equipped for every good work" (2 Tim 3:16-17). It is as we spend time in God's word, reading, thinking, and reflecting, under God, that God molds us as worthy instruments for use in his work. As St. Augustine said, "All truth is God's truth." We strive to understand God and living to his glory through the lenses of God's word (special revelation) and his self-revelation in creation (natural revelation). I pray that your chosen course of study will make you marvel at the glory of God in the face of Christ our Lord, and that you will be inspired to live in obedience to him each day.

May you be blessed, and may your acquired knowledge equip you to be a blessing to your areas of influence, e.g. spouse, family, children, siblings, extended family, workmates etc.

Shalom dear HTC student.

Antony Dandato

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The regulations as outlined herein should be adhered to in good faith by all students, faculty, and staff.

If you are in any doubt whether something is permitted or not, consult the Dean of Students who will, if necessary, consult the Principal.

2. INTRODUCTION

Harare Theological College is a community of students, teaching staff and personnel who share a commitment to Jesus Christ, and are engaged in the training of men and women for effective Christian ministry in Zimbabwe.

2.1. Purpose of Harare Theological College

Our purpose is to glorify God in partnership with His church by equipping men and women to know biblical truth, practice godliness, and to be effective in ministry. Practically, this involves providing theological training at post-secondary level. This preparation shall incorporate the spiritual, academic and ministry formation of the students.

2.2. History of Harare Theological College

The long history of Harare Theological College training church leaders began in the Zambezi Valley in 1953 as part of the missionary efforts of The Evangelical Alliance Mission (TEAM) at Mavhuradonha. Later the training of leaders moved to Kapfundi where the programme developed by adding a three-year English course for post-Standard VI applicants. The Light of Life Correspondence School became an extension of the college and continued until 1986. The college became co-educational in 1965, and in 1969 a three-year theological course was added.

The college was relocated to Chinhoyi in 1969 where it became a significant training institution known as the Evangelical Bible College (EBC). The Evening Extension School was added in 1970, which eventually grew into a full Theological Education by Extension department (TEE). The TEE department was separated from the residential programmes in 1991 and became an independent entity distinct from the college. The Certificate in Theology, a three-year secondary level programme, was initiated in 1987 along with a post-secondary level three-year Diploma in Theology Programme.

Because of the college's desire to be as available as possible to the growing Christian community in Zimbabwe, the Evangelical Bible College relocated to Hatfield, Harare, in April 1991, under the name of Harare Theological College. In October 2004 Harare Theological College moved to a new campus at 10 Aberdeen Road, Avondale, a short distance from the city centre, making it more accessible to those wishing to use Harare Theological College's resources. Harare Theological College is an independent, interracial, and interdenominational college and reflects this in its selection of students, faculty, staff, and Board of Governors.



2.3. Harare Theological College Objectives

As the Church is God's chosen instrument of mission in the world, its purpose is to win men and women to Christ, and to disciple them. Therefore, the Harare Theological College exists to edify the God-given mission of the Church by preparing men and women for works of service within the Church. Harare Theological College, therefore, is committed to Christ, the Head of the Church and affirms a statement of faith and function in the evangelical Protestant tradition.

The theological education offered at Harare Theological College is college level, professional training and is provided to prepare God-called men and women for effective ministry within the context of Christian mission. Sound scholarship through study, excellent teaching, sincere pursuit of knowledge, and deep spiritual commitment must be characteristics of the teaching-learning situation of the Harare Theological College classrooms.

In keeping with these views of theological college education, the Harare Theological College community, campus life, Board of Governors, administration staff, and students should reflect a caring, warm, and rich fellowship in Christ. Harare Theological College is biblical in basis, evangelical in fervour, church-oriented in emphasis, evangelistic in outreach, interdenominational in cooperation, and professional in style as these qualities are viewed as important for a theological education which will result in effectiveness in Christian work.

Harare Theological College training has specific objectives in three areas: spiritual, academic, and ministerial.

2.3.1. Spiritual goals include the following:

1. To develop a growing, maturing relationship with God in prayer, study of the Scriptures, meditation, and worship.
2. To develop one's spiritual life and a Christ-like character consistent with the standards of Scripture.
3. To develop and use one's spiritual gifts for effective service for Christ, the Church, and the world.
4. To apply the truths of Scripture consistently to one's life and ministry.
5. To develop inter-personal, communicative, and leadership skills for an effective ministry.
6. To develop a burden for the spiritual needs of the world.
7. To develop a spiritual enthusiasm and zeal for communicating the Word of God to others.

2.3.2. Academic goals include the following:

1. To gain a knowledge of the contents of the Bible.
2. To gain ability in the skills of personal Bible study.
3. To gain knowledge of and skills in using hermeneutical principles.
4. To gain knowledge of a "Biblically-based" systematic theology, and to develop skills in thinking theologically.
5. To gain insight into contemporary theological issues, and to evaluate them scripturally.



6. To gain ability in defining, justifying, and defending local and international theological issues and cultural problems, and know how the Scriptures relate to those domestic and international issues.
7. To gain an awareness of contemporary moral, social, ethical, and cultural issues and their associated problems, and know how the Scriptures relate to those issues.
8. To gain a knowledge of the historical development of theology and of the historical heritage of the church.
9. To gain a knowledge of the biblical basis and effective principles of pastoral, educational and outreach ministries.

2.3.3. Ministerial goals include preparing students for:

1. Serving as pastors, evangelists, or Christian workers in local churches in Zimbabwe, other African nations, and the world.
2. Serving in para-church ministries to support and strengthen local churches.
3. Bible teaching in local schools, in government related ministries, etc. e.g. chaplains in the army.
4. Helping Christians in society to be more effective in their task of being salt and light in the world.

2.4. Statement of Faith

Harare Theological College states its belief in the following essential matters of faith:

The Holy Scriptures, as originally given by God, divinely inspired, infallible, entirely trustworthy, and the supreme authority in all matters of faith and conduct.

One God, eternally existent in three Persons: Father, Son and Holy Spirit.

Our Lord Jesus Christ, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His personal return in Power and Glory.

The Salvation of lost and sinful man through the shed blood of the Lord Jesus Christ, by faith, apart from works, and regeneration by the Holy Spirit.

The Holy Spirit by whose indwelling the believer is enabled to live a holy life, to witness and work for the Lord Jesus Christ.

The Spiritual Unity of all those who, having believed in Jesus Christ for their salvation, have been regenerated by the Holy Spirit and compose, therefore, the church the Body of Christ of which He is the Head.

The Bodily Resurrection of all the dead; of the believers unto everlasting blessedness and of the unbelievers unto judgement and everlasting punishment.



2.5. Philosophy of Education

At Harare Theological College our ambition in theological education is to equip students to think and live theologically. Fundamentally, this means that we want to produce students who love and fear the word of God above everything else. At Harare Theological College, we affirm that the Bible is to be received as the authoritative word of God, and as the supreme written norm by which God binds the conscience, and that the authority of the church is subordinate to that of Scripture.

Although our faculty is denominationally diverse, we all stand on the word of God as the final arbiter of truth in this universe. We maintain our doctrinal differences in charity as we continue to help each other see what God has really said in his word. God has ordained that we study his word in community, as the church that together we can see more than if we tried to understand his word on our own. In practice this means that our students will be exposed to various theological frameworks and views thereby compelling them to study the Bible for themselves, and rest ultimately – not on the word of man – but on the word of God.

Diversity can be a cause for division, but at Harare Theological College we view it as our strength. God has made each of us different, and given us different capacities and gifts. Together we are greater than apart.

2.6. Research Tutorial Education

In 2004 Harare Theological College's Board of Governors decided to move the college from a traditional residential educational delivery format into a research tutorial format.

2.6.1. Rationale for Research Tutorial Education

Sensing direction from the Holy Spirit, Harare Theological College's board of governors took the progressive step of recognizing that the luxury of full time, in-residence theological education was becoming a difficult endeavour for several current and prospective Christian leaders. Many pastors were already at work in their churches and felt they could not leave their present ministries, yet they hungered for quality theological education to strengthen those ministries. Due to pressing economic realities, more and more students were unable to relocate to a residential situation, much less commit to a multi-year programme. Tragically, due to various factors, Zimbabwe has seen the emigration of many of its well-trained Christian leaders as well as the exodus of many would-be-leaders who felt that there were limited or inferior educational options within Zimbabwe available to them. Unfortunately, a good percentage of these men and women who travel abroad for equipping do not return to Zimbabwe to assist the church with their new found skills, perspectives, and passions.

Harare Theological College's board decided that the college would develop a programme of international quality theological education which would allow students who are either: active in ministry, occupied in full time employment, or, for various other reasons, unable to engage in full time residential theological training. It was decided that this course of study would be available when the students are available, namely in an evening school format, at a location that is accessible to the greatest number of Zimbabweans. This course of study would be affordable to the broadest number of Zimbabweans, while still maintaining a high calibre of instruction and demanding excellence from those who participate.



Given the acute need for clergy and lay leaders within the church in Zimbabwe due to the prolonged exodus of skilled ministry workers, a course of study would be developed that was progressively graduated, so that students with differing academic abilities could benefit from quality theological education.

2.6.2. Uniqueness of Research Tutorial Education

Prospective students and members of the public occasionally fail to understand the uniqueness of research tutorial theological education. Harare Theological College cannot replicate all that would be accomplished in a residential programme, especially in the areas of student body life, chapels, etc. However, Harare Theological College has unique advantages over most traditional residential educational delivery formats in that a student is not removed from his or her local church/ministry context for a prolonged period of time.

God has granted that the local church ought to be the primary discipleship instrument for His people and Harare Theological College's ability to maintain a student's attendance at, involvement with, and ministry in his or her local church becomes a great strength of the research tutorial educational delivery format. Harare Theological College seeks to work in concert with the student's local church in matters of spiritual formation instead of in the artificial confines of a residential school's campus life.

The courses are taught in two hour weekly blocks during the College term. This results in a somewhat accelerated nature to research tutorial education, and as such, class attendance is only a small part of a student's training within this research tutorial model. Outside of lecture hours, students are required to set aside at least 6-10 hours per course per week in self-study preparing them for upcoming lectures by reading relevant material in advance of the lectures, reviewing material covered in lectures, preparing and writing assignments, as well as to prepare for diagnostic assessments such as quizzes and examinations. Contrary to some incoming students' inaccurate perceptions, Harare Theological College's research tutorial format is not designed to "spoon feed" a student with data, nor is it glorified Sunday School, rather, Harare Theological College offers international calibre theological education in a format whereby the student must discipline himself or herself for rigorous, independent study facilitated by a committed, gifted, professional instructor in the subject under study, and augmented by access to comprehensive and relevant library resources.



3. TRAINING AT HARARE THEOLOGICAL COLLEGE

Harare Theological College is a community of students, teaching staff and personnel who want to glorify God through their commitment to the Gospel of Jesus Christ and the preparation of Christians from all walks of life for service within their local church.

Basic to achieving this goal is the focus on a deeper knowledge of Jesus Christ as well as development in key areas of personal life: spiritual, intellectual, and social. For this reason, Harare Theological College endeavours to offer, and encourage, a holistic programme; one that is not limited to the classroom but integrates development of all areas in a concept of “total-life” training. Our goal is daily Christian living and fruitful service for Jesus Christ.

In practice, this our programme has three dimensions:

3.1. Discipleship

Training involves instruction, experience and evaluation. The application of Bible truth to daily life requires commitment and discipline, and the process involves other members of the community, faculty, friends, wives or husbands, the Dean of Students and a mentor who is a Christian leader in your local church. This continuing mutual ministry is important for the disciple who will go and “make disciples.”

3.2. Direction

The development of the character of Christ in the believer involves standards. We realize that students come from backgrounds differing in life-styles and values. We also recognize that their present and/or future vocations and their present and future relationships require sensitivity, understanding and self-control. In the body of Christ, members function harmoniously as they consider and contribute to the needs of others.

Students of the Bible should reflect clear Scriptural instructions in lifestyle, word and action. Their values need to be derived from a clear understanding of how Scripture applies to a contemporary issue in our culture and constituency. Therefore, we believe that at Harare Theological College only a few rules are necessary for harmony and efficiency when we come together on campus as we expect mature behaviour from our students.

3.3. Development

The mature Christian is one who, while receptive to the contribution of others to his or her life, is able and willing to live by a personal initiative in accordance with Biblical principles and in harmony with other believers.

Both responsible choices and accountability to external authority are essential to the educational process. This will not only require involvement from the faculty and staff at Harare Theological College but also the input of pastors or other spiritual advisors in the local church. In the ongoing pursuit of excellence, we give particular attention to this training as a means of promoting qualities of leadership and critical thinking.



4. STUDENT LIFE AT HARARE THEOLOGICAL COLLEGE

4.1. Spiritual Development

4.1.1. Daily Time with the Lord

To a large extent, personal growth and service depend on spending quality time in prayer and in reading the Word of God and meditating on it daily. This requires discipline and effort on your part. We encourage all students to reserve at least half an hour of quiet time with the Lord in their daily schedule.

4.1.2. Church Life

The book of Acts and the Epistles emphasize the Body of Christ as it is revealed in local churches, visible, organized fellowships of inter-dependent believers. To apply this model in assuming your responsibility and enjoying its intended benefits, you are expected to be involved in a local church. This must involve full or associate membership, and you should participate in the life of the church as much as your schedule permits. Reporting back on your church involvement will be a significant part of your time spent with your Advisor each term. You are also expected to be faithful in the discharge of all duties assigned by your pastor or spiritual overseer.

4.2. Personal Development, Growth, and Deportment

4.2.1. Studies

The faculty and staff at Harare Theological College will make every attempt to help you succeed but the priority you give to your studies will generally be the most significant factor as to whether or not you succeed. Therefore, your priority should be to master your subjects and grow spiritually and socially. Harare Theological College cannot allow failing students to continue with their studies in their respective programmes.

4.2.2. Internship or Involvement in the Local Church

Internship or engagement within a local church is one of the requirements laid down by the Ministry of Higher Education for the Diploma of Theology. At Harare Theological College we expect all students to be actively involved in their local churches in one capacity or another whether you are progressing toward a diploma or not. In addition, all students are required to take part in the Church & Community Ministry Transformation in between semesters. This programme is a practicum which enables students to work towards transformation and poverty alleviation in the community where their church is situated.

4.2.1. Personal Appearance

In order to maintain the Christian testimony of the College, its social standards and its morale in general, the conduct of any Harare Theological College student is expected to be Christ-like in all social contacts inside and outside the College.

In the area of grooming and dress, the Bible cautions against preoccupation with clothing, and emphasizes care and beauty of the inner person. However, our appearance is not a matter of indifference or personal preference. Neatness in appearance is considered a part



of one's Christian testimony and as such, your clothes should be clean and in good condition, avoiding tight-fitting skirts, dresses, trousers and shorts. As believers our personal appearance is controlled by two biblical principles:

4.2.1.1. Humility

Humility involves modesty in dress. Our desire to be attractive in appearance is appropriate as long as our motive is for the sake of Jesus Christ. Rather than desiring to draw attention to ourselves through an extreme style, we dress in such a way as to enhance the attractiveness of a Christ-like spirit. Our appearance will then become a means of drawing others to the Lord.

4.2.1.2. Love

Love involves two dimensions. It seeks to build up, to strengthen and promote the welfare of others even at the expense of one's own rights, and it seeks to please "the many" in order to win them to Christ. Some fashion designers deliberately make changes in style for the purpose of sexual appeal. Because this contradicts the principles of love, the modest believer should not follow such styles.

4.3. Students with Disabilities

Harare Theological College desires that students with disabilities must be integrated into the learning experience at the College in a manner that allows for their full participation within the academic programme for which they enrol. Harare Theological College understands that students with disabilities may access the learning experience differently from their non-disabled counterparts. Harare Theological College will treat its students with disabilities in a non-discriminatory way and in a respectful manner with due cognisance for the diversity in their learning abilities and styles. Where necessary reasonable accommodation measures will be put in place in the learning process, teaching methodology, course content and/or delivery to assist students with disabilities to achieve success in their studies.

Harare Theological College endeavours to make the learning experience a rich and rewarding one and continually strives to improve all aspects of accessibility for its students. Students with disabilities have a right to participate in all Harare Theological College activities; more specifically, Harare Theological College will strive to:

- provide full rights to education for all suitably qualified students and prospective students with disabilities;
- not unfairly discriminate against any student or prospective student with a disability;
- promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by its students with disabilities;
- promote respect for the inherent dignity of its students with disability specifically and persons with disability in general;
- put reasonable accommodation measures in place where required to ensure equality in opportunity and equal participation of persons with disabilities.



4.4. Facilities

4.4.1. Classrooms & Lectures

At Harare Theological College we have excellent classroom facilities, and we want every student to benefit from these facilities as well as the lectures provided. Please take note of the following:

- Students are encouraged to attend all class sessions for those courses for which they are registered.
- Students must come to all class sessions on time. Walking in late disrupts the class and will count against you. If you come more than ten minutes late, one half absence will be tallied against you and final grade marks may be deducted. If you are so late that a large part of the lecture has been missed (30 minutes or more), a full absence will be counted against you.
- Any student who misses **more than one-third** of all class lectures for a course for which they are registered will automatically fail, regardless of the reason. You may make up a class lecture if your lecturer agrees to do so, but this is purely at the discretion of the lecturer. No lecturer is obligated in any way to make up a lecture if you have been absent.
- Please note that class attendance is only a small part of your learning at Harare Theological College. You are required to set aside **at least** 6-10 hours per course each week for homework which will enable you to review material covered in lectures, to prepare and write assignments, and to make sure you have understood what the course is all about.
- Please be aware that there may be a class following on from yours so we ask that you vacate the lecture room timeously.
- No student is allowed in the classrooms outside lesson hours except to study and to do assignments.
- The classrooms are not to be used as meeting places or places to socialise except between class periods or unless permission is given by the Dean of Students in consultation with the Principal.
- No furniture may be removed from, or added to, any of the Harare Theological College facilities without the explicit consent of the Harare Theological College Administrator or Academic Dean. Also, avoid moving furniture around in the classroom unless prescribed by a lecturer. Moving furniture often results in damage either to the furniture itself or to the walls and other surfaces.
- Leave the classroom furniture as you found it or, if possible, neater than you found it.

4.4.2. Library

This excellent facility is available for free to all members of the college and students. The Alumni, full time Christian workers, pastors and students registered with other theological institutions may register as approved readers for a token subscription. Harare Theological College library is the second largest theological library in Zimbabwe and its catalogue can be accessed online by following the link on the Harare Theological College website: <https://htcz.ac.zw/>



The library ought to be used in accordance with the library guidelines which you have been provided with during the library orientation. These guidelines can also be obtained from the librarian. Any questions with regard to library usage or policy should be directed to the Head Librarian.

4.4.3. Safety and Security

Flammable material such as petrol, solvents, paint remover and gas should not be brought onto campus except in sealed containers designed for such materials and should at no time be brought into any of the buildings without permission being granted by the Administrator.

There are several fire extinguisher points on campus so please ensure that you familiarize yourselves with where they are located.

If you see an unaccompanied visitor on campus, introduce yourself and offer assistance. In case of suspicious behaviour, inform the front desk or a staff member immediately.

Keep all personal belongings with you at all times. The college cannot be held responsible for personal items going missing. When you visit the library, leave your bag in the designated lockers, but ensure you take valuable items (cell phone, laptop, wallet, etc.) with you.

The College is not responsible for any money stolen or lost while the student is on campus.

4.4.1. Health Matters

The College does not provide any medical services of any kind. Such services are available at local clinics in and around Avondale. Also note the following:

- If serious illness or injury prevents you from attending two-thirds or more of the term's lectures of any given course for which you are registered, you will be required to withdraw from the course and retake it when it is offered again. The reason for this is that attending class is viewed as an important part of your theological education as during these times more than just information is communicated.
- If you are unable to attend classes because of illness or injury, please inform your lecturer or the Dean of Students as soon as possible.

4.4.2. Cell Phones

Students are discouraged from using the reception telephone. A student may only use the telephone at the reception in the case of an emergency. Also, students may not receive phone calls through the reception unless prearranged with the Dean of Students and the Receptionist.

Cell phones are a part of life now but there are some basic common courtesy rules which must be observed by students on the Harare Theological College campus:

- Cell phones must be turned off or on silent during all lessons. If you take a call the lecturer may ask you to leave the classroom for the remainder of the period as this activity interrupts the learning environment.
- Cell phones may be on silent mode when one is in the library. However, please answer the phone quickly and briefly and then remove yourself from the building to carry out your conversation.



- At all times, cell phone conversations should be carried out quietly and discreetly, and at no time should they prevent others from carrying out their duties in a quiet atmosphere.

4.4.3. Internet and E-Mail

Our computer lab has been established so that students who may not have regular access to computer facilities are able to complete research and assignments. Whilst we accept that personal e-mails may be sent and received whilst using the College computers, it is not our policy to provide internet café type facilities.

Please refrain from downloading and/or playing movies and videos as this disrupts other users. Abuse of these facilities may result in students being banned from using the computer lab.

4.4.4. Counselling

Counselling is available to the students through several means:

- Access to pastoral counselling will be made available wherever possible.
- General counselling and advice can be received from the student's advisor or other members of staff. Students are encouraged to feel free to contact these persons for counselling in personal, marital or spiritual matters.
- For counselling or advice on academic matters the Academic Dean and/or a lecturer are available. However, please see the Academic Dean first when it comes to all official academic matters such as scheduling of classes, grades, course credits, etc.
- If affordable professional counselling is needed, we recommend the Harare Christian Counselling Centre in Mount Pleasant, Harare.

4.5. Code of Conduct

The board and faculty of Harare Theological College assume that, having decided to prepare for Christian ministry at an institution with an evangelical persuasion, the student shares our convictions concerning moral and social behaviour. We consequently expect a high view of spirituality as well as a strong sense of moral responsibility from our students.

As faculty and staff we recognize the freedom of every student to develop his or her life and ministry under the leadership of the Holy Spirit, through the Word of God, and in the context of the Christian community. We, therefore, encourage students to continuously examine themselves and their lifestyles in light of the Word of God and in interaction with fellow believers. We also encourage students to seek advice and counsel on these matters from fellow students, the student council, their Harare Theological College Advisor and Harare Theological College staff members as well as other (mature) believers.

In the event that we have to discipline any student, our purpose in this discipline is not only to correct deviant behaviour, but also to model a process from which all students can see the benefit of discipline and can apply it in a direct yet pastorally sensitive way in their own ministries.



The following guidelines only reflect some of the main issues, but not all. Please see the Dean of Students or the Principal if you are in doubt whether a certain type of action, attitude or behaviour is acceptable or not.

- Students are expected to refrain from any participation in the occult, in festivals, and activities of non-Christian religions or in rites that are practiced in connection with the spirit world, the ancestral spirits or in relation to spiritual beings other than God and Christ.
- Students are expected to interact in a courteous, friendly, respectful and gentle manner. Rudeness, physical violence, verbal violence (shouting, foul language, insults or threats) or any other form of physical or emotional abuse or intimidation cannot be tolerated in a Christian community. This also applies to demonstrations, strikes, riots and other forms of mass action that may affect peace and good relations at Harare Theological College.
- Sexual relations with anyone, other than one's own spouse is prohibited.
- Clothing is expected to be discreet and representative of a Christian believer. While we do not have an official dress code or uniform, any form of clothing that may cause offence within the Christian community should not be worn.
- Harare Theological College is a multi-denominational, multinational, multi-ethnic, multi-cultural and multi-racial community in which all have the right and freedom to live in accordance with their identity in as far as this is compatible with Scripture. Discrimination on the basis of gender, race, tribe, nationality, denomination, or disability is prohibited.
- While we appreciate that different communities have different ways of showing respect, we do expect that the following ways of showing respect are adhered to by all students.
 - Students should make a prior appointment if they want to meet with a staff member. All lecturers have office hours and the front desk/receptionist will arrange an appointment for you. Do not go directly to a lecturer's office or the office of the Principal without going through the receptionist who arranges all appointments.
 - In class or any public meeting the lecturer or speaker is not to be interrupted by a student. If a student wants to contribute something in class or any public meeting at Harare Theological College, he/she should indicate this by raising his/her hand and should speak when given the opportunity by the lecturer, speaker or staff member in charge. This rule does not apply for obvious reasons when discussion is invited by a lecturer or staff member.
 - If a student has an issue with another student or staff member at Harare Theological College, he/she is expected to follow the proper channels of communication and not to lobby students or staff to act against another party. Once an issue has been brought to the attention of the staff, the student should wait patiently for a decision to be made or action to be taken.
- Students are expected to adhere to decisions made by the Harare Theological College staff. When in disagreement, they can communicate this through the proper channels



and request for the decision to be altered, but ultimately, they are expected to abide by the final decision reached by Harare Theological College.

- No student of the college shall:
 - Use the Harare Theological College premises contrary to the constitution, by-laws or regulations of the Harare Theological College, or perform any act reasonably likely to cause such misuse;
 - Damage or deface any property of the Harare Theological College or do any act reasonably likely to cause damage or defacement thereto;
 - Disrupt teaching, study, research or administrative work, or prevent any member of Harare Theological College or its staff from carrying on his or her study or work, or do any act reasonably likely to cause such disruption or prevention;
 - Engage in any conduct whether on or off the campus which is or is reasonably likely to be, harmful to the interests of the Harare Theological College, members of the Harare Theological College staff or students;
 - Display violence by word or act towards any member of the Harare Theological College, or any visitor to the Harare Theological College;
 - Prevent any speaker invited by the Harare Theological College from lawfully expressing his or her views

4.6. Student Representative Council

The SRC consists of a minimum of four members elected from students within the current student body who have been at the College for at least one year. Each member may serve as long as they are a student of Harare Theological College. Elections for new SRC members will take place during the first semester of each year. Candidates are first presented to the Harare Theological College administration for vetting and verification.

The SRC meets at least twice per term in order to plan and organize socials and to discuss matters relating to student life at Harare Theological College. The meetings are presided over by the Student President. The Dean of Students may sit in at these meetings as an observer and as a representative of the Harare Theological College Staff.

The SRC plays its role in ensuring the general welfare of all current students of the College: to help one another know Christ better through their interactions and to make Him better known; raise a standard of excellence in our various callings/fields of study; provide a means of communication between students and the college authorities in all matters affecting the student body as a whole or part thereof; make one official body (SRC) to liaise between the Harare Theological College authority and the student body; and to foster good relations between students of Harare Theological College and the outside world.

The SRC strives towards building healthier staff-student relations to ensure mutual trust and respect.

The SRC serves as the voice of all students by presenting issues as are necessary for a smooth academic environment. This takes the form of negotiations, and lobbying on behalf of students.



The SRC plays an advisory role to both Harare Theological College management and students at large in matters concerning student's well-being. The council further concerns itself with all issues that threaten the congenial atmosphere of learning; hence it seeks to appoint sub-committees to look into any matter that affects students such as conflicts, sanitation, security etc.

Finally in realization of the multicultural and religious environment in which we find ourselves, the SRC also works towards the promotion of more cordial relations between students and or groups of students without discrimination on the basis of ethnic origin, age, sex, nationality, or disability.



5. THE DISCIPLINARY CODE

5.1. The Disciplinary Process

The disciplinary process at Harare Theological College has three stages as far as student community life is concerned. These stages are somewhat progressive in correlation with the gravity of the disciplinary matters concerned:

- Matters handled by the students themselves
- Matters handled by the Dean of Students
- Matters handled by the Disciplinary committee

5.1.1. Matters handled by the students themselves

We expect students to settle their own small differences, minor conflicts and disagreements among themselves. In this process the Student President has a mediating as well as a monitoring role to play. If in his or her opinion issues are not properly dealt with by the students involved, or when there are issues of a more serious nature, he/she will inform the Dean of Students, who in turn will decide on the course of action to be taken. The Student President regularly keeps the Dean of Students up to date concerning student community life.

5.1.2. Matters handled by the Dean of Students

The Dean of Student's task is to encourage a healthy Christian community life among the students which will require him or her to reinforce the code of conduct among the students. Instances of misconduct will be dealt with by the Dean of Students in collaboration with the Student President if he or she so chooses.

The Dean of Students may also intervene in interpersonal conflicts and work towards resolution with those involved. Instances of (suspected) moral misbehaviour, and other breaching of the Harare Theological College code of conduct, are first investigated by the Dean of Students. If there are strong indications that the Harare Theological College code of conduct has been seriously violated, the Dean of Students will inform the Principal, who in turn may decide on the formation of a disciplinary committee to deal with the issue at hand.

5.1.3. Matters handled by the Disciplinary Committee

In the case of a serious violation of the Harare Theological College code of conduct, the Harare Theological College Principal may decide on the formation of a Disciplinary Committee in order to deal with the issue and decide on what action should be taken. A Disciplinary Committee consists of a minimum of three persons: The Principal and two members of the Harare Theological College staff appointed by him. In this way disciplinary action is decided upon the basis of discussion by this group rather an individual's decision. If the disciplinary committee sees it fit that the individuals' church be consulted and brought into the process, this may be done and will be encouraged whenever possible. The Disciplinary Committee may also seek the input of other members of staff. If suspension for a period of time, or expulsion for a period of time, or total expulsion is considered, the Board of Trustees will be informed on the matter as such action is subject to their approval. In exceptional cases matters may be decided on the basis of staff consensus, particularly in issues that affect all or most staff members.



5.2. Procedures

5.2.1. Student-Student Conflicts

If a student has reason to suspect that another student has breached the Harare Theological College code of conduct, he or she should inform the SRC president. In the case of a minor violation, the student president should approach the student concerned and work towards a resolution. Afterwards the student president should inform the Dean of Students about the issue and its resolution.

In the instance that the student president cannot solve the issue concerned, he should hand the matter over as soon as possible to the Dean of Students who will then in collaboration with him attempt to resolve the matter. The Dean of Students should refer the matter to the Principal if the issue is still not resolved or if he considers the issue to be of major concern.

In the instance of a (suspected) major violation, i.e. deliberate disobedience, as well as any issue which is of a moral, ethical or spiritual nature (see appendix A), the Dean of Students must be informed immediately so that he can investigate the matter.

If it can be established that there has been a major violation of the Harare Theological College code of conduct, the matter will be brought to the Principal of Harare Theological College, who will appoint a disciplinary committee to investigate and resolve the issue. The disciplinary committee may decide on disciplinary action to be taken, ranging from a warning letter which will be sent to the student's sending church and others interested in his/her development to recommending to the Board of Trustees that the student be suspended or expelled.

Students who approach other staff members with issues or complaints without having liaised with the Dean of Students should be referred back to him except in instances where the issue involves the Dean of Students himself; then the matter is to be dealt with by the Harare Theological College Principal.

5.2.2. Disciplinary Action Concerning Academic Matters

Academic matters are first and foremost dealt with by the Academic Dean in liaison with the Principal. Academic matters of a more serious nature may be referred to a Disciplinary Committee. See APPENDIX B for Harare Theological College's policy on cheating and the related issue of plagiarism.

5.2.3. Student-Staff Conflicts

If a student has a complaint about a member of staff, he or she is strongly encouraged to try and solve the issue with the member of staff concerned. If the issue is not resolved, he or she should take the following actions:

- In relation to academic matters, the student must appeal to the Academic Dean in writing while keeping a copy of the letter him or herself. The Academic Dean will then seek to resolve the issue or investigate the matter further. If the Academic Dean is of the opinion that the member of staff is at fault he will liaise with the Principal and together decide on further action. If the Academic Dean is of the opinion that the student is at fault he will liaise with the Dean of Students and together decide on further action.



- Non-academic issues involving both students and staff are first and foremost dealt with by the Principal who will liaise with the Dean of Students. They in turn may decide to form a Disciplinary Committee, excluding those staff members involved in the conflict. Matters that may possibly have legal consequences for the Institution are also dealt with in this manner.

Any exceptions not specifically mentioned in this manual will be dealt with by the Principal in liaison with other members of the Harare Theological College staff or will be referred to the Board of Trustees.

5.2.4. Regulations for the Disciplinary Committee

5.2.4.1. Structure of the Committee

The Student Disciplinary Committee shall consist of at least three members appointed by the Principal. Members will normally be chosen from amongst the members of staff of Harare Theological College. No member of staff directly involved in the disciplinary matter concerned will be eligible to serve on the committee. If insufficient members of staff are available the Principle may, with approval of the Board of Trustees, appoint suitable persons from outside the College to serve as members of the Committee. The Principal may himself serve as a member of the Committee, in which case he shall be its chairperson. If the Principal is not a member, he shall appoint another member to serve as chairperson.

5.2.4.2. Decisions of the Committee

All matters to be decided at any meeting of the Committee shall be determined by a simple majority vote. In the event of an equality of votes, the chairperson shall have a casting vote in addition to his deliberative vote. No member who is absent from any part of a disciplinary hearing will be permitted to vote on the question of the guilt or innocence of the accused concerned.

5.2.4.3. Functions of the Committee

The functions of the Committee shall be to investigate student misconduct and to recommend to the Board of Trustees the penalty to be imposed on the student concerned if it finds him or her guilty of misconduct. The Committee may recommend one or more of the following penalties:

- Expulsion from the Harare Theological College;
- Suspension from the Harare Theological College for a specified period;
- The withdrawal of any academic privilege, benefit, right or facility;
- A censure or reprimand.

5.2.4.4. Procedure of the Committee

Alleged student misconduct shall be brought to the attention of the Principal, who shall appoint a member of staff to act as prosecutor. The prosecutor shall research, prepare and present the case against the student concerned before the committee.

The Principal shall send to the student accused of misconduct a written notice summoning him or her to appear before the committee for a disciplinary hearing. The notice shall state:



- the place, date and time at which the student is to attend; provided that such date shall not be less than five days after the date upon which such notice is received, unless exceptional circumstances exist justifying an earlier hearing;
- the offence the student is alleged to have committed, together with full particulars of the allegation;
- the student's right to make any relevant statement he or she wishes to the committee;
- the student's right to call witnesses to attend the hearing and testify before the Committee;
- the student's right to produce relevant documents and other evidence before the Committee;
- the student's right to ask the Student President or his/her pastor to be present at the hearing.

The hearing shall be conducted fairly and in accordance with the principles of natural justice.

The chairperson shall ask the student whether he or she pleads guilty or not guilty to the alleged offence, which shall be read by the prosecutor.

If the student pleads not guilty, the prosecutor shall call any witnesses he or she may have summoned, and may put questions to them. The student shall have the right to cross-examine any such witnesses.

Once witnesses called by the prosecutor have completed their testimony, the student will be permitted to open the defence case by calling any witnesses he or she may have summoned to testify. He/she may put questions to them, and the prosecutor shall have the right to cross-examine such witnesses. The student may also testify, and may be cross-examined by the prosecutor.

Throughout the hearing members of the Committee may question any of the witnesses, including the student accused of misconduct.

The Committee shall only find the student guilty if it is satisfied beyond reasonable doubt that the student has committed the offence concerned. A student who has been found guilty shall have the right to make a statement or produce evidence which he or she wishes to be taken into consideration in mitigation of the penalty to be imposed.

The chairperson must keep full notes of the proceedings during the hearing, but these need not be a verbatim record.

The Committee shall deliberate in private when determining the guilt or innocence of a student, or the penalty to be imposed.

The Committee shall advise the student accused of misconduct in writing of its decision or recommendation, and of its reasons for arriving at its decision or recommendation.

The Committee shall inform the Board of Trustees of its decision or recommendation. The Board may:

- uphold and implement the decision or recommendation;
- overturn all or part of the decision or recommendation and substitute one of its own;



- order that the matter be reheard, either by the same committee or by a restructured committee. Normally, the Board will only make such an order if it is satisfied that the hearing conducted by the Committee was marred by a serious procedural irregularity.

The Board shall advise the student in writing of its reasons for its decision.

5.2.4.5. Appeal Procedure

A student found guilty of an offence by the Disciplinary Committee may appeal to the Board of Trustees. The appeal may be against the guilty verdict and the sentence imposed, or simply against the sentence imposed. The student shall have the right to make submissions in writing to the Board in support of his or her appeal. The prosecutor shall also be entitled to make written submissions to the Board. At the discretion of the Board the student and the prosecutor may also be permitted to make oral submissions to the Board.

After consideration of any submissions received the Board may:

- uphold and implement the decision or recommendation of the Committee;
- overturn all or part of the decision or recommendation of the Committee and substitute one of its own;
- order that the matter be reheard, either by the same committee or by a restructured committee. Normally, the Board will only make such an order if it is satisfied that the hearing conducted by the Committee was marred by a serious procedural irregularity.

The Board shall advise the student in writing of its reasons for its decision.

5.2.4.6. Offences

Any contravention of the Rules of Student Conduct will constitute an offence.



6. OTHER POLICIES

6.1. College Fees

All fees must be paid on time, that is, either in full before the first week of each term, or 50% deposit upon registration for the course and the balance before week 3 unless suitable arrangements have been made with the accounts department.

The Principal in conjunction with the person administering finances monitors the payment of fees. It is at the discretion of the Administrator to allow a student to pay after the deadline. Students who have failed to pay in full by the end (Friday 1:00 P.M.) of the second week of term may not be allowed to attend any further classes. This also applies to any other fees.

Students who are in need of financial assistance may apply for assistance through the scholarship programme. Though all students may apply, second and third year students get preference when it comes to the allocation of work scholarships.

Students who register for a semester but then do not take any modules or withdraw from their programme are not liable to pay any fees provided they did not attend more than 2 classes per module during the first week of the semester. Any student who withdraws from a module after the second week of the semester will be liable to pay the full fee for the module. Students who withdraw from a module must provide a formal written notice to the Registrar and Academic Dean, who will then consult with the Administrator concerning outstanding fees and advise the student accordingly.

6.2. Student Scholarships

Harare Theological College does have a scholarship fund that has limited funds in it. Needy students are encouraged to apply for assistance. A scholarship is usually allocated in circumstances of financial need, and it will cover a percentage of the fees, not the full amount.

The purpose of the Student Scholarship Fund is to assist needy and deserving students with school fees while encouraging student responsibility. Students receiving financial assistance will be expected to serve the Harare Theological College in some practical manner during the period of support. This service will not exceed 3 hours per week and will consist of duties allocated by the scholarship fund committee.

The Scholarship Fund will be administered by a committee of three made up of the Principal, the Dean of Students, and the Administrator (who will serve as the Scholarship Fund secretary).

Policies:

1. Applications for assistance are to be made to the Administrator who will bring these to the attention of the other members of the Scholarship Fund committee.
2. The Scholarship Fund will usually help those who are in need.
3. Decisions regarding disbursement of assistance made by the Fund Committee are final.



6.3. Placement / Attachment / Church & Community Mobilization Project (CCMP)

It is our desire and concern that our graduates enter into full-time Christian service as Christian leaders in local churches or as workers in various Para-church ministries or other kinds of Christian ministry. However, as an interdenominational institution, Harare Theological College is limited when it comes to the placement of our graduates. We cannot appoint or assign them to positions of employment after they have finished their course of studies. However, as we hear of needs from respective churches or organizations, we will gladly give graduates letters of recommendation to a specific church or organisation based on their Christian conduct and skill in Christian service as well as their abilities as observed during their years of training at Harare Theological College.

All students must be involved in some kind of practical work related to their studies while at HTC. Currently, students will have to take part in the CCMP, but the aspect of attachment/CCMP participation will be reviewed on a regular basis. Students who are already involved in a certain programme may approach the Dean of Students for advice on whether or not that programme may serve as a replacement for the CCMP and under what conditions this can be accepted.

6.4. Miscellaneous Regulations

6.4.1. Orientation

At the beginning of a new term, new students will be introduced to HTC in general and the library in particular. The librarian will conduct a library tour and explain procedures regarding loan periods, use of computers etc. to the students.

6.4.2. Harare Theological College Property

Students are required to take good care of any Harare Theological College properties they make use of and will be held responsible for damages caused by neglect or misconduct, regardless of whether it is a library book, a desk, a refrigerator, or the Harare Theological College vehicle, etc.



7. ACADEMIC POLICIES

7.1. Studies

Harare Theological College offers studies at various levels including: Foundational Certificate, Advanced Certificate, and Diploma and Degree levels. Please discuss your program options with the Registrar, Academic Dean, or your Faculty Advisor.

Harare Theological College will also make every effort to guide you towards higher learning after the Degree level (e.g. Masters), but it should be recognised that these programs are offered by third party institutions and Harare Theological College has no control over their policies.

7.2. Student Evaluation

7.2.1. Advanced Certificate and Diploma Levels

All students who have enrolled for studies above the Foundational Certificate level must show an ability to communicate clearly in English to an acceptable academic level.

- Academic Writing modules are compulsory for all students at Diploma and Degree level. These modules are basic to all other studies in that they introduce students to the requirements of writing academically sound papers and the referencing system used at HTC.
- Foundational Certificate students do not need to attend Academic Writing modules, as they are not required to write academic essays.

7.2.2. Diploma & Degree Level

Students who have enrolled in the Diploma or Degree program will be evaluated after their first semester of study to determine each student's academic ability. A student who underperforms by having an average of less than 60% during the first year may be asked to discontinue after their first year. The Academic Dean in consultation with the Dean of Students and the student's pastor or church leader may recommend that the student not continue after their first year if the student's spiritual maturity is deemed lacking and involvement in a local church considered weak and insufficient.

If a Diploma or Degree student, at any time during their course of study, drops below a 60% average, they will automatically be placed on academic probation. Failure to improve their average to 60% or better by the end of the following semester may result in the student being asked to withdraw from the Diploma or Degree program and, if they wish to continue in their studies, the Academic Dean may restrict them to Foundational Certificate studies (Diploma students) or Diploma studies (Degree students).

7.3. Failed Modules and Failed Examinations

The final grade for all modules at HTC are weighted as 50% coursework and 50% examination, and in order to pass a module, a student must pass both the coursework and the examination with at least 50%. If a student only fails the examination (i.e. gets 49% or less for the examination), the maximum grade for the module will be 48%, regardless of how good the



coursework grade is. Students who fail their continuous assessment (coursework) will not be allowed to sit for the examination in the relevant subject and therefore have to retake it in its entirety.

Students who fail an examination in any module but have passed their coursework are allowed to sit for a supplementary examination, provided the Panel Mark (i.e. the combination of the examination and coursework grades) is between 40% and 48%. In order to sit for a supplementary examination, the supplementary examination fee of 50% of the course fee must be paid before the student sits the exam, and the maximum grade a student can get for the examination is 50%. Supplementary Examinations can only be scheduled after the University of Zimbabwe have published our examination results. The Supplementary Examination date is usually within two weeks of the publication of results.

Harare Theological College does not allow for assignments to be handed in after the final exam has been administered in that module. Also, late assignments handed in before the semester has ended will be penalized in accordance with the penalty structure as laid out in the respective module's syllabus. Repeat assignments usually will only get a maximum of 50%, unless there are extenuating circumstances.

7.4. Withdrawing from a module/course of study

Occasionally it may be necessary for a student to withdraw from either one particular module, or even the whole programme for some time. If this is the case, **the student must provide written notice to the Academic Dean** as close as possible to the beginning of the semester, citing the reasons for their withdrawal, and if necessary, provide evidence (such as a doctor's certificate) to show the necessity of doing so. This is particularly important if the student envisages taking up their studies again in the near future. In order to avoid negative consequences such as fails on their Transcripts a student can only legitimately do so during the first three weeks of a semester.

If a student wants to resume their studies after some time, they will only get credit for modules passed previously if they have resumed their studies within 6 semesters (i.e. 3 whole years) after withdrawing in the first place.

7.5. Grading Scales

The following grade scales apply at Harare Theological College:

Bachelor of Theology [Leadership & Society] (Honours) Degree and Diploma in Religion, Leadership and Society (both in association with the University of Zimbabwe); HTC Diploma in Theology (2023 intakes onwards):

First (1)	75-100%	(Excellent Work)
Upper Second (2.1)	65-74%	(Very Good Work)
Lower Second (2.2)	60-64%	(Average Work)
Third (3)	50-59%	(Below Average Work)
Fail (F)	49% and below	(Unsatisfactory Work)



7.6. Calendar

Harare Theological College follows a semester system comprising of two semesters. The Academic Year starts in August, in line with state universities. Due to the implementation of the Government's Education 5.0 policy, the two semesters are structured as follows, unless unforeseen circumstances (such as elections, or a pandemic) dictate otherwise:

Each semester consists of two blocks of 8 weeks, with a one-week break in-between the two blocks. During each 8 week period, there will be 6 weeks of teaching, followed by a 1-week break for study and another week of exams. Exams are usually scheduled for the Friday of Week 7 and the Monday and Tuesday of Week 8, from currently 09:00 to 12:00 Hours. An exam timetable will be posted about week 5 of each block so students can plan for their exams. Examination results for all programmes will be published once they have been approved and published by the University of Zimbabwe.

7.7. Cheating

Because cheating is taken very seriously at Harare Theological College, a lengthy policy on cheating has been established by the faculty and staff of Harare Theological College which conforms to principles known to be in effect at many reputable institutions of higher learning that we are familiar with. Please read Appendix B towards the end of this handbook so that you are familiar with what cheating is and what the implications are if you do cheat. As new students are not usually familiar with what "plagiarism" is, it is important that you read the appendix.



8. APPENDIX B - CHEATING POLICY

What is cheating? Cheating is any attempt by a student to take credit for work that is not fully theirs. The following are some examples of cheating.

- Plagiarizing published or unpublished work for part or all of a paper. All sources must be duly referenced. Any repetition of ideas without credit (whether words are changed or not) is plagiarism.
- Looking at notes or otherwise transmitting information in an exam, quiz or other evaluative instrument.
- Copying off of other students with or without their knowledge
- Using an AI programme such as ChatGPT to write your assignment without acknowledging and documenting that you have done so.
- Discussing the particulars of assignments with other students when explicit permission has not been given by the lecturer to do so. Any “working together” or even discussion of the answers to assignments must be done so with the full permission and knowledge of the lecturer. If in doubt, the student must ask the lecturer for permission.
- It should be noted that not just the doing of these things, but any attempt to do them will be dealt with as cheating. For example: A student need not look at crib notes in an exam to be accused of cheating. Simply bringing them into the exam is enough.

Why is cheating wrong? Cheating is wrong for the following reasons:

- Cheating is dishonest. Honesty is a basic biblical value (cf. James 5:12). Those who lack an honest character should not be in ministry.
- Cheating prevents the student from learning all that he needs to learn. Assignments and exams are designed to develop skills or test a student’s understanding and retention of information. When a student cheats, he arranges things so that he can get credit for the learning, without actually doing it.
- Cheating undermines the integrity of an Academic institution. When a student graduates or passes a class, he is, in a sense, certified to possess certain knowledge or skills. If he has cheated, this certification is meaningless.
- Finally, cheating discourages honest students. Students who do their work honestly and receive a lower grade while others cheat and make “A”s can become discouraged.

While different cultures view cheating with varying degrees of severity, it is forbidden the world over in Academic institutions and severely punished because it undermines the learning process and results in credentials that have not been earned.

How does Harare Theological College respond to cheating?

All instances of cheating will be taken directly to the Academic Dean. If a student is caught cheating, the lecturer will contact the Academic Dean immediately. The Academic Dean will work together with the lecturer (and other faculty as needed) to determine a reasonable response to the incident. The lecturer will not seek to solve the problem himself as he may be unaware of other situations involving the student. If the Academic Dean is unavailable, the lecturer concerned will wait until he is available to close the matter.



Harare Theological College's response will be at the discretion of the Academic Dean and other faculty as needed. Because factors such as the seriousness of the cheating, the size of the assignment, the attitude of the student, and the history of the student vary, it is impossible to set a predetermined response to cheating. Hence the following parties will make judgments in cases of cheating:

- For most first offenses, the Academic Dean will handle it. If the offense is of an especially bad nature, or if there are other relevant issues, a disciplinary committee may be called. This will most often result in a zero for the paper, with the result that the student fails the class. A letter will be put in the student's file. Two factors should be noted here:

(1) The student's attitude toward the offense, as well as his general character will be taken into account when determining Harare Theological College's response.

(2) In cases where papers are copied, it is standard college procedure to give the same penalty to both parties, regardless of who copied whom.

- For second offenses, unusual cases, or situations that may result in suspension or expulsion, a disciplinary committee will be called. A committee of three faculty members, at least two of which will be the Academic Dean, Dean of Students, or Principal, will be called to help determine the result. A second offense will probably result in suspension or expulsion from Harare Theological College.
- A student may appeal the decision of the disciplinary committee. In such instances an appeal committee will be formed from other faculty members. The appeal committee will make a suggestion to the faculty. This may result in an endorsement of the previous committee, a reduction in the severity of their judgment, or additional punishment.
- The expulsion of a student from Harare Theological College for cheating must be approved by the Board of the Harare Theological College. If the faculty recommends expulsion from Harare Theological College, the Board will ultimately approve or deny such a recommendation.



9. APPENDIX C - HOW TO WRITE A BOOK REVIEW

I. Before Writing the Book Review

- A. **Do not read the book!** At least, not yet. Instead start by examining the book. Look for clues to the nature of the book you are about to read. What does the cover illustration indicate the book will be about? What recommendations are included either at the beginning of the book or on the back? How is the book categorized by the publisher? What does the forward say about the book and its author? What does the introduction claim is the purpose and scope of the book? All of these will tell you the book's target audience.
- B. **Do not read the book.** At least, not *quite* yet. Instead, open the book and flip through it. Look at how the words are arranged on the pages (this is called the books typesetting). Start with the largest distinctions – the number of pages, the number of chapters, how the author has organized his material and the various sections he has grouped or separated. After surveying the table of contents, look at the size of the paragraphs. Is this book laid out to be user friendly as a reference tool, or is it meant to be read chapter by chapter? Is it an easy read with a personal style or is it very complex and technical? This type of analysis tells you about the book's readability and how the author chose to structure the book and handle his subject matter.
- C. **Build a framework for taking notes.** You always focus better if you have something specific to look for and markers to pay attention to along the way. Start with the simplest things – the number of chapters – and move onto more complex tasks, such as questions you will want to answer such as: “What makes this book a classic?” or “What made this book ‘speak to church leaders’ like the introduction claimed it did?”
- D. **Read the book.** And as you do so....
- E. **Pay attention.** This is not a disciplinary command like “Do not let your mind wander!” Instead, pay attention to your reading *experience*. This is the first real challenge for most people. What caught your attention? When were you bored? When was the book gripping? Which illustrations or characters or statements caught your imagination?
- F. **Review the book and takes notes that let you explain its effects.** This is the second tough step for most people. Remember that note-taking framework you built earlier? Now it is time to fill it in. Flip back through the book and write brief, purposeful notes. What happens in the first chapter – and *what was the effect* on you as the reader? When you passed from one part of the book to the next—chapter, section, or setting—what kept your attention? This is the part most people neglect, but it lays the foundation for the rest of the book review, so keep at it until you can do the following:
 1. Explain how the book as a whole affected you.
 2. Explain how the author achieved the effects he or she did.
 3. Explain the relationship between form and content.
 4. Explain the character's relationships to one another, if the book is dealing with characters.



II. Putting Together the Final Product: Writing the Book Review

- A. **Sum up the book.** This is the easy part, and half of what most people think a book review is about (please not a book review does incorporate a summation of content but it not the bulk of a good book review!). When summing up the book describe the book's scope and thrust using as few words as possible. This is not a book report as we do in primary school (where you spend your time primarily explaining what the book says) rather this is a book review (where we summarize the gist of the author's writing concisely then move on to the more important work of evaluating this tome).
- B. **Pass judgment.** This is where you express your ability to think critically about this author's work. Explain why you are commending certain facets of the work and why you are disparaging other aspects. You must give sound reasons for your accolades and condemnations. Most students who understand that a book review is more than just a book report believe that a good review stops at this step...it does not!
- C. **Put the book in its context.** In this step you take the data you gathered from looking at the book's cover and introduction (or a bit of research using Amazon.com, Christianbooks.com, Barnesandnoble.com, or Google) to see what categories does this book fall into? Is it a book that is intended to be used for devotional purposes (if so how does it achieve that aim – such as having daily meditations in each chapter) or is it intended as a serious theological book to serves as new contribution to the field of study (if so how compellingly does it perform this function and interact with existing works dealing with this subject)? Is it the first of its kind, or one of many books on this topic (if many, what unique contribution – if any – does this book serve)? What is the background of the author so that you are aware of his credibility, knowledge and biases (is he a seasoned pastor, scholar – if so in what discipline, is he Reformed, Dispensational, Liberal, Neo-Orthodox, Charismatic-Pentecostal, Emergent, Baptist, etc... What era was he writing in and how did that colour his views (Luther against Papal excesses, Liberals seeking to eliminate supernatural "unscientific" elements from the Bible, Fundamentalists seeking to fend off the former, Evangelicals seeking to warmly hold to orthodoxy yet not be perceived as indifferent to modern realities, etc...)
- D. **Check your aim.** You have written a review. Now is the time to step back and apply the above reasoning to your own review! Did you explain every major aspect of the book and in the above ways?
- E. **Edit your review.** Do the normal proofreading of spelling, grammar, and conformity to HARARE THEOLOGICAL COLLEGE writing guidelines. Make sure that you have said enough to be clear but used as few words as possible to be concise.

III. Completed Assignment Checklist

- A. Does it have a properly formatted title page (with book title and author)?
- B. Does it have a properly formatted table of contents page?
- C. Does it adequately yet concisely give a summary of the book (see A above)?
- D. Does it adequately critique the book (see B above)?
- E. Does it offer a context for the book (see C above)?
- F. Does it have a properly formatted Reference List (you will have referenced the book itself no doubt in your paper so you must have a Reference List to that effect)?



10. APPENDIX D - FORMATTING AN ACADEMIC PAPER

10.1. Note

This guide has been extracted from:

- Smith KG 2008. *Academic Writing and Theological Research: A Guide for Students*. Johannesburg, South Africa: The South African Theological Seminary Press.

The contents of this guide are intended as a basic reference to the formatting of academic papers to meet submission requirements for Harare Theological College assignments.

It is highly recommended that you take the time to familiarise yourself with the full contents of the primary reference quoted above which is available from the Harare Theological College library.

10.2. Formatting an Academic Paper

10.2.1. The cover page

The cover page of an assignment should contain the following elements:

- The title of the paper
- The name of the author (Student) and Student Number
- The nature of the paper
- The qualification
- The institution
- The date of submission
- The professor or assessor

All the items should be centred on the page.

Refer to the sample cover page below:



The Effects of Worldview on the
Practice of Hope

By
John Jones
Student Number R00XXX

Assignment 1
Church Life and Ministry
Diploma in Theology
Harare Theological College

November 2016

Lecturer: Mr Grant Anderson



The name of the assignment appears at the top. After the student's name & student number, it states the assignment number, course, programme and institution. **Make sure the name of the assignment is exactly as given by the lecturer!** Don't invent your own title! The cover ends with the date of submission and the name of the teacher who will assess it. If the paper were not an assignment, you could substitute labels such as report, portfolio, term paper or book review for 'Assignment 1'. Once again, note that all the items on the title page are centred.

10.2.2. Table of contents

Ordinary semester assignments no longer require a contents page or headings in your essays, though your assignments must show proper organization by the way you have put your essay together.

Nonetheless, the following information will be useful for **special papers such as Exegetical Papers, and of course your Mini-Thesis/Project Report** if you are in BTH year 4.

The table of contents begins on a new page. As a guideline, it should contain main headings and one or two levels of subheadings. In an assignment, the main headings will be the first level of headings in the text. In a thesis, the main headings in the table of contents are usually chapter titles; the first two levels of headings within the chapter are also listed in the contents.

Each entry in the table of contents contains a page number on the right hand side. If your headings are numbered in your paper, include the numbering in the table of contents.

Table of Contents

1.	Introduction.....	1
2.	Common World-views.....	2
	2.1. Western Worldview.....	2
	2.2. Eastern Worldview.....	4
	2.3. African Worldview.....	6
3.	Summary and Conclusion.....	8
	Reference List.....	12



10.2.3. Normal pages

Academic institutions set standard guidelines with respect to how the main body of a paper should be formatted. The Harare Theological College has decided to follow the South African Theological Seminary's format. The requirements are as follows:

- Font name: Arial
- Font size: 12 point
- Line spacing: 1.5
- Justification: justified or left aligned
- Paper size: A4
- Margins: 2.5 to 3.0 cm on all sides
- Block quotations: indent ± 1 cm from left and right margins
- Headings: legal numbering; stylised
- Spelling: English UK
- Page numbers: bottom centre or top right
- Referencing: author-date system

These guidelines tell students how to format their submissions. As a student, you should programme your word processor with these default settings (called creating a template). You can set up your processor to use style sheets. Styles typically included defined heading styles; using them properly makes editing your work much easier. We at Harare Theological College also have a paper template on the student computers and you can seek assistance from the librarian on duty.

The page should be clearly numbered and new paragraphs are signposted by leaving a small space. There should not be any large white spaces between paragraphs. Do not hit 'Enter' twice to start a new paragraph! There are two acceptable ways to mark a new paragraph. The first is by indenting the first line of each paragraph slightly. If you use this method, you will have no extra space between paragraphs. The other is by adjusting your paragraph settings to leave half a line before or after each paragraph. This leaves a small space between paragraphs, enough to signpost where a new paragraph begins, but not enough to leave ugly white gaps. This system is used in this guide. You can set your word processor to do this under its 'paragraph' settings (Hint: in MS Word, holding down Ctrl + Shift + 0 will do it).

10.2.4. Headers and footers

The header is the segment of the page above the area where you type the main body of the document. The footer is the corresponding area at the bottom of the page.

In the header, write the title of the paper. Insert page numbers in the footer. Both of these are displayed on this page.

The title page of an assignment has no header because the title is written at the top of the page.



Number the first content page of your assignment as page 1. You may either leave the frontmatter (for example, title page, table of contents, and so on) unnumbered or you may number it in a different format (for example, i, ii, iii ... or a, b, c ...). You should position your header/footer approximately midway between the text and the margin. Word processors have built-in functions for setting headers and footers.

You will need to learn how your processor facilitates a different heading on the first page of a section and how it allows you to use different styles of page numbering for different sections, that is, one style for the frontmatter and another for the rest of the document.

10.2.5. The first page

Leave an extra space at the top of the first page of an article or assignment, as well as at the top of pages such as a table of contents or bibliography (Reference List). We suggest you leave approximately 5 centimetres between the top margin and the title. Write the title in large, bold, centred text. The first page of the entire document should be numbered page 1.

10.2.6. Numbered and bulleted lists

If you need to number items in a paragraph, you may do so by placing consecutive numbers or letters in parentheses, such as (1) ... (2) ... (3) ..., or (a) ... (b) ... (c) ... Do not alternate between these two styles; select one and use it consistently.

Punctuate these items naturally. If each item is a complete sentence, capitalise the first letter and end the sentence with a period. If the items are parts of a sentence, separate them either with commas or with semicolons.

Numbered or bulleted lists should be indented slightly to the right of the left margin and set to use a hanging indent. If each list item is a complete sentence, end it with a period. If all the items form a single sentence, separate them with commas or semicolons and place a period after the last one. If they are just listed fragments, do not use any punctuation marks at the end.

10.2.7. Bibliography (Reference List)

The bibliography is usually labelled 'Works Cited' or 'Reference List'. It begins on a new page. Format the title 'Reference List' as a level 1 heading. Thereafter, list entries in alphabetical order by the last name of the author(s). The paragraph style for bibliographic entries includes hanging indent. Position the first line of the entry against the left margin; indent subsequent lines approximately 1.25 centimetres. To create a hanging indent, use the paragraph settings in your word processor. Do not leave a line between entries. Lastly, when there are multiple entries by the same author, do not repeat the name each time. Instead, use a short line for each subsequent entry.



10.3. In-text Citations

Our preferred method of citing sources is known as in-text citation or author-date referencing. This new method indicates the source in parentheses in the text of your paper. This explains the name in-text citation. Since the in-text citation typically consists of the name of the author(s) and the date of publication, some call it the author-date method.

10.3.1. The elements of in-text citations

In-text citations provide answers to three questions: (a) Who? (b) When? (c) Where? They indicate who you are quoting, when the source was written and where in the document your quotation can be located. Therefore, a complete in-text citation usually has three parts:

(a) Author: the first part of an in-text citation gives the surname(s) of the author(s). This immediately credits the people whose ideas you are using. It also helps readers locate the full source in the bibliography (reference list), which is arranged alphabetically according to authors' surnames.

(b) Date: the date of publication follows the author's name. This aids the reader in two ways. First, it distinguishes different sources by the same author. Second, it indicates how recent the cited source is; recent works carry more weight than older ones.

(c) Page: when you are quoting from or referring to specific parts of a source, insert page numbers to help readers locate the relevant portion. If you are referring to the entire source without special reference to selected parts, you may omit the page numbers.

Putting the three parts together, a standard in-text citation would look like this: Wilson 2004:132. A single space separates the author's name and the date of publication. A colon divides the date and page number.

10.3.2. How to add an in-text citation

There are two ways of adding an in-text citation to your paper. If the name of the author appears in the text, place the date and page number in parentheses either after the name or after the quotation. Here are some examples:

- Wilson (2004:132) explains, "A series of linking words connect these three psalms."
- Montgomery believes "Psalm 73 stands at the theological centre of the Book of Psalms" (1999:149).
- Long and White (2006) did not find any conclusive evidence of purposeful redaction in Luke 9:51-19:27.

The first two examples contain direct quotations; they illustrate the two positions in which the date and page can be added, either after the author's name or after the quotation. As a rule, the first option is preferred. The third example refers to an entire work, so page numbers are unnecessary.

Although the last example does not contain a direct quotation, the page numbers indicate the portion of the work where the relevant information can be found.

If the name of the author does not appear in the text, place the author, date and page number in parentheses at an appropriate place in the sentence. Consider these examples:



- There “remains little doubt that Luke 9:51-19:27 depicts a literary journey rather than a literal one” (Bosman 1992:94).
- The majority of commentaries (for example, Williams 1984; Bond 1991; Long and Brown 1995; Mahlangu 2002; Smith and Nggi 2006) believe Paul wrote Ephesians.
- The allusions to illness in Psalm 6 “may be metaphors for spiritual or national suffering” (Mills 1999:24; cf. Jabini 2004).

The full citation typically follows a quotation (first example).

The period (full stop) comes after the citation; other than the closing inverted comma, there is no punctuation mark between the end of the quotation and citation. The middle example lists a number of sources without any direct quotation. In the last example, the direct quotation comes from Mills; Jabini is a second source supporting the same idea.

When you include a block quotation, the same two approaches can be used. The citation could look like either of these examples:

- Pollock (2007:198) clarifies the approach as follows:

When faced with an ambiguity in the Greek text that he cannot retain in translation, the translator should place the likelier interpretation in the text and the alternate rendering in a footnote.

It is not always possible to translate word-for-word.

- When faced with an ambiguity in the Greek text that he cannot retain in translation, the translator should place the likelier interpretation in the text and the alternate rendering in a footnote (Pollock 2007:198).

In each of the examples so far, the source had author, date and, where necessary, page numbers. Sometimes your source does not have all three elements. Here are some tips for handling variations.

10.3.3. How to handle variations on the main elements

We cannot look at every possible problem you might encounter, but we can explain how to handle common problems. If you understand the principles involved, you should be able to solve other problems.

10.3.3.1. Problems related to the author

You will encounter two opposite problems with respect to the author part of an in-text citation: no author and too many authors.

If the work has no author, substitute the title for the author.

If the title is long, abbreviate it. The example shows how you could cite an anonymous Internet article called ‘The doctrine of salvation in the preaching of George Raymer’. Please note the abbreviated title and the comma after the title.

- “Jesus died to atone for our sins” (The Doctrine of Salvation, 2007:3).



For the sake of clarity, you may choose to capitalise the title like a heading (for example, The Doctrine of Salvation, 2007:3) or place inside inverted commas (such as, “The Doctrine of Salvation”, 2007:3). As usual, what really matters is consistency.

If the work has 3-5 authors, list all the names in the first citation; thereafter, cite the first author followed by ‘and others’ (or et al.).

- First citation: Brown, Smith, Wilkins and Rebuli 1998:14
- Later citations: Brown and others 1998:29 or Brown et al. 1998:29

If the work has 6 or more authors, cite it using the first author followed by ‘and others’ (or et al.).

- “If we abandon our belief in the doctrine of creation, our belief in the atoning work of Jesus makes no sense” (Flanagan and others 2004).

Occasionally you will use source documents that have an organisation as author. This often happens with government bodies, organisational reports and institutional documents. In such cases, substitute the name of the organisation for the author. If the name of the organisation is long, write it out in full the first time, but place an abbreviation in square brackets after it; thereafter, use the abbreviation to cite it.

- First citation: South African Theological Seminary [SATS] 2007:12
- Later citations: SATS 2007:19

Many students err when citing an article from an edited book—they cite the editor(s) of the book rather than the author of the article. You should cite by the author of the article. For example, Wood was the senior editor of the third edition of *The New Bible Dictionary* (1996), while Dunn wrote the article ‘Baptism’. If you cite from this article:

- Incorrect: Wood 1996:120
- Correct: Dunn 1996:120

The only time you may substitute editor(s) for the author is when the source does not indicate who wrote the article; in such cases, you may substitute either the editor(s) or the title for the author. If a Bible dictionary was edited by Young and Kunhiyop, but gives no indication who wrote the article ‘Baptism’ you could cite it in either of these ways:

- Young and Kunhiyop 2006:423
- Baptism, 2006:423

When citing by title, a comma separates the title from the date (see 2nd example above). Whichever option you choose, your Reference List (bibliography) entry must match. These would be the corresponding entries:

- Young LP and Kunhiyop S (eds) 2006. *The African Bible dictionary*, 420-428. ...
- Baptism. 2006. In LP Young and S Kunhiyop (eds), *The African Bible dictionary*, 420-428. ...



10.3.3.2. *Problems related to the date*

Most problems related to the date spring from the rise in electronic media. Websites often fail to indicate the date an article was written or published. Electronic books (e-books) may give two dates, namely, the date the printed edition was published and the date of the electronic version; which one should you cite? The content of an online article may change regularly so the exact date on which you accessed it becomes crucial. Using the examples below as guidelines, you should be able to work out how to handle most situations.

If a source gives no indication of the date it was written or published, you may use the abbreviation 'n.d.' for 'no date'. This is the traditional way of referencing books that give no publication date.

- Example of 'no date': Tucker n.d.:249

If an e-book gives publication information for both the printed edition and the electronic edition, use the date of the electronic edition. Cite the version you are using, that is, the electronic edition. For example, the Logos edition of Warren Wiersbe's book *Be Holy* indicates that the printed edition was published in 1994, but the electronic edition in 1996. The correct form would be:

- Correct: Wiersbe 1996:31 (date of electronic ed.)
- Incorrect: Wiersbe 1994:31 (date of printed ed.)

If a website does not indicate the date the source was written or uploaded, you may cite it by the date you accessed it. This is not ideal, but it is better than citing it as 'no date'. If you accessed a dateless online resource on 14 January 2006, you would cite it in-text as 2006.

Where do you locate the date of publication in a book? Usually on the left-hand page behind the title page. If you look at this page in Johann Mouton's *How to Succeed at Your Master's and Doctoral Studies*, this is what you will see:

Published by Van Schaik Publishers

1064 Arcadia Street, Hatfield, Pretoria

All rights reserved

Copyright © 2001

.....

First edition 2001

Second impression 2001

Third impression 2002

Fourth impression 2003

Which date should you cite?

The publication date is the date of the copyright or the edition, in this case 2001. The other dates are simply reprints.



If a book has been through more than one edition, you may see something like this:

First edition 1984

Second edition 1993

Third edition 2004

In this instance, cite the latest edition, namely, 2004.

10.3.3.3. Problems related to the page

The purpose of including page numbers is to help readers locate the relevant section of the source. Page numbers are not the only way to point readers towards a particular section of a source. Here are some variations on the use of page numbers.

In some circumstances, you may omit any reference to a specific part of the source. In these cases, you simply give author and date (for example, Cook 2004). These are common situations in which this guideline applies:

- You are referring to the whole source rather than to a specific part of it.
- You are citing a work without any page numbers and none of the other guidelines apply.
- You are citing a commentary's discussion of a specific scripture.

In many sources, section numbers provide an ideal means of referencing. Many documents number sections. We have seen this in web documents, theses, grammars, lexicons and legal works, to name just a few. If a source contains both page and section numbers, you may choose to cite it by page or by section. Use the symbol § to point to a section number.

- Example from Strong's lexicon: Strong 1996:§1499
- Example from a dissertation: Smith 2007:§2.3.2

You may cite a chapter number instead of a page number. This happens in two situations: (a) if you are referring to an entire chapter rather than a specific part of a chapter or (b) if an electronic source has chapters, but not pages.

When citing by chapter, use a comma instead of a colon to separate date and chapter number. You may choose to write out the word 'chapter' or to abbreviate it as 'chap.' or 'ch.' Here are some examples:

- Wilson 2002, chapter 3 or Wilson 2002, chap. 3
- Ndlovu 1997, chapters 3-7 or Ndlovu 1997, chaps 3-7

When citing dictionaries or lexicons, you can use the Latin abbreviation 's.v.' (meaning 'under the word') followed by the entry. The citation below means you can find the relevant information under the lexicon entry for the word 'eimi',

- section 2.a.
- Kirsten 1997, s.v. eimi 2.a



Remember, the goal is to help readers find the right part of the source as easily as possible. As a rule, page numbers are the most helpful way to achieve this goal.

10.3.4. Some loose ends

There are four loose ends we need to discuss: (a) how to cite scripture, (b) how to order groups of citations, (c) how to punctuate in-text citations and (d) how often to repeat an in-text citation.

10.3.5. How to cite scripture

The standard way to cite scripture is to indicate the book of the Bible followed by the chapter and verse like this: Matthew 16:18. Note that the chapter number and verse number are separated by a colon. Here are some important rules for citing scripture verses:

In the text of the document, write out the names of Bible books in full; in parentheses, abbreviate the book names.⁵ Compare these two examples:

- Matthew 18:16 promises, “If two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (NIV).
- The word of God promises, “If two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (Matt. 18:16, NIV).

Whenever you quote directly from a Bible translation, you need to indicate which translation you are using. Use standard abbreviations for this purpose (for example, NIV for New International Version in the above examples). If you primarily quote from the same translation, after the first quotation add a footnote like this: ‘Unless otherwise indicated, all scripture quotations are from the New International Version.’ Then you do not need to add ‘NIV’ when quoting it.

For your in-text citations, the name of the book may be abbreviated. Standard forms of abbreviation are:

- Old Testament (Alphabetical Order)

Abbreviation-	Book Name	Ezra	Ezra
Amos	Amos	Gen.	Genesis
1 Chron.	1 Chronicles	Hab.	Habakkuk
2 Chron.	2 Chronicles	Hag.	Haggai
Dan.	Daniel	Hos.	Hosea
Deut.	Deuteronomy	Abbreviation-	Book Name
Eccles.	Ecclesiastes	Isa.	Isaiah
Esth.	Esther	Jer.	Jeremiah
Abbreviation-	Book Name	Job	Job
Exod.	Exodus	Joel	Joel
Ezek.	Ezekiel	Jon.	Jonah



Josh.	Joshua
Judg.	Judges
1 Kings	1 Kings
2 Kings	2 Kings
Lam.	Lamentations
Lev.	Leviticus
Mal.	Malachi
Mic.	Micah
Abbreviation-	Book Name
Nah.	Nahum
Neh.	Nehemiah

Num.	Numbers
Obad.	Obadiah
Prov.	Proverbs
Ps.	Psalms
Ruth	Ruth
1 Sam.	1 Samuel
2 Sam.	2 Samuel
Song of Sol.	Song of Solomon OR
Song of Sg.	Song of Songs
Zech.	Zechariah
Zeph.	Zephaniah

- New Testament (Alphabetical Order)

Abbreviation-	Book Name
Acts	Acts
Col.	Colossians
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Eph.	Ephesians
Gal.	Galatians
Heb.	Hebrews
Jas.	James
John	John
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Luke	Luke

Abbreviation-	Book Name
Mark	Mark
Matt.	Matthew
1 Pet.	1 Peter
2 Pet.	2 Peter
Philem.	Philemon
Phil.	Philippians
Rev.	Revelation
Rom.	Romans
1 Thess.	1 Thessalonians
2 Thess.	2 Thessalonians
1 Tim.	1 Timothy
2 Tim.	2 Timothy
Tit.	Titus



10.3.5.1. How to order groups of citations

To emphasise that the consensus of scholarly opinion regards Psalms 9-10 as a single poem, the author of the example below cites twelve scholars who concur with that judgement. This is a common practice in academic writing.

- However, Psalms 9-10 were originally a single psalm, so the heading of Psalm 9 subsumes Psalm 10 (Bratcher and Reyburn 1991; Motyer 1994; Craigie 1998; Broyles 1999; Strugnell and Eshel 2001; Wilcock 2001; Richard 2002; Wilson 2002; Terrien 2003; Miller 2004; Goldingay 2006; Labuschagne 2007).

When you need to cite multiple sources in support of a point, how should you order them? Here are three guidelines:

- Firstly arrange citations in alphabetical order based on the authors' surnames.
- Secondly arrange them in chronological order, ascending or descending, based on the dates of publication.

When citing scriptures, it is standard to list them in canonical order, that is, in the order of the Bible books.

10.3.5.2. How to punctuate in-text citations

In ordinary citations consisting of author, date and page, use no punctuation between the author and date, and use a colon between the date and page (for example, Williams 2002:26). If you substitute a title for an author, use a comma between the title and the date (for example, *The Names of God*, 2007). When substituting other designations for page numbers, replace the colon with a comma before chapters (for example, White 2004, chap. 4) and volume numbers (such as, Wilmot 2003, 4:428), but not before sections (for example, Woods 2005:§4.2).

Use a simple dash (minus sign; for example, 12-14) to denote an unbroken series of pages or verses; do not use an em-dash (12—14) or an en-dash (12–14). If the pages or verses are not consecutive, separate them with a comma.

- (White 2007:19–34 and 94) is incorrect for two reasons: it uses an en-dash between the page numbers; it uses 'and' before the final page number.
- (White 2007:19-34, 94) is correct; it points the reader to pages 19-34 as a consecutive sequence as well as to page 94.
- (John 14:1-4, 9-10; 15:1, 7, 10) is the proper way to cite selected verses from John 14 and 15.

Separate citations with a semicolon. Do not separate them with a comma and do not use 'and' before the last entry in a series.

- Incorrect: (Smit 1996, Thom 2001 and Williams 2004)
- Correct: (Smit 1996; Thom 2001; Williams 2004)
- Incorrect: (Matt 16:18-21, Luke 14:12-14 and John 8:1-11)
- Correct: (Matt 16:18-21; Luke 14:12-14; John 8:1-11)



10.3.5.3. *How often to repeat an in-text citation*

When working extensively with a source, must you repeat the in-text citation every time? The rule is that you must start fresh in each new paragraph. When you start a new paragraph, you must provide full citation details even if you are still referring to the same source as you were in the previous paragraph. The two paragraphs below show correct practice. Although the citation in the second paragraph is from the same source and the same page as the one in the first, it needs to be repeated in full because it occurs in a new paragraph.

- Van Wyk (2001:43) explains that there are three ways we might interpret Psalm 6: as a composite of two fragments, namely, verses 1-7 and 8-10; as the prayer of a sick king whose enemies are exploiting his crisis; or as a national prayer in which the allusions to illness are metaphors for national suffering.

“In my view,” declares Van Wyk (2001:43), “the evidence favours the second option.” He offers four reasons for this view. First ...

Within the same paragraph, these rules apply:

- If a different citation does not intervene, it is not necessary to repeat the citation for subsequent references. If it comes from the same page (or verse or section), the second quotation needs no citation; the original citation is assumed to apply. If the second citation refers to a different page, only the new page (or verse or section) number needs to be given. Do this by using the following abbreviations: p. for one page, pp. for than one; v. for one verse, vv. for more than one; § for one section, §§ for more than one.
 - p. 14 = page 14 | p. 14-19 = pages 14 to 19
 - v. 7 = verse 7 | vv. 7-11 = verses 7 to 11
 - §14.1 = section 14.1 | §§14.1-3 = sections 14.1 to 14.3
- If a different citation intervenes, you must provide enough of the citation to make clear what you are citing. The situation occurs when you cite source A, then source B, then source A again. For the second citation from source A, you may give only the name and page number as long as this leaves no doubt about the source’s date. If here is any potential for ambiguity, provide a full citation.
 - Mills (2007:144) announced, “A literal interpretation of Genesis 1-3 is no longer tenable.” In response to Garrison’s (2003:13-27) “case for a literal interpretation”, Mills claims, “Dawkins has proved the foolishness of belief in creation” (p. 152).



10.4. The Bibliography (Reference List)

Every academic paper ends with a bibliography (reference list), a list of resources (for example, books, articles, interviews) used in writing it.

10.4.1. Types of bibliographies

There are four main types of bibliography: 1) works cited, 2) works consulted, 3) selective bibliography and 4) annotated bibliography. You should select the one that is most appropriate for your paper. When you have selected it, label it appropriately. Do not use 'bibliography' as the heading. If it is a list of works cited, call it 'works cited' or 'reference list'. If you use an annotated bibliography, the heading should be 'annotated bibliography'. Let us explain how each kind of bibliography works.

1) Works cited (Reference list). In an author-date system of reference, the bibliography (reference list) is usually a list of works cited. All and only the works cited in the text of the document are listed in the bibliography (reference list), which is headed 'works cited' or 'reference list'. The purpose of the works cited list is to enable readers to locate the sources cited in the paper. Do not list works you consulted, but did not cite.

2) Works consulted. This format is more extensive than a list of works cited; it includes all the works you consulted, whether or not you cited them. It indicates all the works that influenced the writing of the paper. Use a list of 'works consulted' to provide your readers with a comprehensive list of works on your topic so that they know all the crucial works you used.

3) Selective bibliography. The purpose of a selective bibliography is to list only the most important resources on a topic. It simply points readers to key works.

4) Annotated bibliography. In an annotated bibliography, the author adds a few notes after each entry. The annotation provides some information about the resource and/or its significance for the paper. Annotations enrich documents such as research proposals and reading lists.

When writing papers or theses which use an author-date system of referencing, assume that the bibliography (reference list) should be a list of works cited unless you are specifically told to use a different kind of bibliography.

10.4.2. How to compose a bibliography (reference list) entry

Each entry in a bibliography (reference list) needs to convey four main pieces of information:

- a) who wrote it? the author
- b) when was it published? the date
- c) what is it called? the title
- d) how can it be accessed? the publication details

There are well-established guidelines for formatting bibliography (reference list) entries. Although we cannot provide a full discussion of the kinds of sources you will encounter, we shall provide advice for the following common types of entries:



1. Books
 - 1.1. Standard entries
 - 1.2. Edited books
 - 1.3. Editions of a book
 - 1.4. Translated, revised, expanded or updated books
 - 1.5. Volume in a series
 - 1.6. Multi-volume works
 - 1.7. Article in an edited book
 - 1.8. Electronic books
2. Journals, magazines and newspapers
 - 2.1. Journal articles
 - 2.2. Magazine articles
 - 2.3. Newspaper articles
3. Online resources
 - 3.1. The standard format
 - 3.2. No date available
 - 3.3. No author indicated
4. Other sources
 - 4.1. Theses and dissertations
 - 4.2. Interviews
 - 4.3. Book reviews
 - 4.4. Academic papers

10.4.2.1. Bibliography (Reference List) entries for books

10.4.2.1.1. Standard Entries

These are the standard entries for a book with one, two or three authors. The entry lists each author by surname and initials (no commas or periods except between authors), the date, the title (italicised), and the publication information (place and publisher).

- Smith KG 2007. *How to interpret the psalms: an exegetical guide*. Cape Town, South Africa: Christian Academic.
- Smith KG and Tucker LP 2007. *How to interpret the psalms: an exegetical guide*. Cape Town, South Africa: Christian Academic.
- Smith KG, Tucker LP and Erdey ZL 2007. *How to interpret the psalms: an exegetical guide*. Cape Town, South Africa: Christian Academic.



When stating the place of publication, it is suggested that the following principles be adopted:

- For publication places in the USA, type the town followed by an abbreviation of the state. (Wheaton, IL)
- For publication places outside of the USA, type the town followed by the full name of the country. (Cape Town, South Africa)

10.4.2.1.2. *Edited Books*

If it is an edited book, insert 'ed.' or 'eds' in parentheses after the editors' names.

- Smith KG (ed.) 2007. *How to interpret the psalms: an exegetical guide*. Cape Town, South Africa: Christian Academic.
- Smith KG and Tucker LP (eds) 2007. *How to interpret the psalms: an exegetical guide*. Cape Town, South Africa: Christian Academic.

10.4.2.1.3. *Editions of a Book*

If the book is not a first edition, add details about the edition in parentheses after the title. Use these abbreviations: '2nd ed.' for second edition; '3rd ed.' for third edition; 'rev. ed.' for revised edition; and so forth.

- Smith KG 2007. *How to interpret the psalms: an exegetical guide* (3rd rev. ed.). Cape Town, South Africa: Christian Academic.

10.4.2.1.4. *Translated, revised, expanded, or updated books*

If the book has been translated, revised, expanded or updated by someone other than the original author or editor, indicate it in this format:

- Smith KG 2007. *How to interpret the psalms: an exegetical guide*. Translated by LP Tucker. Cape Town, South Africa: Christian Academic.
- Smith KG 2007. *How to interpret the psalms: an exegetical guide*. Revised and updated by LP Tucker. Cape Town, South Africa: Christian Academic.

10.4.2.1.5. *Volume in a series*

If the book is a volume in a series, such as a commentary series, indicate this after the title. If the series is well known and has a standard abbreviation (for example, Word Biblical Commentary), you may use the abbreviation (that is, WBC).

- Smith KG 2007. *The book of Psalms*. New evangelical commentary 12. Cape Town, South Africa: Christian Academic.

10.4.2.1.6. *Multi-volume works*

These examples show how to cite one volume in a multi-volume work and how to cite the entire multi-volume collection.

- Smith KG and Tucker LP 2007. *The Book of Psalms* (vol. 1). Cape Town, South Africa: Christian Academic.
- Smith KG and Tucker LP 2007. *The Book of Psalms* (3 vols). Cape Town, South Africa: Christian Academic.



10.4.2.1.7. Article in an edited book

When you use an article in an edited book, you enter it under the name of the author (not the editor) and the title of the article. Thereafter, indicate the editor(s), the title of the book and the page numbers of the article. If the article is unsigned, list it by the title.

- Tucker LP 2007. How to analyse a psalm's canonical context. In KG Smith (ed.), *How to interpret the psalms* (2nd ed.), 114-127. Cape Town, South Africa: Christian Academic.
- Tucker LP 2007. How to analyse a psalm's canonical context. In KG Smith and others (eds), *How to interpret the psalms* (rev. ed.), 194-206. Cape Town, South Africa: Christian Academic.
- Tucker LP 2007. The book of Nehemiah. In KG Smith (ed.), *The SATS encyclopaedia of the Bible* (vol. 3), 344-345. Johannesburg, South Africa: SATS Press.
- The book of Nehemiah. In KG Smith (ed.), *The SATS encyclopaedia of the Bible* (vol. 3), 344-345. Johannesburg, South Africa: SATS Press.

10.4.2.1.8. Electronic books and Bible Software

For electronic books, there are often two sets of publication information: the details of the original paper version and those of electronic edition. The first example below illustrates how to cite a book when only the details of the electronic edition are available. The second example is for a book that has both a paper and an electronic edition. The date in square brackets is the date the paper edition was published. Publication details are provided first for the paper edition, then for the electronic edition. There are many variations on these examples; consistency is crucial.

- Tucker LP 2007. *A commentary on the gospel of Matthew*. Johannesburg, South Africa: Rhema Electronic Books, www.rhemabooks.co.za.
- Tucker LP 2007 [2004]. *A commentary on the gospel of Matthew*. Cape Town, South Africa: Christian Academic. Electronic edition: Rhema Library Resources, www.rhemabooks.co.za.

10.4.2.2. Bibliography (reference list) entries for journals, magazines and newspapers

10.4.2.2.1. Journal articles

Journal articles are referenced with these elements: author; date; title of article; name of journal; volume (and issue) number; page numbers of the article.

- Woodbridge NB 2007. The use of worship songs in youth ministry: a postmodern paradigm. *Journal of the South African Theological Seminary* 10(3):314-327.

The title of the article is written in regular typescript (not italicised); the name of the journal is italicised. The volume number of the journal follows its name (without any punctuation marks between them), and a colon separates the volume number from the page numbers. Many journals are published two, three or four times each year, and each issue is numbered; the notation above, 10(3):314-327, refers to volume 10, issue 3, pages 314-327.

Not all journals use issue numbers. By the way, the bibliography (reference list) entry is identical whether the journal is published electronically or in print.



10.4.2.2.2. Magazine articles

Magazine articles are cited similarly to journal articles, except that volume and issue numbers do not apply. Instead, the specific edition of the magazine is identified by adding the date of the issue—month if released monthly; exact date if released weekly.

- Woodbridge NB 2007 (December). The use of worship songs in youth ministry. *Christian Worship Magazine*, 34.
- Woodbridge NB 2007 (14 April). The use of worship songs in youth ministry. *Christian Worship Magazine*, 34, 37-38.

10.4.2.2.3. Newspaper articles

Newspaper articles need to indicate the exact date, the city of publication and the page number.

- Woodbridge NB 2007 (14 November). The use of worship songs in youth ministry. Johannesburg, South Africa. *The Star*, 4.

10.4.2.3. Bibliography (reference list) entries for online resources

10.4.2.3.1. Standard format

The standard format for online resources includes these elements: author; date; title of article (not italicised); type of resource; place of access; date of access.

- Woodbridge NB 2005. The use of worship songs in youth ministry: a postmodern paradigm. Online article. Accessed from www.theological-research.org, 2007-07-11.
- Woodbridge NB 2005. The use of worship songs in youth ministry: a postmodern paradigm. Online blog. Accessed from www.noelwoodbridge.co.za, 2007-07-11.

10.4.2.3.2. No date available

If the website does not indicate the date of writing or publication, in square brackets place the year you accessed it; you will cite it in-text using this date. The two examples below indicate how two articles by Woodbridge would be cited if no date was included on the website.

- Woodbridge NB [2007a]. The use of worship songs in youth ministry: a postmodern paradigm. Online article. Accessed from www.theological-research.org, 2007-07-11.
- Woodbridge NB [2007b]. How to use music in youth evangelisation. Online sermon. Accessed from www.theological-research.org, 2007-07-11.

10.4.2.3.3. No author indicated

If the website does not name the author, place the title at the start of the bibliography (reference list) entry. If an organisation is the author, list it as such.

- The use of worship songs in youth ministry: a postmodern paradigm. 2005. Online article. Accessed from www.theologicalresearch.org, 2007-07-11.



- South African Theological Seminary, 2005. The use of worship songs in youth ministry: a postmodern paradigm. Online article. Accessed from www.theological-research.org, 2007-07-11.

10.4.2.4. Bibliography (reference list) entries for other sources

10.4.2.4.1. *Theses and dissertations*

Theses and dissertations are cited with these elements: author, date, title (not italicised); type of work; institution; place. If the thesis is available online, include a URL.

- Erdey Z 2007. The significance of the 'weeping and gnashing of teeth' pericopes to the theme of judgement in the Gospel of Matthew. Master's thesis, South African Theological Seminary. Johannesburg, South Africa.
- Smith KG 2000. Relevance theory and Bible translation: the translation of Titus. Doctoral dissertation, University of Stellenbosch. Stellenbosch, South Africa. Available at www.theological-research.org, 2007-07-11.

10.4.2.4.2. *Interviews*

Interview citations need to indicate the person interviewed (under 'author'), the date of the interview, who conducted the interview, where the interview was conducted and where the record of the interview can be accessed. Note the use of 'interview by the author' when you are referencing an interview you conducted yourself.

- Pepler CL 2006 (14 July). Interview by JR Mason. Rivonia, South Africa. Published in *Christian News Magazine* (2007-07-23), 7-8.
- Pepler CL 2006 (14 July). Interview by JR Mason. Rivonia, South Africa. Available from www.chrisp.co.za.
- Pepler CL 2006 (14 July). Interview by the author. Rivonia, South Africa. Transcripts of the audio recording available from the author: kevingarysmith@gmail.co.za.

10.4.2.4.3. *Book reviews*

Book reviews are listed under the name of the person who wrote the review. They need to contain full details for both the review and the work reviewed.

- Mason JR 2006. Review of F Jabini, *The Holy Spirit in the intertestamental period* (Amsterdam: Acad Press, 2005). *Conspectus* 14:171-172.
- Mason JR 2006. Review of F Jabini, *The Holy Spirit in the intertestamental period* (Online book. Accessed from www.ebooks.co.za, 2006-04-12). Available www.theologicalresearch.org.

10.4.2.4.4. *Academic papers*

Academic papers, such as those read at conferences, need the name, place and date of the conference at which they were presented.

- Mason JR 2006. Maximising the use of technology in theological education. Paper presented at the Theological Higher Education Conference, 18 September 2004. South African Theological Seminary, Rivonia, South Africa. Accessed from www.sats.edu.za, 2007-01-25.



10.4.3. Punctuation in a bibliography (reference list)

The most important thing about punctuating a bibliography (reference list) is consistency. If you read 10 different style guides, you will probably encounter 10 different sets of rules. As long as you stick to the same system throughout your bibliography (reference list), it does not matter too much which set of rules you use.

The most important punctuation details relate to the use of capitals, italics, commas, periods and brackets. These two examples illustrate some of the common differences between punctuation systems:

- Smith KG and Tucker LP (eds) 2007. *The new South African dictionary of theology* (rev. ed.). Johannesburg, South Africa: Christian Academic.
- Smith, Kevin G., and Tucker, L. P., eds (2007). *The New South African Dictionary of Theology*, rev. ed. Johannesburg, South Africa: Christian Academic.

The points below contain our guidelines for punctuating a bibliography (reference list). They represent our preferred style. If you choose to use variations on the recommended style, just be consistent.

- a) Capitals. Our preferred style uses natural, sentence style capitalisation. Capitalise only the first word and proper nouns (for example, *The new Bible dictionary*). Many style guides capitalise all words except prepositions and conjunctions (for example, *The New Bible Dictionary*).
- b) Italics and underlining. Italicise the titles of books, journals and magazines. Do not italicise the titles of articles, theses, dissertations or papers. Reserve underlining for electronic sources, namely, e-mail addresses or URLs.
- c) Periods. Our style keeps the use of periods to a minimum. For example, do not use periods between initials: record author Lindy Pam Tucker as 'Tucker LP' instead of 'Tucker, L.P.' In abbreviations, use a period if the last letter of the abbreviation is not the last letter of the full word; if the last letter of the abbreviation is the last letter of the full word, drop the period (for example, 'ed.' not 'ed', but 'eds' instead of 'eds. '; 'vol.' and 'vols' are correct).
- d) Commas. Use commas to separate multiple authors or editors (for example, Smith KG, Tucker LP and Woodbridge NB) and to indicate page numbers immediately after a title (for example, *The love of God*, 33-42).⁶ Do not use commas between surname and initials (that is, Tucker LP, not Tucker, LP).
- e) Brackets. Our preferred style is to place references to editors, editions and volumes in parentheses (some styles use commas to separate this information); for example: Woods WC (ed.) instead of Woods WC, ed.; *The love of God* (2nd ed.) instead of *The love of God*, 2nd ed. Whereas some styles place the date of publication in parentheses, this is not necessary. Use square brackets for publication dates in three situations: (i) for the hard copy date after the electronic date, for example, Wood AB 2004 [1996]; (ii) for approximate dates, for example, Mordt R [ca. 1869]; and (iii) for online articles when substituting the date accessed for the date published, for example, Pollock SM [2006].



10.4.4. How to order the works in a bibliography (reference list)

The rule for arranging the entries in a bibliography (reference list) is simple: alphabetise all sources based on the surnames (family names) of the authors or editors. Arrange all the entries in a single alphabetical list; do not divide them into categories (for example, journals, books, interviews, and so on). Here are some rules for alphabetising:

- If you have multiple entries for the same author, organise them in date order. Write the author's name in the first entry; thereafter, use eight underscores. Organise multiple publications from the same year by numbering them a, b, c, and so on.

Williams DHL 2002.

_____ 2004a.

_____ 2004b.

_____ 2004c.

- When alphabetising author's names, follow the exact order of the letters, ignoring spaces and apostrophes. Alphabetise compound family names by the first part of the compound.

Brown JP

De La Rey LWC

De Waard AJ

d'Offay M

MacMillan G

McArthur KR, Jr

Smith-Jones LF

St Denis R

Van Rensburg RD

- If two authors have the same surname, alphabetise by their initials.

Wilson D 2002.

Wilson DL 1991.

Wilson SJ 2007.

- When a source has no author, alphabetise it by the first word of the title, but ignore the words 'a', 'an' or 'the'.
 - *The New International Version*. 1984. Grand Rapids, MI: Zondervan.
 - *Serving the Lord with your talents*. 2002. Online book. Accessed from www.freebooks.co.za, 2007-11-01.
 - Wilson DL 1991. *A biblical theology of the Spirit*. Cape Town: Acad Books.
 - The word of God. 1998. Online article. Accessed from www.tjl.co.za, 2007-10-12.
 - Zoltan EW 2007. *The Spirit in the word*. Johannesburg: SATS Press.

