University of the Highlands and Islands
Highland Theological College

Oilthigh na Gàidhealtachd
agus nan Eilean
Colaiste Dhiadhachd
na Gàidhealtachd

BA (Hons) Theological Studies

Student Programme Handbook

2018-2019

Contents

Introduction

Welcome to your programme of study at the Highland Theological College which is a partner college of the University of the Highlands and Islands (UHI). As a student pursuing a programme in theological studies you will be registered as a UHI student. Please familiarise yourself with the UHI web-site which can be found at the following address: www.uhi.ac.uk In particular, you ought to familiarise yourself with the content made available to students at: www.uhi.ac.uk/en/students/.

In this Student Programme Handbook, you will find everything that you need to know about the BA (Hons) Theological Studies programme, including the academic calendar, details of modules, academic regulations and so on. An electronic copy of this Student Programme Handbook can be found on the HTC website: www.htc.uhi.ac.uk

The policies and practices of the BA (Hons) Theological Studies programme are governed by the relevant sections of the UHI Academic Standards and Quality Regulations (ASQR). Regular reference will be made to this document in the following information. Students should consult this document, which is available at www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations for fuller details regarding the regulations for degree programmes within UHI.

About UHI

The University of the Highlands and Islands (UHI) is the only university based in the Highlands and Islands of Scotland. Our campus is very different from most university campuses; we offer you the choice of studying at one of our 13 colleges and research centres, more than 50 learning centres, or online from wherever you are.

Our colleges and research centres are spread right across the Highlands and Islands – from small towns and island communities to the larger towns and busy cities of the region.

.

At the University of the Highlands and Islands you will have:

- A more personal experience of university, thanks to our smaller class sizes
- Safe and friendly communities in which to live, study and make the most of your talents
- Access to traditional and electronic learning resources of the highest quality
- The opportunity to stand out from the crowd and do something really different!

Programme Information

Programme Title:	BA (Hons) Theological Studies
Duration:	4 years full-time (see below)
Accredited by:	The University of the Highlands and Islands
SCQF Levels:	7 – 10
Modes of Attendance:	Full-Time (FT)
	Part-Time (PT)
	Unstructured (U)

Programme Levels and Exit Awards: The awards associated with this programme are set out below

Award	SCQF Level	Maximum Duration FT	PT & U
CertHE Theological Studies	7	2	3
DipHE Theological Studies	8	3	5
BA Theological Studies	9	5	6
BA (Hons) Theological Studies	10	6	8

FT students will normally be expected to complete each level of the programme in one academic year.

Programme Leader:		Dr Robert Shillaker
Programme Team:	Full Time Lecturers	Dr Jamie Grant (Biblical Studies)
		Rev Dr David Kirk (New Testament)
		Rev Hector Morrison (Old Testament)
		Dr Robert Shillaker (Systematic Theology)
		Rev Dr Innes Visagie (Integrative Theology)
Part Time Lecturers		Mr Len Cazaly (Hebrew Language; Hebrew Texts; Exploring Other Faiths)
		Dr Carol Fettes (Christian Ethics)
		Rev Jonathan Fraser (Intro to Youth Ministry)
		Rev Trevor Hunt (Placement)
		Ms Sandra MacDonald (Exploring Other Faiths)
		Rev Tommy MacNeil (Evangelism)
		Rev David Miller (Cross Cultural Mission)
		Rev Dr Nick Needham (Church History)
		Rev Dr Bruce Ritchie (Church History)

Programme Aims and Learning Outcomes:

The general programme aims are:

- To make degree level provision (including honours), embracing the core disciplines of Christian theology, available primarily, though not exclusively, to students in the UHI region.
- To enable students: to gain knowledge and understanding of the core Christian disciplines; to reflect on the interrelationships between, and implications of, these disciplines; to

develop a variety of discipline-related and transferable skills and capabilities as useful preparation for a variety of (formal/ informal) ministries, callings or secular employment destinations.

- To make the delivery of the provision as flexible and open as possible (within other constraints upon the college), in order to maximise student choice in securing a pathway suitable to their particular needs
- To provide a basis for further learning, whether at post-graduate level or more broadly through life-long learning.
- To provide students who have no desire to prepare for a specific ministry or sphere of Christian service or for other secular employment destinations with the opportunity to pursue theological study purely out of personal interest, as part of their own personal development, thus furthering the desire for life-long learning.

The specific aims for each level of the programme were developed to articulate with these general aims. The specific aims are as follows:

Aims of the CertHE Theological Studies

1. To introduce students to the main disciplines of Christian theology and to the foundational sources, concepts, vocabulary, methods and skills appropriate to each of these disciplines.
2. To lay the foundations for students to progress to further theological study, not only in terms of knowledge and understanding, but also in the development of the key skills appropriate to the disciplines being studied.

Aims of the DipHE Theological Studies

In addition to the aims of the CertHE expressed above, and which it shares, the DipHE has the following aims:

1. To deepen the student's knowledge and understanding of the main theological disciplines and to develop the cognitive and other skills appropriate to these disciplines;
2. To enable students to begin to develop confidence in evaluating critically and sympathetically a variety of views, methods and theological approaches within these subject areas;
3. To encourage in a limited and directed way the application of knowledge across the disciplines and to a few areas of practice;
4. To provide students with the basis for degree-level studies, in both the areas of knowledge and understanding and key skills.

Aims of the BA Theological Studies.

The aims of the degree programme coincide in its first two levels with those of the DipHE but in addition it also has the following aims:

1. To provide students with the opportunity to further broaden and deepen the scope of their theological learning, building on the knowledge and skills' base (both discipline specific and transferable) developed through the DipHE;
2. To encourage students to begin to develop a measure of autonomy in their learning, particularly in the planning, preparing and presentation of a project;
3. To further develop skills, confidence and academic rigour in the student's evaluation of their own and others' theological positions and their implications;
4. To develop the student's intellectual flexibility and their ability to reflect upon the different areas of study and to relate them to one another and to a limited number of practical applications;

5. To provide students with the basis for Honours' level study, where appropriate.

Aims of the BA (Hons) Theological Studies

The aims of the Honours degree are fully congruent with those of the ordinary degree, but extend and deepen them as follows:

1. To enable eligible students to develop and deepen, in more specialized areas of study, the skills (both discipline specific and transferable) and knowledge acquired through successful completion of the ordinary degree;
2. To further encourage the enhancement of student autonomy, particularly through the completion of the dissertation;
3. To enable students to demonstrate their mastery of a specific aspect of theological study, and their ability to communicate effectively relevant information, theories and principles;
4. To provide students with opportunities for inter-disciplinary study at an advanced level;
5. To provide students with the necessary basis to enable them to progress to post graduate research work where appropriate.

The intended learning outcomes (ILOs) of each level are as follows:

ILOs of the CertHE Theological Studies:

Upon successful completion of this programme, students should be able to:

1. Identify the nature and scope of the main theological disciplines;
2. Describe and/ or explain the foundational concepts, vocabulary, sources and methods appropriate to each of these disciplines;
3. Perform, under direction and at a basic level, the skills appropriate to each of these disciplines (e.g. exegesis, simple translation, etc.);
4. Select and organize, with a measure of guidance, material appropriate for presentation in assignments such as seminars and essays, and to present such work with clarity;
5. Summarize and/or describe fairly the views of others.

ILOs of the DipHE Theological Studies

Upon successful completion of this programme students should be able to fulfil the ILOs of the CertHE and also the following:

1. Demonstrate the ability to discuss specific areas of theological study in some depth;
2. Exhibit an increasing level of facility with skills appropriate to each discipline;
3. Critically and sympathetically evaluate theological formulations and/or hypotheses important for each subject area;
4. Express themselves in a manner which shows clarity of thought, substantial comprehension of the subject matter involved in each discipline, and the ability to justify their own views;
5. Reflect on their own theological and personal development in the light of their interaction with the various elements of the programme.

ILOs of the BA Theological Studies.

Upon successful completion of this programme students should be able to fulfil the ILOs of the DipHE and also the following:

1. Demonstrate a comfortable familiarity with a broad range of theological issues and approaches and their constituent themes, debates and relevant skills;
2. Give evidence of substantial ability in analyzing, formulating and expressing theological concepts, in a learning environment which encourages increasing student autonomy;

3. Demonstrate considerable insight into the strengths and weaknesses of a variety of theological approaches to specific issues and evaluate their application to an appropriate range of personal and pastoral situations;
4. Exhibit the ability to defend and justify one's own theological position without prejudice to other positions, showing systematic, articulate and well-reasoned argumentation;
5. Demonstrate increasing intellectual maturity and the ability to reflect self-critically on their own intellectual and personal development.

ILOs of the BA (Hons) Theological Studies

Upon successful completion of the Honours degree, students should be able to fulfil the ILOs of the ordinary degree plus the following:

1. Demonstrate a comfortable familiarity with the themes, debates, methods and skills relevant to at least one of the main disciplines of theological study;
2. Demonstrate autonomy and intellectual flexibility in learning and research capabilities, by selecting an appropriate dissertation topic and by applying appropriate methods to their investigation;
3. Give evidence of well-developed skills in the critical analysis, discussion and evaluation of a variety of primary and secondary sources in at least one discipline of theological study;
4. Produce work that has the potential to satisfy criteria for publication in academic or professional journals;
5. Critically engage with viewpoints other than their own, representing fairly the views of others and arguing their own position with integrity

Programme Content and Structure

UHI has adopted the Scottish Credit and Qualifications Framework (SCQF), as set out below, as the basis for its taught provision:

Level	UHI Qualification & Credit Requirement
SCQF 7	CertHE Theological Studies
	Minimum 120 credits with at least 100 credits at level 7 or higher
SCQF 8	DipHE Theological Studies
	Minimum 240 credits with at least 100 credits at level 8 or higher
SCQF 9	BA Theological Studies
	Minimum 360 credits with at least 100 credits at level 9 or higher
SCQF 10	BA (Hons) Theological Studies
	Minimum 480 credits with at least 200 credits at levels 9 and 10 and at least 100 credits at level 10

The adoption of SCQF by UHI makes it possible for students, if they so wish, to take a module from a lower SCQF level, assuming that there are appropriate modules available at the lower levels. [Where appropriate, and where agreed to by the programme leader, able students may

take a module from a higher SCQF level, particularly where all core modules at lower levels have been completed already.]

The content of the programme reflects the body of knowledge and skills appropriate to undergraduate theological study and embraces the main theological disciplines, that is, Biblical Studies (Old Testament and New Testament), Systematic Theology, Church History, and Pastoral & Practical Theology. Other related disciplines are also reflected to some extent within the Programme: for example, Apologetics, Missiology, Ethics, Counselling, and Religious Studies.

For the purposes of this programme the various disciplines have been organised into three strands (see also the tables below):

- Biblical Studies (including Old Testament and New Testament; Hebrew and Greek)
- Theological/ Historical Studies (including Systematic Theology; Church History; Apologetics and Philosophical Theology)
- Integrative Studies (including Pastoral & Practical Theology; Missiology; Religious Studies; Counselling)

Levels and Credits

Each credit represents 10 hours of notional FT student learning activity making 1200 hours at each level. For a full time student this makes for roughly a 40 hour week. It should be noted that all learning activities are included within this, i.e. managed learning time, directed student activities and time spent in private study, revision, preparation for assessment, etc.

Modules

Each module is designed to achieve 20 credits, i.e. 200 hours of student activity and there are 6 modules per level, 3 each semester for full time students.

Core and Option Modules

Core Modules are compulsory modules within the programme to be completed successfully by all students on the programme, while Option Modules are modules within the programme available for student choice at specific levels. UHI distinguishes between 'academic core' and 'mandatory core' modules; on the BA Theological Studies programme a student may progress to the next level before all core modules are complete, but the student must complete the outstanding core module appropriate to any award given.

Electives

Provision is made at levels 2-4 for you to choose at least one elective module from a list of modules available at the appropriate level within the UHI network of degrees. HTC has a number of students who access by VC the BA (Hons) Scottish Cultural Studies of the Highlands and Islands, and the BA (Hons) Scottish History, and it would be relatively easy to choose electives from these modules. Should students wish to avail themselves of this opportunity they should inform their personal academic tutor [PAT] in good time for appropriate arrangements to be put in place.

Progression

The four levels of the programme deliver a progression and coherence in terms of structure and content which reflect the progression in Aims and ILOs from one level to the next. Consequently, the programme provides a clear pathway from CertHE to DipHE to Degree to Honours Degree.

SCQF Level 7 modules provide an introduction to the foundational sources, concepts, vocabulary, methods and skills appropriate to each of the theological disciplines.

SCQF Level 8 modules seek to deepen and broaden your knowledge and understanding of more focused areas of the disciplines introduced at the previous level. In addition, at this level you will, with a measure of tutor support, be encouraged to develop some confidence in the use of critical and analytical skills.

SCQF Level 9 modules deepen and develop further the knowledge and skills gained at earlier levels, particularly critical and analytical skills. In addition, they also provide opportunities for the acquisition of greater facility and competence, for example, in the biblical languages. They also begin to cultivate application either across disciplines or to practical situations. The Project, which is the only core module at this level encourages you to take significant steps towards autonomy in your learning. For students simultaneously taking both Hebrew and Greek modules the Project is not core but optional.

SCQF Level 10 modules allow for the development of specialisation on the basis of the knowledge and skills gained at earlier levels. The modules at this level maximise student centred learning, making extensive use of guided reading, seminars, research work, tutorial discussions etc., all of which add to the deepening intellectual maturity of the student. The dissertation, in particular, provides the opportunity for significant student autonomy and for extensive development of both skills and knowledge.

Progression through the levels is evident also in terms of the choice available to students.

At SCQF Level 7 all but one of the modules are core. This is in line with the aims of the CertHE, which seeks to provide a basic introduction to the main disciplines of Christian theology.

At SCQF Level 8 the element of choice increases with none of the modules being core, though students will need to take care in the choice of modules that they choose any necessary pre-requisites for modules that they may wish to take in future years. However, in order to maintain sufficient breadth at the lower levels of the degree, students (with the exception of students taking both languages) must take one module from each of the three strands during this year (i.e. one from Biblical Studies, one from Church History/Systematic Theology and one from Integrative Studies). At this stage, you will have the opportunity to begin to specialise in one or other of the main curriculum areas. All students of Christian theology will benefit from more in-depth treatment both of the content and the methodologies of the modules at this level.

At SCQF Level 9 there are no core modules other than that the Project. You will be required to complete a Project or the equivalent on a topic negotiated with the appropriate subject lecturer (unless you decide to pursue both Hebrew and Greek modules at level 9). The amount of choice available to you at this stage is but one aspect of the encouragement given to you to develop a measure of autonomy in your learning. By this stage, you may have set your sights on an honours level and it is important that you be permitted the necessary specialisation for this to be possible.

At SCQF Level 10 you are given the maximum freedom of choice, not only in terms of the modules you study, but also in terms of your dissertation topic. The dissertation is the only core subject at this level. By this stage, you will be very aware of your strengths, gifts and interests, and the honours level allows you to develop these significantly. The range of modules on offer allows for a combination of breadth and depth. You will be free to choose modules from across the strands, provided you have the necessary prerequisites.

Students wishing to pursue a chosen discipline at honours level or beyond should note that in some cases decisions about module choices have to be made as early as the second semester of SCQF Level 7. This is particularly true of those wishing to pursue advanced study in Old Testament, New Testament or Biblical Studies, for which facility in one or both of the biblical languages (Hebrew and Greek) is essential.

Students wishing to pursue advanced study in New Testament should choose Greek Grammar 1 at level 7, and the subsequent Greek Grammar 2 at level 8. Beyond that, the following modules have both English and Greek strands: Pauline Theology; Hebrews; Quest for the Historical Jesus and Luke-Acts. Greek Texts is, obviously, a Greek only class. Students wishing to pursue advanced study in Old Testament should choose Hebrew Grammar 1 and 2 at SCQF Level 8 and Hebrew Texts at level 9. Beyond that the following modules have both English and Hebrew strands: Wisdom Literature and Exploring Psalms.

While the UHI academic regulation for progression to SCQF Level 10 requires only a pass in the six modules taken at SCQF Level 9, in this programme students who fail to gain an average of at least 50% in their three best modules at Level 9 will be advised strongly not to take the honours programme.

Schedule of Modules

The following schedule indicates the semesters in which modules from the three strands of the programme will be delivered. Core subjects are printed in **bold.** Modules marked [+] run on alternate years.

		Biblical Studies	Theological/Historical Studies	Integrative Studies
Level 7	S1	UV607203 **Jesus and the Gospels**	UV607205 **Introduction to Systematic Theology**	UV607200 **Introduction to Pastoral and Practical Theology**
	S2	UV607207 **Pentateuch** UQ707202 Greek Grammar 1	UV307204 **Protestant Reformation**	UV607201 Understanding Worship[+] OR UV607206 Evangelism[+]
Level 8	S1	UV608485 OT Prophets UQ708474 Greek Grammar 2 UQ408475 Hebrew Grammar 1	UV308480 Early Church History	UV608483 Cross Cultural[+] OR UV608476 Biblical Theology of Mission[+] UV608482 Introduction to Youth Ministry[+] OR UV608484 Exploring Other Faiths[+]

	S2	UV608478 Pauline Theology UQ408477 Hebrew Grammar 2	UV608481 Person and Work of Christ	UV608473 Study of Counselling Theories UV608479 Sacramental Theology+
Level 9	S1	UQ409750 Hebrew Texts UV609744 Hebrews	UV209748 Scottish Church History	UV609739 Homiletics UV609740 Christian Spirituality
		UV609747 **Project** UV609741 Placement		
	S2	UV609743 Wisdom Literature UQ709745 Greek Texts	UV609746 Doctrine of God	UV609742 Counselling in a Pastoral Setting
Level 10	S1	UV610778 Luke/Acts	UV610781 Holy Spirit and the Word	UV610776 Hermeneutics
		UV610782 **Dissertation (Double Module)** UV610783 Guided Reading (S1 or S2)		
	S2	UV610777 Exploring Psalms	UV310780 Medieval Church History	UV610784 Christian Ethics

Module Summaries

Module reading lists

Module reading lists can be obtained through UHI library KeyLinks

SCQF Level 7

Jesus and the Gospels (Core)   *David Kirk*

This module is an introduction to the life and teachings of Jesus and the canonical Gospels. The historical figure of Jesus will be placed within his social and cultural context. Key aspects of his teaching are explored. The student is introduced to the central issues of each of the canonical gospels.

Introduction to Systematic Theology (Core)   *Robert Shillaker*

In this module we will first identify the forms, methods and criteria for decision-making before moving through the main sub-divisions within the discipline of systematic theology. In particular we will look at the following doctrines: Revelation, Scripture, God, Anthropology, Christology, Atonement, Redemption, Ecclesiology and Eschatology.

Introduction to Pastoral and Practical Theology (Core)   *Innes Visagie*

The Practical and Pastoral Theology module (PPT) comprises of discourses about God's caring love for His people and the calling of His people to care for one another. The Scriptural image of the shepherd operates as a dominant metaphor shaping these discourses. These discourses have implications for leadership, what it means to be part of the body of Christ, and for ecclesiology. This module also explores other classical metaphors or images of pastoral care, such as the Wounded Healer, the Wise Fool, and how these shed light upon the nature of Christian care. The module further implements a very basic training of theological reflection in the context of some of the challenges of Christian living in the 21st Century, and explores the relevance of pastoral and practical theology to entities like spirituality, preaching, witnessing, relational living, gender issues, counselling, etc.

The module will give an introductory overview of the methodology used in the praxis of practical theological studies and research.

Pentateuch (Core)   *Hector Morrison*

This module considers the basic structure, unity, themes and theology of the Pentateuch as a whole; and looks at the distinctive contribution of (some of the) individual books make to the whole. It also introduces students to the practice of exegesis.

Greek Grammar 1   *Jamie Grant / David Kirk*

This module equips the students with the basic skills for reading biblical (*koine*) Greek.

Protestant Reformation (Core)   *Nick Needham*

This module constitutes an introduction to the history of the Protestant Reformation, from its antecedents in the Renaissance to the response of the Roman Catholic Church codified at the Council of Trent.

Understanding Worship (Runs alternate years)   *Bruce Ritchie*

The module looks at worship as a phenomenon in this world but also exploring worship in its specific religious and spiritual contexts. The module also takes a closer look at worship within the Christian context, exploring how it is understood and practised within various Christian traditions, past and current, with a main emphasis on worship in a reformed context. Finally, the module will encourage students to attempt to articulate a reformed understanding of worship within the context of the 21st century.

Evangelism (Runs alternate years)   *Hector Morrison / Tommy MacNeil*

This module provides an introduction to the biblical principles of evangelism and is designed to give the student an understanding of different approaches to reaching people with the Christian message both from a theoretical and practical standpoint. This module is divided into two sections. The first section covers evangelism within the local church, while the second section covers the use of apologetics n evangelism and interacts with the writings of the new-atheists.

SCQF Level 8

Old Testament Prophecy   *Hector Morrison*

This module examines representative prophetic literature from the main historical epochs of the Old Testament; and introduces students to some of the main theological themes of the prophets.

Pauline Theology   *David Kirk*

This module consists of a study of Pauline Theology through an introduction to the key themes in Paul's theology and a close exegesis of chosen Pauline texts in English or Greek.

Greek Grammar 2   *Jamie Grant/David Kirk*

This module develops the skills acquired in Greek Grammar 1, further advancing the student's knowledge of *Koine* Greek, and seeks to build the confidence of the student in reading the Greek NT.

Hebrew Grammar 1   *Len Cazaly*

This module aims to equip students with the basic skills for reading classical (Old Testament) Hebrew.

Hebrew Grammar 2   *Len Cazaly*

This module aims to enable students to understand and work with more difficult grammatical forms of Biblical Hebrew (in particular, the various stem forms and weak verbs), to translate basic narrative forms of the Hebrew Bible and to apply basic exegesis to the original text of the Old Testament.

Early Church History   *Nick Needham*

This module constitutes an introduction to early church history from the beginnings up to the Third Council of Constantinople in 681. It focuses particularly on the development of doctrine, the worship life of the early church, and its complex relationship with its host society.

Person and Work of Christ   *Robert Shillaker*

The Person and Work of Christ module will explore the person of Christ; that is the area of theology known as Christology. The second part will look in depth at the area of Christ's work covered by the doctrine of the atonement. It will also explore the core Christological themes related to Jesus' divinity and humanity, as revealed in the Incarnation and the historical processes which led to the church reaching conclusions in these doctrinal areas, with particular reference to the Chalcedonian Definition, and the key developments since.

The Study of Counselling Theories   *Innes Visagie*

The module covers the major concepts and practices of many of the main therapeutic approaches in the field of counselling and psychotherapy. The module starts with a short introduction to anthropology and how the theological statement of 'Man is made in the image of God' resonates with anthropology in general. The next stage in the module is a critical analysis of examples of approaches in various therapeutic schools; such as within the Psychodynamic School, the Humanistic/Existential School, the Cognitive/Behavioural School, as well as various therapeutic approaches within the Christian tradition.

Biblical Theology of Mission (Runs alternate years)   *Jamie Grant*

This module aims to collate and appraise the biblical data concerning Christian mission and to encourage biblical and theological reflection on the nature, purpose, history and practice of such activity. The aim of the module is to consider how the biblical data influences praxis.

Exploring Other Faiths (Runs alternate years)   *Sandra MacDonald & Len Cazaly*

This module will introduce students to various methods of studying other religions; to introduce the basic ideas, beliefs and practices of Buddhism, Islam and Judaism; to provide an account of how these faiths are lived out today and to foster appreciation, from a Christian point of view, of those who follow these faiths.

Introduction to Youth Ministry (Runs alternate years)   *Jonathan Fraser*

This module will explore the contention that adolescents are theological and that theology should be more adolescent. The module will not look at reproducible 'how to' models of youth ministry but will offer the chance to explore 'why' youth ministry is worth doing in the first place and how we might go about thinking theologically about the task of ministry with young people. As well as exploring the theology of youth ministry the module will work towards a deeper understanding of postmodern culture as the context in which young people find themselves and in which the theological task is undertaken.

Cross-Cultural Mission (Runs alternate years)   *Len Cazaly / David Miller*

This module enables the student to explore biblical, theological and practical aspects of cross-cultural mission in a contemporary context and to reflect upon the mission and the stance of the church within a multi-cultural context.

Sacramental Theology (Runs alternate years)   *Robert Shillaker and Programme Team*

This module provides students with an overview of key elements of sacramental theology including the Old Testament background, New Testament texts on baptism and Last Supper traditions as well as baptismal practices in Judaism and early Christianity, the historical development of sacramental theology with key historical figures and the role of the sacraments in contemporary Christian worship.

SCQF Level 9

Hebrew Texts   *Len Cazaly*

This module will expose students to a variety of literary genres of Hebrew Text and build upon the grammatical skills studied in Hebrew Grammar modules. The module will also develop the hermeneutical and exegetical skills of the student.

Wisdom Literature   *Jamie Grant*

This module provides a general overview of and introduction to the OT wisdom literature in its ANE context. As well as providing an introduction to Hebrew poetry and the themes of OL Wisdom Literature, it also gives an overview of the books of Proverbs and Ecclesiastes. This module also examines the Book of Job with a greater measure of exegetical and theological depth.

Hebrews   *David Kirk*

This module constitutes a study of the Epistle to the Hebrews in English or Greek with attention given to exegesis of the letter and its theological message. Hebrews will be placed within its ancient context and connected with contemporary Jewish thought and early Christianity. Key theological themes will be explored.

Greek Texts   *David Kirk*

This module aims to build on the skills for reading New Testament (*Koine*) Greek developed in the Greek grammar modules and to further equip the student for theological and critical interaction with the Greek text.

Doctrine of God   *Robert Shillaker*

The module covers the topics of apologetics and the doctrine of God. It will look at some of the classical arguments for the existence of God and contemporary Reformed approaches. It will then look at God as Trinity, and the attributes of God presented by classical theology and modern re-evaluations.

Scottish Church History   *Bruce Ritchie*

This module constitutes an introduction to the history of Scottish Christianity, from the beginnings with Ninian and Columba, to the 20th century, with an emphasis on the Presbyterian tradition. There is also a particular interest in the Highlands and Islands.

Homiletics   *Hector Morrison*

The module is designed to introduce the student to the art of preaching. It will explore the link between the art of exegesis and the sermon, and focus on issues of interpretation and communication.

Counselling in a Pastoral Setting   *Innes Visagie*

The module seeks to understand the *nature* of a variety of challenging situations within the pastoral setting. The module explores the *application* of different therapeutic approaches within specific challenging situations such as in the contexts of bereavement, mood disorders, substance dependency, the dynamics of relationships, etc. In a more general sense the module also focuses on more generic aspects of the counselling/therapeutic process as such; e.g. on the phases within a counselling process, listening skills, etc.

Christian Spirituality   *Innes Visage*

The module will look at the history of spirituality in the Christian tradition. It will explore current trends of spirituality in the Christian context. It will also focus on past and current challenges to Christian spirituality.

Theological Studies Project   *David Kirk*

This module allows the student to follow up an area of personal interest in any of the main theological disciplines. Students, in discussion with the appropriate lecturer, decide on a research topic, project or investigation and conduct their research under supervision. The project must reflect the methodologies and skills appropriate to the subject area in which they are working. This module allows students to develop their theological thinking in a systematic capacity, subject to the constraints and rigours of research methods appropriate to the respective disciplines. As part of the supervision process the students will present regular summaries of their progress to the lecturer, and receive feedback on the progress of their proposal.

Placement   *Innes Visagie/Trevor Hunt*

Placement opportunities are planned to give students as much experience as is practicable in areas specifically related to the student's own learning agreement, which is drawn up by the student in collaboration with the Placement Supervisor and the Placement Tutor.

SCQF Level 10

Psalms   *Jamie Grant*

This module will focus on the exegesis of the Psalms based on the Hebrew, Greek and English texts of the Old Testament. It will deal with questions of the theological interpretation of the Psalter and focus in some detail on questions of poetics, canonical form and hermeneutics.

Quest for the Historical Jesus (Not available at present)   *David Kirk*

This module constitutes a study of the Historical Jesus with attention given to a critical and historical study of the life of Jesus and its scholarly apparatus.

Luke-Acts   *David Kirk*

This module encompasses a study of Luke-Acts in English or Greek including analysis of the literary, narrative, rhetorical, and theological shape of the two works.

Medieval Church History   *Nick Needham*

This module constitutes an introduction to medieval church history from the rise of Islam to the conciliar movement. It gives equal coverage to the Eastern Greek/Slavic and Western Latin forms of Christianity, investigating their distinctives. It devotes particular attention to the development of doctrine in the medieval period.

Hermeneutics   *Jamie Grant*

This module will offer an entrance into the more technical aspects of the discipline of hermeneutics. Its aim is to provide students with the opportunity to acquire a fuller understanding of the principles governing the interpretation of an ancient text. The module also seeks to highlight methodological principles for movement from the ancient setting to contemporary contexts. It will give an overview of historic and modern approaches to interpretation, focussing primarily on literary and linguistic analysis.

Holy Spirit and the Word   *Robert Shillaker*

The module builds on the material covered in 'the Doctrine of God' by exploring Spirit in the context of the doctrine of the Trinity. It looks at the Holy Spirit, in particular his relationship with the Word, incarnate and scripture; and finally the Spirit's work in salvation and the Christian life.

Ethics   *Carol Fettes*

This module aims to develop the student's ability to think critically about a variety of contemporary ethical issues. The student will be introduced to the various types of moral reasoning, to fundamental ethical principles and to the methodology used in contemporary ethical debate.

The student will be expected to engage in critical discussion of current approaches, both secular and theological, to ethical issues. The use of Christian scripture and tradition in ethical debate will be evaluated.

Dissertation (40 Credits)   *Robert Shillaker*

This module constitutes a written dissertation on a topic agreed between a supervisor and a student. It can cover theology, biblical studies, church history, practical theology or interdisciplinary areas.

Guided Reading   *Robert Shillaker*

This module consists of a series of tutorials based on a number of assigned readings on an area of theology chosen by the student, the results being written up in a series of essays.

Note for remote students

Though the vast majority of modules are available to everyone, Study of Counselling Theories and Counselling in a Pastoral Setting are available only to students who are studying face-to-face (on campus or by VC) and are not recorded.

Programme Organisation and Management

Delivery

The strategy for teaching and learning in this programme is to employ the method(s) of tuition best suited to the successful completion of the aims and learning outcomes of each individual module and of the programme as a whole.

To that end, each module lecturer employs a mixture of methods for teaching and learning, designed in relationship to the content and aims of the module(s) involved. The aims and learning outcomes of the programme allow for increasing autonomy of learning from SCQF Level 7 to SCQF Level 10, and this is reflected in the teaching and learning approaches used at the different levels, with an increasing emphasis being placed on those methods which encourage student autonomy, reflection, and the development of their analytical and critical skills. The Level 9 project, the placement modules, and the dissertation, in particular, encourage these developments. Likewise, the intellectual skills needed for progression through the levels, though integrated, demand a difference in approach from Level 7 to Level 10. We have moved generally and gradually towards a more student-centred learning experience as appropriate to the module ILOs and content.

In FT and PT modes, the teaching and learning methods employed regularly include lectures, tutorials, student-led seminars, language classes, library-based work, reading classes, workshops, practical placements, and project and dissertation work, as well as the use of audio and video materials on the Virtual Learning Environment (VLE). A virtual learning environment (VLE) is a collection of on-line tools. Access to the module VLE is usually restricted to staff and students involved with that module.

In addition, as more material becomes available electronically, on-line resources are being used increasingly for language drill and practice, for help with translation. Visiting specialists also contribute seminars and lectures as appropriate. Some use has also been made of electronic seminars/discussion boards and most classes at all levels will have many students attending via video-conferencing (VC). Lecturing staff are also committed to increased use of electronic data, using PowerPoint presentations, e-books, etc.

This diversity of methods will be employed so as to encourage an increasing element of student autonomy as the student progresses through the levels of the programme, and so as to enable the development of relevant skills through the levels. The mix of methods used at any one level, and the progression from one level to another, reflects a strategy that is consistent with the progression of aims and learning outcomes from 7 to 10. For example, at SCQF Level 7 significant emphasis will be placed on lectures and lecturer-led or carefully constructed seminars. At SCQF Levels 9 and 10, much more emphasis will be placed on student-led seminars, with the lecturer playing much more of a mentoring/ facilitating role.

Some students learning remotely access their programme primarily through the VLE which gives the opportunity to students to explore links to many significant internet resource sites, and access to digitised materials. The VLE also enables peer interaction via the Discussion Board facility, thus overcoming, in measure, student isolation. Students may also access classes via VC from another UHI college or learning centre or by using Cisco Webex Teams software. All, but a few, of the lectures are recorded and made available to the students on the module.

Students are required to resource themselves with a PC with an adequate specification and reasonably fast broadband to enable internet access and access to e-mail facilities. If there is any doubt about the adequacy of computer resources then students may consult the HTC ITC technician Mike Day (Mike.Day@uhi.ac.uk)

International students would normally be expected to purchase core texts for each module and it is desirable that they have access to a theological library; however each student's specific circumstances will be taken into account by the programme leader.

Under the Erasmus+ scheme (http://ec.europa.eu/education/opportunities/higher-education/study-mobility_en.htm), HTC has an agreement with the Evangelische Theologische Faculteit (ETF) in Leuven (www.etf.edu/en/). Any grants offered are not intended to cover the costs. Details can be found on the links provided.

Blended Learning

UHI encourages the use of blended learning and defines blended learning as 'a considered approach that selects from a range of traditional face-to-face methods and e-learning technologies to facilitate student engagement, develop independent learners and enhance the learning experience.'

This simply means that some, or all, of your subjects will use a variety of different resources and mechanisms to deliver your course. This could involve traditional classroom activities, the use of video conferencing, interactive software and accessing course materials from the VLE.

Each module lecturer will explain exactly how that module will be delivered, what materials are available in VLE and how they should be used for that subject.

MyDay – Student Portal

MyDay is the university student portal. It is aims to provide all the student information you require in one handy online portal. As well as your everyday essentials such as pass through access to the VLE, UHI Records and email (no need to login again!), you will also find links to many other useful things such as a software downloads, IT help, local support, news and more. You can find MyDay at https://uhi.mydaycloud.com, login in with your full details, i.e., studentnumber@uhi.ac.uk, and your usual password. You can also download the app from the Apple or Android store (search for MyDay).

Academic Calendar

The UHI academic calendar for this session is available at www.uhi.ac.uk/en/students/academic-calendar.

Programme Committee

The delivery of the programme will be overseen by the Programme Committee. The Programme Committee is responsible to the Academic Board of HTC. It reports regularly to these bodies.

All staff who are teaching modules of the BA (Hons) Theological Studies programme are members of the Programme Committee. The programme leader (PL) is Robert Shillaker who also acts as the Chair of the Programme Committee.

Student Representation

The student body on each level of the programme will be invited to elect and appoint each year a representative to the BA Programme Committee which is responsible for the management of this programme. Students on this programme, along with students on other UHI programmes, will have the opportunity of electing UHI student representatives to serve on a variety of UHI committees. For information on the UHI Student Association see www.hisa.uhi.ac.uk/. All student representatives are encouraged to bring issues concerning students to the appropriate committee or board, and to provide the student body that they represent with feedback from these committees and boards.

Overall Student Support Strategy

The overall strategy employed by the programme committee is to identify and provide the student support services and activities which will facilitate student learning and enable students to progress towards successful completion of their programme.

These student support services and activities fall into two broad categories, academic and non-academic, which are reflected, for example, in the provision alongside module lecturers and personal academic tutors (PATs) of a Student Support officer.

Further information about HTC and its facilities can be found in the College Handbook which can be found on the HTC website: www.htc.uhi.ac.uk

Personal Academic Tutor

At the beginning of session (or semester for second semester intake) you will be assigned a personal academic tutor (PAT) for the duration of your programme. The PAT will deal with general academic matters, learning skills, and programme guidance. He/she will be responsible for generally encouraging you in your learning experience and providing a 'listening ear', etc.

Normally a relationship of trust is quickly built up between student and PAT. In situations where the student and PAT are not able to work together, however, provision is made for a change of PAT.

International students will also be allocated a PAT who will be available by e-mail and, by arrangement, by other means.

Module Leader

Even where team-teaching occurs, each module will have one designated module leader (ML) who will have overall responsibility for all aspects of the delivery, assessment and monitoring of that module and of the progress of students taking it. Where possible MLs will meet with first year students to discuss exam techniques and provide feedback from exams.

On-going Guidance

Students on the programme may at any time arrange, through the Academic Office or by e-mail, to speak to the programme leader, to their personal academic tutor or to any of their lecturers. In addition, students will be contacted individually each semester by their personal academic tutor for guidance on choice of modules and programme pathways (including those with a view to honours) and other relevant matters.

Where and when appropriate, lecturers will give advice to students on their performance and study problems. In particular, lecturers will advise students who have failed in one or more components of a module on the courses of action open to them.

Provision will be made at an appropriate time each semester for students, in consultation with their personal academic tutors, to choose their modules for the following semester or session.

Pastoral Support

In addition to academic support there is a commitment towards the pastoral support of students and there is a staff member responsible for this, Cathy Steed, who can be contacted at cathy.steed@uhi.ac.uk or through reception. The role of this person is to provide ongoing pastoral support to all students on the programme whether on-campus or learning at a distance by contacting students on a regular basis and by being available to them by

telephone, e-mail or in person. This service is also available to international students by e-mail or other means by arrangement.

Careers Guidance: see College Handbook for details

Special Needs

Students with special needs, such as dyslexia, are asked to make these needs known to the college administration at the outset of their programme so that appropriate arrangements can be put in place, e.g., for examination purposes. Further advice can be found at www.uhi.ac.uk/en/students/support. There are also special websites available dedicated to assisting students with mental health issues (www.samh.org.uk and http://www.uhi.ac.uk/en/students/support/getting-help-at-uhi/)

Where, through evidence of essay work, we identify students who would benefit from the enhancement of skills, we recommend to them that they take appropriate enhancement classes, e.g., in writing skills and the use of English grammar. At the same time, there is further advice in the Study Skills section, including a link to a helpful VLE.

Library and ICT Support

In addition to the support provided by the academic staff, students are also supported by the librarian, Martin Cameron, and the ICT technician, Mike Day.

The librarian manages all aspects of the library work on a daily basis and is willing to help students with their library needs at all times. In particular he helps to manage the availability of books on assignment indicative reading lists and requirements for photocopying. From time to time, he is helped by a number of volunteers.

HTC provides ICT support for the maintenance of the college's electronic systems, including the networked PCs, the telephone system, and video-conferencing. This includes the provision of ICT induction for students, and also continuing support to students requiring help with ICT. Students can also find quick help using the UHI Service Desk.

Book Stock

Since its establishment HTC has been able to develop a library of over 60,000 titles, including three special collections: the theological section of the Fort Augustus Benedictine Monastery Library, elements of the William Temple Collection from the John Rylands Library in the University of Manchester, and the Rutherford House library in its entirety.

In addition to the standing collection available at HTC, all students have access to the resources available within the wider UHI network. UHI has acquired some theology e-books which can be accessed through the UHI library website.

Journals and Other Resources

The Library receives many journals in paper form and electronically. Students have access to ATLA, The Philosophers' Index and other on-line resources, available through UHI Library webpages (www.uhi.ac.uk/en/libraries 'E-Journal Gateway', and for ATLA under 'A-Z Online Resources')

Students also have access to the library catalogue of Tyndale House, Cambridge, one of the finest Biblical Studies collections in the UK. Through the librarian they can order from Tyndale House photocopies of book chapters or journal articles not available in the HTC library. In addition, HTC has membership of the British inter-library loan system.

For those students studying at a distance from HTC but near another university or major library, often, access to borrow books through the SCONUL scheme can be arranged (http://www.sconul.ac.uk).

Library Catalogues

At present, library catalogues which are held on HTC data-bases are being gradually transferred to the UHI on-line library catalogue. Our main collection is now on-line and students will be inducted into the use of this facility. HTC has a continuing project to have our whole library on-line eventually. Students can also have access to the searchable databases listing all materials in the Fort Augustus Library and the Library Annexe.

Study Desks

There are a number of study desks available in the library and elsewhere for student use.

ICT Provision

All classrooms are fully fitted with VC equipment which can be used by lecturers in the delivery of the module.

Computers

In addition to the computer and software available in the library, there are computers available for student use in other locations within the college.

Student E-mail

All students are issued with an e-mail address and most communication between staff and students operates using this system. Students are responsible for checking the e-mail of their UHI account in order to stay abreast of important information about their programme.

Support Staff

The ICT specialist, Mike Day, maintains the college's electronic systems including PCs, telephones and video-conferencing technology. As well as providing ICT induction for students, he is available to help students with ICT problems.

Study Skills

Further study-skills advice and information is available on the VLE, see 'My courses', 'UV600: Theological Studies BAH'

1. Lectures are Compulsory

Lectures are not an optional extra for particularly keen students – you are expected to attend! If you are going to miss a lecture then you should let reception know in advance. If you are off for more than five College days you will need to produce a medical certificate, particularly if you are seeking an extension for work or some other mitigating circumstances.

2. Take Careful Notes

It is important to carefully record the content of each lecture. This is vital for later revision and will also help you in completing your assignments. Bring your own notebook or pad together with pen, pencil or whatever you feel comfortable with. At the end of each day, file your notes away. It is best to have a binder for each subject.

3. Be Selective

Do not try to write down everything the lecturer says - write down the main points. Your module lecturer is giving a lecture, he is not dictating. There is a difference! No matter how fast you can write, it will not be possible for you to keep up with someone teaching at normal lecturing speed. The skill of knowing what to write down is one that must be learned. It will be helped sometimes by a lecturer giving a handout or by highlighting on the board his main points. Above all, you must listen carefully and try to follow the outline and structure of the lecture.

4. Read Widely

It is very important to read widely. You should remember that each module is calculated on the basis of 200 hours work. Only 24 hours of this will be spent in class contact with your teacher. The remaining hours are to be spent reading (and writing essays or other coursework). It is your responsibility to work your way through the reading required of you in each module. While in some modules this may involve reading all the items on the Indicative Reading Lists, in most cases this will not be possible and specific readings will be given.

Advice on how to write essays, produce footnotes and bibliographies and prepare for other assignments can be found in Appendix 2.

Assessment Procedures and Regulations

The programme employs the methods of assessment which best further the learning process for the students by giving them the opportunity to demonstrate that they have achieved the aims and intended learning outcomes (ILOs) of the programme, and that they have also achieved the standard required for the award. To this end, both formative and summative methods of assessment are used for each module.

The formative assessment provides on-going feedback on student performance to both learners and lecturers. This may be done informally by means of question/ answer sessions, discussions and peer assessment, or, more formally, using class tests, written and oral presentation of seminar materials, etc. Formative assessment gives students the opportunity to review, demonstrate and consolidate what they have learned and to discover how they are progressing. It will also provide the learner with an early indication of specific areas of weakness, which can then be discussed with the lecturer.

All summative assessments are closely related to the ILOs and so enable students to demonstrate that they have achieved the ILOs associated with the programme. These summative assessments are also peer reviewed by the external examiners. The methods of summative assessment employed include: essays, book reviews, seen and unseen examinations, language exercises, reports, reflective diaries, project, and dissertation. The dissertation in particular assesses the student's capacity for using research skills and methods, his/ her ability to engage in autonomous study, to utilise the fullest range of available learning resources, to develop a sustained argument, and to present material in a clearly organised and effective way in addition to assessing some of the higher cognitive skills. We try, also, to use summative assessment – both coursework and exams - for the purpose of formative assessment.

Scheduling of Assessment Workload

All SCQF Level 7 assessments are scheduled by the programme leader to ensure that no Level 7 student has any two assignments due on the same week. Thereafter, students are

encouraged to become more autonomous in their management of these aspects of their own learning.

At all levels, assignment submission dates will not normally fall before the sixth week of semester to ensure that students have adequate time to reflect on their learning before being assessed.

Assessment Schedule

Module Title	Level	Written Assignments			Report	Test		Examination	
		1500 words	2000 words	2500+ words			1½ hour	2 hour	2½ hour
Jesus and the Gospels	7	*					*		
Intro Systematic Theology	7	*						*	
Intro Pastoral/Practical Theology	7	**							
Pentateuch	7	*					*		
Greek Grammar 1	7					****	*		
Protestant Reformation	7	**							
Understanding Worship	7	**							
Evangelism	7	**							
Old Testament Prophecy	8		*					*	
Pauline Theology	8		*					*	
Greek Grammar 2	8					****			*
Hebrew Grammar 1	8					****		*	
Hebrew Grammar 2	8			*				*	
Early Church History	8		**						
Person & Work of Christ	8		**						
Study of Counselling Theories	8		**						
Biblical Theology of Mission	8		**						
Exploring Other Faiths	8		*				*		

Module	Level								
Intro to Youth Ministry	8		**						
Cross-Cultural Mission	8		**						
Sacramental Theology	8		**						
Hebrew Texts	9			*					*
Wisdom Literature	9	*	**						
Hebrews	9		**						
Greek Texts	9			*					*
Doctrine of God	9			**					
Scottish Church History	9			*					*
Homiletics	9		**		*				
Counselling in a Pastoral Setting	9		**						
Christian Spirituality	9		**						
Theol Studies Project	9			5000					
Placement	9		*		*				
Psalms	10			**					
Quest for Historical Jesus	10			**					
Luke-Acts	10			**					
Medieval Church History	10			**					
Hermeneutics	10			**					
Holy Spirit and the Word	10			**					
Christian Ethics	10	*		*					*
Dissertation	10			10000					
Guided Reading	10		***						

Assessment Procedures and Regulations

The UHI Academic Standards and Quality Regulations Assessment Regulations are followed in the BA Theological Studies programme. A copy of these regulations can be found at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ [see section 17b Assessment Regulations (Degree Programmes)].

Communication of Assessment Requirements

- At the time of initial induction, students are informed in the module descriptors received as part of the Student Programme Handbook, of the assessment requirements for each module. These are highlighted in the first meeting of each module class and on the associated VLE.
- Students are informed of the provisional dates for exams in the opening week of semester. These dates are confirmed normally by week 3.
- Coursework assessment instruments are e-mailed to all students during the first week of semester. These are also posted on the VLE.
- Students are made aware of the academic regulations on assessment in the Student Programme Handbook each year, with changes from the previous year's regulations being particularly highlighted. Raising awareness of the regulations is a core element of the initial induction process.
- At initial induction, students are made aware of the programme structure and the requirements for progression through the levels. These are as in the UHI Academic Regulations which are copied into the Student Programme Handbook.
- As part of the induction process, students are also made aware of the assessment criteria (see below) which are to be found in the Student Programme Handbook.

Essay (and other coursework) Regulations and Conventions

Please note that the following essay writing conventions are not an optional extra for particularly diligent students, they are good practice and persistent failure to follow them will result in marks being deducted. In addition, breaches of specific regulations will be penalised as indicated below.

Particular Requirements

Students must pay close attention to the particular requirements for each essay. These will be provided by your lecturer on a type-written sheet normally during the first week of each semester. Where appropriate, these will also be posted on the Virtual Learning Environment (VLE) site for the particular module in question.

Essay Layout and Word Limit

.

The essay layout should follow the conventions listed:

- A4 paper should be used
- 12 point type should be used for main text, and 10 point for footnotes. (Hand-written material is not acceptable.)
- The required type-face is Arial. No italicised or other unusual fonts are acceptable (except for occasional words and phrases where conventionally appropriate).
- Type-script to be in at least 1½ spacing.
- Leave at least 1" margin at each side of each page.
- It is recommended that a further line space be left between paragraphs and that sub-headings be in bold type.
- Number the pages.
- Reference in accordance with specifications in Referencing section below and Appendix 2.

Assessments will have a word limit set unless otherwise stated. The word limit excludes footnotes and bibliography (though note the details of the Referencing section below). The programme team has adopted a word limit policy for written assessments that is at the upper

end, or sometimes in excess, of the UHI Quality Standards and Regulations in relation to the default word limits. This is to remain in line with sector standards and meets with the approval of the external examiners.   Generally the student will be allowed + 10% of the given word count without penalty; over 10% and the following penalties will be applied:

Word count exceeded by 11-20%	5% of mark will be deducted eg 65 – 3 = 62
Word count exceeded by 21-30%	10% of mark will be deducted eg 65 – 6.5 = 58.5 (59 rounded)
Word count exceeded by 31-40%	20% of mark will be deducted eg 65 - 13 = 52
Word count exceeded by 41-50%	30% of mark will be deducted eg 65 – 19.5 = 45.5 (46 rounded)
Word count exceeded by 51% or more	50% of mark will be deducted eg 65 – 32.5 = 32.5 (33 rounded)

Submission Procedures

It is important that you are clear from the first week of semester as to the number of essays (and other assessments) required of you for each module to be taken that semester. The relevant information for each module is available in the module descriptor. It is also important that you are aware of the **submission dates** for each piece of assessment. This will be written on the assignment sheets given out in the first week of semester. **It is your responsibility to ensure that you have all this information by the end of your first week of semester**. If you do not have this information, then seek out your module lecturer(s) immediately and acquire it. You can then plan your reading and writing of each essay, so that you are not left with several essays to write in the space of 24 or 48 hours!

The assessments for SCQF Level 7 students are scheduled so that you will not have to submit two major pieces of work in any one week. While we try to space essays out at the other levels, with the range of options available it is impossible to avoid some clashes. Students at levels 8 and above will need to manage their own time to ensure that all assignments are in on time. In order to do this, you need to start on essay preparation early in semester.

Essays can often take up to 30 hours to research and write. So if you leave preparation until the last moment, you may find that you have what ought to be, say, 90 hours work (i.e. 3 essays) to cover in a couple of days, alongside the normal work of preparation for lectures, seminars, etc. There are not 90 hours in two days, or even three days, even if you do not sleep! So start preparing for your essays from week one and make sure that your preparation is focussed. Do not fritter away your time.

All assignments must be submitted electronically by email to htcba.assignments@uhi.ac.uk. The submission of the assignment is only completed when the student has received confirmation from the academic office that the essay/assignment has safely arrived with the necessary attachments. Students should keep a copy of this confirmation email stating that their essay/assignment has been received.

Students are advised strongly to keep an electronic copy of every piece of coursework submitted at least until after the June Board of Examiners for each particular session.

Late Submission

All pieces of work will be issued with a due date. Late submission of work will be penalised in accordance with UHI regulations as follows:

Up to 1 day late	5% of mark will be deducted
[i.e. up to 24 hours after the submission time/date, if a time was specified, or by 23.59 on the day following the submission date if no time was specified]	e.g. 65 - 3 = **62**
2-5 days late	10% of mark will be deducted
	e.g. 65 – 6.5 = 58.5 (**59** rounded)
6-10 days late	20% of mark will be deducted
	e.g. 65 - 13 = **52**
More than 10 days late	Work will not be accepted and will be marked as **0**

Penalties for late submission apply equally to full-time and part-time students. "Days" refers to actual days, not working days.

Mitigating Circumstances

In the event that a situation arises that prevents a student from completing an assignment or demonstrating his or her real level of performance, a student may apply for mitigating circumstances. The student should in the first instance consult the UHI regulations on mitigating circumstances at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ [see appendix 'Mitigating Circumstances']

If the situation meets the criteria, the student should apply using the application form found at www.studentjourney.uhi.ac.uk. If you have any questions, please contact the programme leader.

Performance Criteria

All assessed work will be marked according to the following performance criteria and conventions in line with UHI standards.

Description	Mark	Grade
Excellent	70+	A
Above average	60-69	B
Average	50-59	C
Satisfactory (pass)	40-49	D
Unsatisfactory	0-39	F

In addition to the UHI grading system indicated above, HTC uses a sub-grading system which divides each grade into three parts as follows in order to give a more detailed assessment of performance:

Mark	Grade
87–100	A1
75–86	A2
70–74	A3
67–69	B1
64–66	B2
60–63	B3
57–59	C1
54–56	C2
50–53	C3
47–49	D1
44–46	D2
40–43	D3
Less than 40	F

Assessment Criteria

In determining the mark/grade to be awarded, markers will pay close attention to the following criteria which summarise the distinctives expected of work at the following grades. Students should note that most, but not necessarily all, of the comments listed below will apply to their work gaining the indicated grade.

Level 7				
Grade A	**Grade B**	**Grade C**	**Grade D**	**Grade F**
• your work is thoroughly structured	• your work has a clear structure	• your work shows evidence of reasonable structure	• your work shows only minimal evidence of structure	• your work shows very little or no evidence of structure
• your argumentation is very coherent and incisive with some hints of originality	• the development of your argument is logical and coherent	• the development of your argument is reasonably logical and coherent	• there is only limited logical development of your argument evident	• your work is incoherent
• your work is very well written and a delight to read	• your work is clearly expressed and very readable	• your work is expressed reasonably clearly	• your work is hampered by a lack of clarity in the writing style	• your work is affected badly by poor English
• there are few, if any, errors in grammar, footnoting and other rubrics	• there are only limited errors in grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics are reasonably accurate	• there are persistent and numerous errors in your grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics are persistently and deeply flawed
• there are no significant omissions in your work	• there are only limited significant omissions from your work	• there is a small number of significant omissions from your work and/ or you have used some irrelevant material in your work	• there are very significant omissions from your work and/ or your work contains significant inaccuracies	• you have included very few of the significant issues in your work
• you have included no significant material that is irrelevant	• there is little or nothing that is irrelevant in your work	• you have done reasonably careful research and have used a reasonable number of resources	• you have written quite a bit of irrelevant material in your work	• you have included a lot of irrelevant material
• you have researched and a very good range of resources	• you have researched and used a good breadth of sources	• you have considered only a limited number of views	• you ought to have read and used more resources	• you have used an inadequate number and/ or breadth of resources

and have incorporated these well				
• you have considered a very good variety of views	• you have considered a good variety of views	• you may be guilty of some assertion without providing backing evidence	• you need to consider a greater range of views	• you ought to have considered views other than your own you may not have answered the question
• you show some indications of critical analysis and independent judgement	• you show signs of an ability to synthesise your material and/ or an ability to assess the strengths and weaknesses of views discussed	• your essay is largely descriptive and/ or you have a tendency to rely on the arguments of others	• you make assertions without any supporting evidence	
		• you need to develop a critical faculty (synthesising, assessing and evaluating your material)	• you tend to rely on easy and readily available solutions or arguments.	
			• You do not answer the question. [In exam conditions only where the student has misinterpreted the question, yet shown knowledge of a related area within the module content.]	
Level 8				
Grade A	**Grade B**	**Grade C**	**Grade D**	**Grade F**
• your work is structured in an excellent fashion with everything in its proper place	• your work is thoroughly structured	• your work has a clear structure	• your work shows evidence of reasonable structure	• your work shows only minimal evidence of structure
• your argumentation is very coherent and incisive with some hints of originality	• your argumentation is coherent and incisive, though lacking originality	• the development of your argument is logical and reasonably coherent	• your work shows signs of some logical development and coherence	• your work shows few, if any, signs of coherence and logical argumentation
• your work is extremely well written and a delight to read	• your work is clearly expressed and very readable	• your work is expressed reasonably clearly	• your work is hampered by a lack of clarity in the writing style	• your work is affected badly by poor English

• your grammar, footnoting and other rubrics are just as they should be	• there are only limited errors in grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics are broadly accurate	• there are persistent and numerous errors in your grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics are persistently flawed
• there are no significant omissions in your work	• there are only limited significant omissions from your work	• there is a small number of significant omissions from your work	• there are significant omissions from your work and/ or your work contains significant inaccuracies	• there are major gaps in your coverage of the key issues
• you have included no significant material that is irrelevant	• there is little (or nothing) that is irrelevant in your work	• most of the material you have used is relevant	• some of the material you have used is irrelevant	• you have included a lot of irrelevant material
• you have researched and used well a very good range of resources	• you have researched and used a good range of sources, some in depth	• you have done careful research and have used a reasonable number and range of resources	• you ought to have read and used a greater number and range of resources	• you have used an inadequate number and/ or range of resources
• you have considered a very good variety of views at some depth	• you have considered a good variety of views, occasionally in depth	• you have considered the key views	• there are some gaps in the coverage of the key views	• you ought to have considered views other than your own
• you show good indications of evaluation, critical analysis and independent judgement	• you show good signs of an ability to synthesise your material and/ or an ability to assess the strengths and weaknesses of views discussed	• you may be guilty of some assertion without providing backing evidence	• you make assertions without any supporting evidence	
	• you show some indications of evaluation, critical analysis and independent judgement	• your essay is largely descriptive and/ or you have a tendency to rely on the arguments of others	• you tend to rely on easy and readily available solutions or arguments.	
		• you need to develop more of a critical faculty (synthesising, assessing and evaluating your material)	• You do not answer the question. [In exam conditions only where the student has misinterpreted the question, yet shown knowledge of a related area within the module content.]	

Level 9				
Grade A	**Grade B**	**Grade C**	**Grade D**	**Grade F**
• your work is structured in an excellent fashion with everything in its proper place	• your work is structured in a very good fashion with everything in its proper place	• your work is carefully structured	• your work is reasonably well structured	• your work shows only minimal evidence of structure
• your argumentation is very coherent and incisive with good signs of originality	• your argumentation is coherent and incisive, with some hints of originality	• the development of your argument is logical and coherent	• your work is generally logical and coherent	• your work shows only minimal coherence and logical argumentation
• your work is extremely well written and a delight to read	• your work is very clearly expressed and very readable	• your work is expressed reasonably clearly	• your work may be hampered a little by a lack of clarity in the writing style	• your work is affected by poor English
• your grammar, footnoting and other rubrics are just as they should be	• there are only very limited errors in grammar, footnoting and other rubrics	• there are only limited errors in grammar, footnoting and other rubrics	• there may be persistent errors in your grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics are flawed
• there are no significant omissions in your work	• there are only few significant omissions from your work	• there is a small number of significant omissions from your work	• there are some gaps in the coverage of the key views	• there are major gaps in your coverage of the key issues
• you have included no significant material that is irrelevant	• there is little (or nothing) that is irrelevant in your work	• almost all of the material you have used is relevant	• some of the material you have used may be irrelevant	• you may have included a lot of irrelevant material
• you have researched a very good range of resources and have incorporated these well	• you have researched and used well a very good range of sources, some in depth	• you have done careful research and have used a reasonable number and range of resources	• you ought to have read more widely	• you have used an inadequate number and/ or range of resources
• you have considered an excellent variety of views at good depth	• you have considered a very good variety of views, some in depth	• you have considered the key views	• you may make assertions without supporting evidence	• you ought to have considered a variety of views, including some other than that held by yourself

30

• you show very good evaluation, critical analysis and independent judgement	• you show good signs of an ability to synthesise your material and/ or an ability to assess the strengths and weaknesses of views discussed	• you still have a tendency to rely largely on the arguments of others	• you tend to rely on easy and readily available solutions or arguments.	
	• you show good signs of evaluation, critical analysis and independent judgement	• you show some signs of developing a critical faculty, but need to develop in this area	• You do not answer the question. [In exam conditions only where the student has misinterpreted the question, yet shown knowledge of a related area within the module content.]	
Level 10				
Grade A	**Grade B**	**Grade C**	**Grade D**	**Grade F**
• your work is structured in an excellent fashion with everything in its proper place	• your work is structured in a very good fashion with everything in its proper place	• your work is carefully structured	• your work is reasonably well structured	• your work shows only minimal evidence of structure
• your argumentation is very coherent and incisive with excellent signs of creativity, sophistication and originality	• your argumentation is coherent and incisive, with some good signs of originality	• the development of your argument is logical and coherent	• your work is generally logical and coherent	• your work shows only minimal coherence and logical argumentation
• your work is extremely well written and a delight to read	• your work is very clearly expressed and very readable	• your work is expressed clearly	• your work may be hampered by a lack of clarity in the writing style	• your work is affected by poor English
• your grammar, footnoting and other rubrics are just as they should be	• grammar, footnoting and other rubrics are all as they should be	• grammar, footnoting and other rubrics are, for the most part, as they should be	• there may be some persistent errors in your grammar, footnoting and other rubrics	• the grammar, footnoting and other rubrics may be flawed

• there are no omissions in your work	• there are few significant omissions from your work	• there are no significant omissions from your work	• there are some gaps in the coverage of the key views	• there are major gaps in your coverage of the key issues
• you have included no material that is irrelevant	• there is little (or nothing) that is irrelevant in your work	• almost all of the material you have used is relevant	• some of the material you have used may be irrelevant	• you may have included some irrelevant material
• you have researched an excellent range of resources and have incorporated them very well	• you have researched and used a very good range of sources in good depth	• you have done careful research and have used a good range of resources	• you ought to have read more widely and/ or developed issues more deeply	• you have used an inadequate number and/ or range of resources
• you have considered an excellent variety of views at very good depth	• you have considered a very good variety of views, some in very good depth	• you have considered all the key views	• your argumentation is still largely derivative	• you ought to have considered a variety of views, including some other than that held by yourself
• you show excellent evaluation, critical analysis and independent judgement	• you show very good signs of evaluation, critical analysis and independent judgement	• you still have a tendency to rely largely on the arguments of others	• You do not answer the question. [In exam conditions only where the student has misinterpreted the question, yet shown knowledge of a related area within the module content.]	
		• you show some good signs of developing a critical faculty, but need to develop further in this area		

Please Note that, in keeping with these criteria, more attention will be given by markers at higher levels on the programme to matters of bibliography, footnoting and referencing when determining the grade for any piece of coursework. It is expected that experienced students will be able to submit assessments that meet the proper standards of presentation that are appropriate for academic work. For students at levels 9 and 10, an 'A' grade will not normally be given to a paper if the presentation is substandard.

Rules for Internal Grading

1. In accordance with UHI regulations, the programme team exercises a policy of anonymous marking for all written course work and examination scripts.
2. In accordance with UHI regulations the programme team exercises a policy of cross-marking a sample of all assessments. A significant sample of all assessed work, including examination scripts, course work, and projects will be subject to second-marking by a second internal marker. This must include work considered by the first marker to be borderline, failed, or worthy of distinction for each individual assessment. The role of the second-marker is to assure and confirm the appropriateness of standards, i.e. the second-marker may receive annotated scripts from the first marker. Where a module is delivered in more than one academic partner by different staff, then second-marking should take place across the partners concerned. Cross-markers are prearranged according to a schedule drawn up by the programme leader.
3. The module lecturer is regarded as the main marker for each module. Where joint teaching takes place, the lecturer responsible for the delivery of the curriculum content being assessed is regarded as the main marker.
4. When each has independently marked the assignments, the two markers confer and come to a moderated mark on the basis of their discussion of individual scripts.
5. Where, on discussion, the markers are unable to agree on a mark/ grade, the programme leader (or other designated third marker) is called on to arbitrate.

The external examiners will be made aware of both sets of marks and grades proposed by internal markers and in the case of significant differences an explanation of the grade mark will be indicated on the marksheet for the benefit of the external examiners.

Plagiarism & Academic Misconduct

Plagiarism - or copying other people's words and ideas without acknowledgement – is one of the most serious forms of academic cheating. Basically, plagiarism is theft and will not be tolerated under any circumstances.

Plagiarism can be defined as:

1. copying the exact words of another author without using quotation marks and/or without referencing the source
2. copying the exact words of another author without referencing the source
3. using the ideas of another author without referencing the source (even when you do not directly quote the author's words)
4. copying another student's work (current or previous) in written, word-processed or electronic form.

UHI, like all universities and colleges, has strict rules on plagiarism. It is absolutely essential that you familiarise yourself thoroughly with the UHI regulations regarding plagiarism and with the penalties which those who plagiarise will face. These can be found in Section 19:

Academic Disciplinary Policy and Procedure of the ASQR at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ [see 'Section 19 – Academic Misconduct Policy and Procedure' and appendix 'Academic Misconduct']. See, also, Appendix 1 of this document.

Referencing

Footnotes are vital in any essay of a serious academic standard, in order to demonstrate that the student has read widely and has engaged with the relevant literature. The absence of footnotes denotes a serious weakness in the essay and indicates a lack of academic rigour. Footnotes are required not only where books or articles are quoted directly but also to provide supporting evidence or documentation for statements or allusions which you have made in the text of the essay.

As in other aspects of your academic work we will expect to see a progression in the use of footnotes as you move through the levels. At SCQF Level 7 we simply ask that you give details of the sources from which you have either quoted directly or acquired an idea. At higher Levels you may extend your footnotes to give supporting information (e.g. additional biblical or other source references; brief comments on sources with which you disagree) but not to advance your argument. In SCQF Level 10, by which time you should be beginning to engage with material in a manner not unlike that of serious academic researchers, the extent of your footnotes should **never exceed 30% of the essay word limit.**

You should not abuse the footnoting system and, by doing so, seek to circumvent the essay (or other assignment) word limit. **Do not use the footnotes to develop your argument in any new or substantial way.** Such abuse will be penalised by **an automatic penalty of 10%**

At the end of the essay a list of all the books and articles, known as a bibliography, used in the writing of the essay and especially those referred to in the body of the essay should be provided.

Further information and advice on footnoting and bibliography can be found in Appendix 2

Assessment Feedback/Forward

- Students receive significant written feedback/forward on their coursework normally within 15 college days of the due submission date. They also have the opportunity of oral feedback from the lecturer.

- Students also have the opportunity of viewing their exam scripts, usually after the Board of Examiners has met. They are also encouraged to seek oral feedback from the lecturer, particularly if their work has been of a 'C' grade or lower.

- Through the above-mentioned feedforward, summative assessment is also seen to aid formative development.

- Students failing assessments are normally given particular attention and tuition by module lecturers and/ or personal academic tutor (PAT) and/or programme leader who will consider with the student possible reasons for their failure. Additional help with exam technique or essay writing, etc. is usually provided, sometimes individually and sometimes as part of extra study skills classes. Such students are also told what they need to do to redeem the situation.

- Feedback will be in the form of a Tutor Feedback/Forward form – see below:

UV600		**Essay**

STUDENT NUMBER:		**SESSION:** 2018-2019	**GRADE:**	

Original Grade	Up to 1 day late -5%	2-5 days late -10%	6-10 days late -20%	Over 10 days 0F		**Final Grade**
	Word count exceeded by 11-20% -5%	exceeded by 21-30% -10%	exceeded by 31-40% -20%	exceeded by 41-50% -30%	exceeded by 51+ -50%	

X as appropriate

THE QUESTION: INTERPRETATION AND ANALYSIS

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Interpretation and analysis of the question					

THE CONTENT

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Accuracy					

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Balance of Content					
Omissions					

RESEARCH/ RESOURCES

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Breadth and depth of reading and research					

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Fairness to other views					

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory
Evidence of use of resources in references, quotes, footnotes					

ARGUMENTATION AND CRITICAL ANALYSIS

Feature	Excellent	Above Average	Average	Pass	Unsatisfactory

Coherence of Argument					
Feature	**Excellent**	**Above Average**	**Average**	**Pass**	**Unsatisfactory**
Critical Analysis: Judgement, Assessment, Evaluation					

The elements discussed above are the most significant in determining the grades awarded. As regards the elements mentioned below, for students at levels 7 and 8, their grade will seldom, if ever, be affected by presentation issues alone. However, poor presentation can detract from the overall impression of a paper, therefore, you should also take note of the following elements, and ensure that deficiencies in these areas are sorted out as soon as possible, and certainly by the time you reach level 9. Students working at levels 9 and 10 should note that an 'A' grade will not normally be given to a paper if the presentation and stylistic features are substandard.'

PRESENTATION

Feature	**Excellent**	**Above Average**	**Average**	**Pass**	**Unsatisfactory**
Structure					
Feature	**Excellent**	**Above Average**	**Average**	**Pass**	**Unsatisfactory**
Clarity of Expression					

STYLISTIC FEATURES

Feature	**Excellent**	**Above Average**	**Average**	**Pass**	**Unsatisfactory**
Grammar					
Feature	**Sophisticated**		**As in Student Handbook**	**Unsatisfactory - Check the Handbook**	
Footnoting and Bibliography					
Other Issues					

SOME PRIORITIES FOR IMPROVING YOUR OVERALL GRADE IN FUTURE ASSESSMENTS

Second marker comments, where applicable

Results

Module results will be available on line – this will be the only official notification of your results

Check your module results online

You can see your official module results online – just log on to UHI Records at www.studentjourney.uhi.ac.uk using your usual student id and password.

Any marks that you see prior to the exam board are provisional and may change in light of an external examiner's feedback at the board .Your module results will be available two working days after the exam board has met – in February and June. It is YOUR responsibility to check your results so that you know how your studies are progressing.

What to do if you have a resit

If for any reason you have not passed one or more modules, you MUST contact your personal academic tutor (PAT) or programme leader to find out what resits you will need to take and when and where these will take place. The University will not write to you with information about your resit arrangements, so it is essential that you are clear about what you must do.

If you fail a module at the first attempt, you will normally be offered an opportunity for reassessment of the failed elements of the module during the same academic year, either during semester 2 or the summer period. There will be no additional charge for the second attempt, though your module mark will be capped (at 40%).

If you fail a module at the second attempt, you may be given a further opportunity for reassessment by repeating the whole module. This means you will be required to enrol on the module again at the next opportunity, normally during the following academic year. You will be entitled to normal tuition and academic support. Therefore, you will be charged the modular fee, which will cover your third and fourth attempts at assessment. A student will not normally be assessed for any module on more than four occasions.

Progression

In order to progress from one level to the next the student is generally required to pass all six modules at the lower level before starting the next level. However the exam board may, at its discretion, allow a student to carry up to two modules to the next level of the programme provided certain conditions are met.

Full details on progression may be found in the UHI Academic Standards and Quality Regulations Section 17b which can be found at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ .

External Examiners

In accordance with UHI regulations two external examiners have been appointed to oversee the assessment process and to ensure that academic standards are maintained.

The external examiners are:

Biblical Studies: Dr Karl Müller of the University of Cumbria

Systematic, Historical and Practical Theology: TBA

Student Appeals (Academic) and Complaints

If a student wishes to appeal against an academic result notified to him or her by a member of lecturing staff or against a decision of an exam board, it will normally only be considered on the following grounds:

- that a student's performance was adversely affected by illness or other factors which he/she was unable or, with valid reason, unwilling to divulge to their lecturer prior to attempting an assessment, or not made known to a Course Assessment and Progression Board when it made its decision. The student's appeal must be accompanied by documentary evidence acceptable to the senior manager (namely the Vice-Principal) who considers the appeal in the first instance.
- that evidence is produced that there was material administrative error or that an assessment was not subject to appropriate internal moderation or otherwise not conducted in accordance with the course regulations
- that evidence is produced that some other material irregularity has occurred.

Appeals which question the academic judgement of individual members of staff or the Course Assessment and Progression Board will not be entertained.

Detailed instructions and regulations for academic appeals can be found in section 18: Assessment Appeals Procedure of the ASQR which can be found at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ .

In the instance that a student wishes to register a non-academic complaint, he or she should consult https://www.uhi.ac.uk/en/students/support/complaints

Appendix 1 Plagiarism

Plagiarism - or copying other people's words and ideas without acknowledgement – is one of the most serious forms of academic cheating. Basically, plagiarism is theft and will not be tolerated under any circumstances.

Plagiarism can be defined as "Unacknowledged incorporation in a student's work either in an examination or assessment of material derived from the work (published or unpublished) of another." (UHI Academic Standards and Regulations). It can take the form of:

- copying the exact words of another author without using quotation marks and/ or without referencing the source
- copying the exact words of another author without referencing the source
- using the ideas of another author without referencing the source (even when you do not directly quote the author's words)
- copying another student's work (current or previous) in written, word-processed or electronic form

It is absolutely essential that you familiarise yourself thoroughly with the UHI regulations regarding plagiarism and with the penalties which those who plagiarise will face. These can be found in Section 19 of the ASQR at https://www.uhi.ac.uk/en/about-uhi/governance/policies-and-regulations/regulations/ [see 'Section 19 – Academic Misconduct Policy and Procedure' and appendix 'Academic Misconduct'].

Introduction

What is Plagiarism? Failure to acknowledge your sources of ideas, quotes or illustrations is likely to lead to a suspicion of **plagiarism.**

Plagiarism is taking and using another person's thoughts, ideas, arguments, writings or creations and passing them off as your own. In the case of copyright material (e.g. web content) plagiarism is illegal. Plagiarism is theft of another person's intellectual property and in the academic environment it is taken very seriously. All assignments and essays are checked for plagiarism and it can lead to you being failed from your course.

It is very easy to avoid being suspected of plagiarism – simply **cite** and **reference** correctly!

What are the Causes of Plagiarism?

Students who are fully aware that their actions constitute plagiarism (for example, copying published information into a paper without source attribution for the purpose of claiming the information as their own, or turning in material written by another student) **are guilty of academic misconduct**. Refer to UHI Regulations for penalties.

- Students may fear failure or fear taking risks in their own work.
- Students may have poor time-management skills or they may plan poorly for the time and effort required for research-based writing, and believe they have no choice but to plagiarize.
- Students may view the course, the assignment, the conventions of academic documentation, or the consequences of cheating as unimportant.
- Students are not guilty of plagiarism when they try in good faith to acknowledge others' work but fail to do so accurately or fully. These failures are largely the result of failures in prior teaching and learning: students lack the knowledge of and/or the ability to use the

conventions of authorial attribution. The following conditions and practices may result in texts that falsely appear to represent plagiarism as it has been defined:

- Students may not know how to integrate the ideas of others and document the sources of those ideas appropriately in their texts.
- Students may not know how to take careful and fully documented notes during their research.
- Lecturers may define plagiarism differently or more stringently than have instructors or administrators in students' earlier education or in other writing situations.
- In some settings, using other people's words or ideas as their own is an acceptable practice for writers of certain kinds of texts (for example, organizational documents), making the concepts of plagiarism and documentation less clear cut than academics often acknowledge and thereby confusing students who have not learned that the conventions of source attribution vary in different contexts.

How Can You Avoid Plagiarism?

To avoid plagiarism, you must give credit whenever you use:

- another person's idea, opinion, or theory;
- any facts, statistics, graphs, drawings (in fact any pieces of information) that are not common knowledge;
- quotations of another person's actual spoken or written words; or
- paraphrase of another person's spoken or written words.

Strategies for Avoiding Plagiarism

- Put in **quotations** everything that comes directly from the text especially when taking notes.
- **Paraphrase**, but be sure you are not just rearranging or replacing a few words.
- **Check your paraphrase** against the original text to be sure you have not accidentally used the same phrases or words, and that the information is accurate.
- **Always** acknowledge facts, diagrams and original thought

Additional Reading: http://induction.uhi.ac.uk/Effective-Learner/Referencing-and-Plagiarism/plagiarism.html

Appendix 2 Study Skills

Further study-skills advice and information is available on the VLE, see 'My courses', 'UV600: Theological Studies BAH' available:
https://uhi.blackboard.com/webapps/blackboard/execute/launcher?type=Course&id=_21349_1&url=

Essays

A.   Why write essays?

1. It forces you to organise your own thinking and develop your own point of view on issues.
2. Expressing yourself in written form is a 'life-skill' which you will need in almost every area of work.
3. Term-time essays give practice for exam essays.
4. The essay provides useful revision material.
5. It gives you a chance to get feedback from the lecturer regarding your strengths and weaknesses, which should affect your subsequent essays!

So approach your essay **positively**. It can be a very valuable learning opportunity.

B.   How to write essays

B.1   Understanding the Question

B.1.1   Precise Wording

You need to examine the **PRECISE WORDING** of the question/ title in order to decide exactly what you are being asked to do. You will also need to consider the **assumptions** behind the question and the **implications** that arise from the essay question or title.

- Does the topic require general treatment or specific reference to certain aspects?
- Are your own experiences and opinions worth expressing - or should you only refer to the knowledge of others?

Quite often a close reading of the question will provide you with an outline for your essay.

B.1.2   Keywords

It is often useful at this stage to underline what you think are the key words in the way in which the question is worded. Look for the vital words or phrases which will determine the style and structure of the answer you will write. Some of the key directive words frequently found in essay titles are given below to help you understand what is being asked of you in an assignment:

compare   Look for similarities and differences between; perhaps reach a conclusion about which is preferable.

contrast   Set in opposition in order to bring out differences.

criticise   Give your judgement about the merit of theories or opinions or about the truth of facts; back your judgement by a discussion of evidence or reasoning involved.

define   Set down the precise meaning of a word or phrase. In some cases it may be necessary or desirable to examine different possible or often-used definitions.

describe   Give a detailed or graphic account of.

discuss Investigate or examine by argument; sift and debate; give reasons for and against. Also examine the implications.

evaluate Make an appraisal of the worth of something, in the light of its truth or usefulness. Include, to a lesser degree, your personal opinion.

explain Make plain; interpret and account for; give reasons for.

illustrate Make clear by the use of concrete examples; (occasionally use a figure or diagram to explain or clarify).

interpret Expound the meaning of; make clear and explicit.

justify Show adequate grounds for decisions or conclusions and answer the main objections likely to be made to them.

outline Give the main features, or general principles, of a subject, omitting minor details and emphasising structure and arrangement.

relate (a) Narrate - more usual in examination.

(b) Show how things are connected to each other, and to what extent they are alike, or affect each other.

review Make a survey of, examining the subject carefully.

state Present in a brief, clear form.

summarise Give a concise account of the chief points, omitting details and examples.

trace Follow the development or history of a topic from some point of origin.

B.1.3   The Scope of the Question

You will need to see how many parts there are to the question and what weight you will need to give to each part.

What are the limits of the topic? It's very important to realise at this stage that you're not embarking on a piece of open-ended research. You must be rigorously selective both in your approach to collecting material and to writing up - choosing only material that is relevant to the answering of **this** question.

Let us consider some examples:

(a)   What is the most probable date of the Exodus?

The question is clearly one about the **date** of the Exodus (**not** the route, nature, etc.).

The words 'most probable' indicate that there is some debate about the precise date, with more than two possibilities being suggested by scholars (there are in fact three main possibilities; two of them having stronger support than the third). A good essay on this title will mention clearly the various suggested dates for the Exodus; and the different types of evidence used to support that date, whether biblical, archaeological, etc.

The question asks you for a **personal** decision: 'What is **the** most probable ...?' A good essay will answer that question directly by weighing up the strengths and weaknesses of the evidence for each of the various possible dates.

(b)   Compare the eschatological teaching of 1 Thessalonians and 1 Peter.

The essay is about one particular area of teaching - teaching to do with eschatology, i.e. 'the last things' (keep away from other areas!). You will need to identify the passages in **each** of

these letters which deal with eschatology; and list or summarise the main emphases in each case.

You are asked to do more than list - you are to 'compare'; i.e. you look for similarities and differences and indicate clearly what these are.

A really good essay will also try to give some indication - however briefly - of possible reasons for the particular emphases in each letter: e.g. did it have to do with the circumstances being faced by the Christians to whom the letter was sent?

(c)   How significant is the reply of the Emperor Trajan to Pliny in an assessment of the general attitude of the Roman State towards the Christian Church in this period?

The essay requires you to assess the general attitude of the Roman State to the Christian Church in the times of Pliny and Trajan and so you will have to list and give examples of positive, negative and, perhaps, mixed attitudes and make an assessment of the general attitude from the relative weight of these arguments.

The essay also expects you to include in your discussion one **particular** element of evidence: the content of Trajan's reply to Pliny - any decent attempt at this question will include the detail about this.

The essay also asks you to make a **personal** assessment of the significance of this particular piece of evidence over against the other evidence in coming to a conclusion.

B.2   Collecting the Material

B.2.1   Purposeful Reading

It's all too easy to pick up a pile of books that look vaguely useful and browse amongst them. This is not a good use of time. Instead, read purposefully and systematically, always keeping the wording of the title in mind.

There's a limit to how much research you can do for any piece of writing, so make sure you're finding answers to the main questions first.

B.2.2   Start Early

Do some preliminary thinking and formulate a few questions as soon as possible after you have discovered the title of the essay. This helps to avoid the last minute panic and should allow time for reviewing and revising your first draft.

B.2.3   Resources

A good place to start is with the biblical, theological or historical dictionaries which will normally indicate the major issues to be dealt with and the main contours of any debates.

As a bare minimum, the student should read and make full use of the short bibliography normally provided with the essay title.

Further help will normally be found in other books on the **module** bibliography; also in footnotes, end-notes and 'suggestions for further reading'.

Remember to use our journals too, many of these are available through UHI Library webpages (www.uhi.ac.uk/en/libraries 'E-Journal Gateway' and ATLA under 'A-Z Online Resources').

Don't be afraid to ask the librarian for help!

Internet Resources

While some good material can be found on the internet (e.g., respected academic journals such as *Biblica* [see www.bsw.org] which may be quoted freely in essays), students are

discouraged from relying heavily on internet resources in the research and writing of their assignments. In particular, it should be noted that *the information found on Wikipedia and web blogs are often inaccurate, unsubstantiated, and their contents often constitute the lone thoughts of persons who have no qualification or expertise on a given subject area. <u>These should be avoided</u>.*

Great care should also be taken with internet resources that you do not fall foul of the plagiarism rules. In summary, be careful and very discerning about your use of internet resources.

B.2.4   Sources

Wherever possible students should read and quote from **primary sources** (i.e. original authors): e.g. Early Church Fathers; Calvin; Barth; etc.

Students must read, evaluate and include in their essays opinions from across the **theological spectrum**. There is a strong temptation (perhaps particularly in the study of theology) to read only those books with which you already agree, which are written from the standpoint of your own denomination or whatever. Rigorously avoid this temptation! You should, of course, feel free to state your own opinion and to explain the reasons for reaching that position but you must also demonstrate that you have read and understood the positions of those with whom you disagree. A good test is this: would the person whose views you are summarising recognise and accept what you have written as a fair summary?

B.2.5   Notebook/Record

When taking notes, use a notebook, loose-leaf binder, card index system or PC.

Remember to record the title, author and page number of quotations. This is particularly important when you make reference to a book in your essay - you must give accurate details.

B.3   The Outline of the Essay

B.3.1   Planning

The first steps in essay writing **must** be to organise your thoughts and to draw up a plan. Only by preparing a plan, can you maintain control of your material and present your subject in a systematic and logical way.

Planning an outline for your essay gives you a basic structure from which to work. It helps you sort out the main ideas and important details you will need to explain or illustrate or develop these ideas. It also reduces the risk of leaving out some really important fact or argument.

B.3.2   Selecting the Material

If you are at all diligent in preparation you will probably find that you have amassed more material than you can use. You need to select the main points and allow enough space to develop and, where required, to illustrate them.

Do not include material just because you have it!

B.3.3   Basic Framework

An essay should include the following parts: Introduction; Body of the Essay; Conclusion

a. Introduction

This should contain some comment on the topic of the essay - perhaps definitions are needed, or some explanation of what you understand by the title. This section should also state which aspects of the topic you intend dealing with and why.

Remember you are not writing a book - so you will be selecting the three or four main arguments that support your answer to this particular question. Your introduction directs the reader - giving him/ her a clear idea of what is to follow.

b. Body

In this section you will take each of these main points and develop them in turn with examples and illustrations. At all points throughout your essay you should use your own words and style except where you quote exactly (verbatim) from your sources. (See above for quoting conventions.). **In particular it is important that your essay does not become an anthology of quotations. In recent times, the external examiners have highlighted this tendency on the part of some students. All such essays will be marked down.**

c. Conclusion

Here, you will summarise your main ideas, and where appropriate give a firm or tentative answer to the question. Or you may have chosen a question where you need to suggest the wider implications, or future trends; or suggest areas worthy of further consideration.

It is in this section that you introduce your own views - as long as they are based on the arguments you have developed earlier.

(As a rough guide - not to be slavishly adhered to - the introduction may be a paragraph long; while the conclusion may be about double that length)

B.4   Writing the Essay

B.4.1   First Draft

If at all possible, write a first draft. Follow your plan and get all your ideas down. Do not be too particular about precision at this stage. If possible, leave it for a few days before writing up your copy.

B.4.2   Copy

There are a number of points to be noted about the copy of the essay:

- Use simple, straightforward language.
- Avoid slang, abbreviations and obviously 'spoken forms'.
- Write in coherent sentences.
- Write in paragraphs (a paragraph normally deals with one topic or aspect) linked to one another by logical connections or appropriate transitions.
- Do not pad out with irrelevancies.
- Do not present an anthology of quotations

B.4.3   Review Checklist

When you have completed your essay, go over the following checklist:

- Have I answered the particular question that was set?
- Have I covered all the main aspects?
- Have I covered these in enough depth?
- Is the content relevant?
- Is the content accurate?
- Have I arranged the material logically?
- Does the essay move smoothly from one section to the next, from paragraph to paragraph?
- Is each point supported by examples and arguments?
- Have I acknowledged all sources and references?
- Have I distinguished clearly between my own ideas and those of others?

- Is the essay the right length?
- Have I read it aloud to sort out clumsy and muddled phrasing?
- Are the grammar, punctuation and spelling acceptable?
- Is the essay neatly formatted and typed?
- Have I presented a convincing case which I could justify in a discussion?
- Is my bibliography and footnoting in line with the required conventions?
- Have I completed all required elements on the cover page (i.e. the question sheet with the reading list removed)?

Quotations and Referencing

The following guidelines outline the basic features of quoting and referencing in academic writing.

Short quotations should be included in the text without any change to font, spacing or typeface. Single inverted commas will be used for this. However, double inverted commas should be used for a quotation within a quotation. Longer quotations should be indented and reduced to single spacing, omitting inverted commas. Note the footnote reference number appears after the punctuation.

Examples of a short and a long quotation:

1. The *Concise Oxford Dictionary* defines myth as 'a purely fictitious narrative usually involving supernatural persons … and embodying popular ideas on natural phenomena'.[12] The question then arises as to the appropriateness of such a definition for the material found in Genesis 1-11.
2. In his book of that name, David Clines provides us with one of the most useful and comprehensive definitions of 'the theme of the Pentateuch' to be produced to date:

> The Theme of the Pentateuch is the partial fulfilment – which implies also the partial non-fulfilment – of the promise to or blessing of the patriarchs. The promise or blessing is both the divine initiative in a world where human initiatives always lead to disaster, and a re-affirmation of the primal divine intentions for man.[12]

   While this is clearly an advance on previous attempts at definition of the theme of the Pentateuch, it should not be regarded as the word on the subject. There are a number of areas in which his definition needs some adjustment.

Footnoting Conventions

The referencing of quotations should take place in footnotes at the bottom of each page. The following conventions should be used in writing these footnotes.

The HTC style is a 'short-title system' of referring to modern literature, with references in footnotes. Initial references should be given in full, and subsequent references use author names with short titles, *not* **'op. cit.' or 'ibid'**. To reiterate:

- The first time you refer to a book in the footnotes you should use the full reference and the page number(s).
- For all subsequent citations you should use the author's surname and a suitably abbreviated form of the book title, followed by the page number.

Notice that titles of books or journals are in italics while titles of articles are in inverted commas; this is true within the main text of an essay as well as in footnotes and bibliography. Note also that the place of publication is followed by the publisher, then the date. Internet articles should also include the URL and the date on which the article was accessed by the student. When giving the name of a publisher, words such as 'The', 'Press', or 'Ltd' should be omitted unless they are necessary to avoid ambiguity (e.g. JSOT Press).

The following examples indicate the format used in the references:

Book

The first time a book is referenced it should appear like this footnote.[1] Then the second and subsequent times like this.[2]

Book with particular details

If it is in a series then it may be referenced as in this footnote.[3] If you need to specify a particular edition, then as this note.[4]

Edited or reference book

If the book is an edited book then it will look like this example.[5] And if used subsequently as this note.[6] If referring to a particular article or chapter within an edited book, then do it as in this note.[7] If repeated, then.[8]

Article

An article is referenced as here.[9] And if used again.[10]

Internet

A radio podcast.[11] Second reference.[12] A blog post.[13] Subsequent reference.[14] An online encyclopaedia.[15] Repeated.[16]

---

[1] Gerald Lewis Bray, *God Has Spoken: A History of Christian Theology* (Wheaton: Crossway, 2014), 123.

[2] Bray, *God Has Spoken*, 124.

[3] G. C. Berkouwer, *The Person of Christ*, Studies in Dogmatics (Grand Rapids: Eerdmans, 1980), 123.

[4] Alister E. McGrath, *Christian Theology: An Introduction*, 2nd ed (Oxford, England: Blackwell, 1996).

[5] *Always Reforming: Explorations in Systematic Theology*, ed. A. T. B. McGowan (Leicester: Apollos, 2006).

[6] McGowan, *Always Reforming*.

[7] Richard Gaffin, 'Union with Christ: Some Biblical and Theological Reflections', in *Always Reforming: Explorations in Systematic Theology*, ed. A. T. B. McGowan (Leicester: Apollos, 2006), 275.

[8] Gaffin, 'Union with Christ', 276.

[9] Stephen Holmes, 'One Eternal God: Father, Son and Holy Spirit', *Scottish Bulletin of Evangelical Theology*, 32.1 (2014), 30.

[10] Holmes, 'One Eternal God', 31.

[11] Melvyn Bragg, 'Prayer, In Our Time - BBC Radio 4', 1999 <http://www.bbc.co.uk/programmes/p005465m> [accessed 8 June 2016].

[12] Bragg, 'Prayer'.

[13] Wayne A. Grudem, 'The Offices of Christ: Prophet, Priest and King (Outline)', *The Spiritual Life Network*, 2007 <http://life.biblechurch.org/slifejom/nurturing-publications/1909-the-offices-of-christ-prophet-priest-and-king-outline-by-wayne-grudem.html> [accessed 13 November 2014].

[14] Grudem, 'Offices of Christ'.

[15] C. Stephen Evans, 'Moral Arguments for the Existence of God', in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Winter 2016 (Metaphysics Research Lab, Stanford University, 2016) <https://plato.stanford.edu/archives/win2016/entries/moral-arguments-god/> [accessed 12 January 2017].

[16] Evans, 'Moral Argument'.

Unpublished works

If you are referring to an unpublished work, make sure that it is an academically credible one, such as this PhD thesis.[17] If you refer to it again does so like this.[18] Another example is this conference paper by an established scholar.[19] Subsequently referenced as in this footnote.[20]

e-books

Wherever possible with e-books the same conventions should be used. However, when an e-book reader does not provide page numbers, use chapter numbers and section numbers to identify locations within the book as an alternative.

Classic texts

With some classic works that appear in many published forms, e.g. Calvin's *Institutes of the Christian Religion* or Athanasius' *On the Incarnation*, it is useful to use a chapter, section, paragraph form in place of page numbers, so that the reference can be found in any edition, e.g.[21]

Bible

When citing a verse of Scripture there are several ways to go about it, e.g. Gen 3:1-3 or Gen. 3.1-3; Rom. 6.1-23 or Rom 6:1-23. In citing whole chapters you should not abbreviate the biblical book, e.g. Genesis 5–10 or Romans 9–11. **Do not** use *your own invented style* like Ch. 8 v4 or similar constructions.

Bibliography

At the end of the essay a list of all the books and articles **used** in the writing of the essay and especially those referred to in the body of the essay should be provided.

A bibliography is laid out in the alphabetical order of the authors' surnames (see the example below). Also where journal articles or chapters/articles within an edited volume are referred to, you give the page range of the article.

Berkouwer, G. C., *The Person of Christ*, Studies in Dogmatics (Grand Rapids: Eerdmans, 1980).

Bragg, Melvyn, 'Prayer, In Our Time - BBC Radio 4', 1999 <http://www.bbc.co.uk/programmes/p005465m> [accessed 8 June 2016].

Bray, Gerald Lewis, *God Has Spoken: A History of Christian Theology* (Wheaton: Crossway, 2014).

---

[17] Michael Preciado, *The Compatibility of Guidance Control and Reformed Theology* (UHI/Aberdeen: PhD, 2017), 123.
[18] Preciado, *Guidance Control*, 124.
[19] Bruce McCormack, 'That He May Have Mercy Upon All: Karl Barth and the Problem of Universalism' (presented at the Karl Barth Conference, Princeton Seminary: unpublished, 2007).
[20] McCormack, 'Mercy Upon All'.
[21] John Calvin, *Institutes of the Christian Religion*, ed. Ford Lewis Battles (Philadelphia: Westminster, 1960), 4.17.3.

Calvin, John, *Institutes of the Christian Religion*, ed. Ford Lewis Battles (Philadelphia: Westminster, 1960).

Evans, C. Stephen, 'Moral Arguments for the Existence of God', in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, Winter 2016 (Metaphysics Research Lab, Stanford University, 2016) <https://plato.stanford.edu/archives/win2016/entries/moral-arguments-god/> [accessed 12 January 2017].

Gaffin, Richard, 'Union with Christ: Some Biblical and Theological Reflections', in *Always Reforming: Explorations in Systematic Theology*, ed. A. T. B. McGowan (Leicester: Apollos, 2006), 271–288.

Grudem, Wayne A., 'The Offices of Christ: Prophet, Priest and King (Outline)', *The Spiritual Life Network*, 2007 <http://life.biblechurch.org/slifejom/nurturing-publications/1909-the-offices-of-christ-prophet-priest-and-king-outline-by-wayne-grudem.html> [accessed 13 November 2014].

Holmes, Stephen, 'One Eternal God: Father, Son and Holy Spirit', *Scottish Bulletin of Evangelical Theology*, 32 (2014), 28–39.

McCormack, Bruce, 'That He May Have Mercy Upon All: Karl Barth and the Problem of Universalism' (presented at the Karl Barth Conference, Princeton Seminary: unpublished, 2007).

McGowan, A. T. B., ed., *Always Reforming: Explorations in Systematic Theology* (Leicester: Apollos, 2006).

McGrath, Alister E., *Christian Theology: An Introduction*, 2nd ed (Oxford, England: Blackwell, 1996).

Preciado, Michael, *The Compatibility of Guidance Control and Reformed Theology* (UHI/Aberdeen: PhD, 2017).

Introduction

During the duration of the B.A. degree you will undertake an 'exegesis' of certain texts. Douglas Stuart (*Old Testament Exegesis. A Primer for Students and Pastors*, 21) defines an exegesis as 'a thorough, analytical study of a biblical passage done so as to arrive at a useful interpretation of the passage'. We might put it even more simply in this way: **exegesis is the close and careful study of a passage in order to determine its meaning**.

What is the Purpose or Goal of Exegesis?

The purpose of exegesis is **to determine the meaning of a passage**. While Christians (Jews and others too) may wish to know what God is saying to them through the passage what the passage means for them today (the implication of the word 'useful' in Stuart's definition above), it is the primary task of exegesis **to determine what the writer meant when he wrote the passage and what it meant to those for whom it was first written.**

In order to discover what a passage meant to its original audience we need to find out as much information as possible about the passage. That is what we seek to do in exegesis. We try to find out as much as we can about the passage by following certain basic rules and standards, or - to put it another way - by asking of the passage certain basic questions.

Questions to Ask in Your Exegesis

Question 1   What is the text?

This question is concerned with two issues which we can address as sub-questions:

(a)   What are the proper limits of the passage?

Where does the passage logically begin and end? Most of the time that will be fairly obvious. But we have to be careful. In particular, we cannot just trust the chapter and verse divisions of our English versions. They are not original and may mislead. An early example of this in the study of Genesis would be chapter 2 verses 1-3. When one looks closely at the text, it becomes obvious both in terms of content, and also because of the use of the *toledoth* formula in 2:4, that 2:1-3 properly belongs with chapter 1. It is in fact the concluding part of chapter 1.

On studying the text of Genesis it becomes abundantly clear that the whole of Genesis is divided up by the *toledoth* formula. That may not be something that you on your own would pick up in your reading of Genesis. But once it is pointed out to you by those who have studied the text closely and carefully, it seems quite obvious - and can add to one's appreciation of the text (which is the purpose of exegesis!!).

From a study of the verses in which the *toledoth* formula appears, it is clear that Genesis 1:1-2:3 is the first major section of the text of Genesis; the second is Genesis 2:4-4:26; the third is Genesis 5:1-6:8, the fourth is Genesis 6:9-9:29; etc.

Example   Genesis 6:1-4

If I ask you to exegete Genesis 6:1-4, the first question you should ask is: *What is the text?* The first sub-question you should ask is: *What are the proper limits of the passage?* The answer is that Genesis 6:1-4 is part - but only part - of the section which runs from 5:1 to 6:8. And so one of the first things that you will say in the introductory part of your exegesis on this passage will be something like: *"Genesis 6:1-4 belongs to the third main section of the text of Genesis which begins at 5:1 and ends at 6:8"* or *'Genesis 6:1-4 belongs to the second* 'toledoth' *section of the text of Genesis which begins at 5:1 and ends at 6:8'* [That context

(5:1-6:8) in which it is found will no doubt have some bearing on its meaning - but we'll come back to that later].

A second sub-question which exegetes ask is:

(b)   What is the original text of the passage?

This question has to be asked because not all Hebrew manuscripts of the OT have exactly the same text, and sometimes the ancient versions or translations of the OT (into Greek, Aramaic, Latin, Syriac, etc) differ from the Hebrew manuscripts that we now possess.

As far as the vast majority of the verses in the OT is concerned, there is no doubt as to what the original text was. However, just occasionally the text is not clear. And so we have to ask this question: *What is the original text of the passage?*

When you try to answer this question you are engaging in what has come to be known as 'textual criticism'. In other words, you are trying to come to a 'judgement' [the basic meaning of 'criticism' here] as to what the original text is likely to have been.

Textual criticism is **not** an exact science, so we can never be absolutely sure that we have made the right 'judgement' or decision, but there are a number of basic rules to help us. As you do exegesis, particularly in Hebrew and Greek modules, you will be made aware of what these rules are.

This sub-question is most readily answered by students who have learned the original biblical languages (Hebrew, and a little Aramaic, for the OT; Greek for the NT). Students doing Hebrew and/ or Greek language modules at level 8 or above will be expected to deal with this question. Students working from the English text - and that includes those at level 7 - should be aware of the need to ask this question but should not be over-concerned about it at this stage. Your English version of the bible will probably indicate in a footnote or in a marginal reference the most important variants. You will also find discussion of the most important variants in the appropriate commentaries.

Example   Genesis 6:1-4

If I ask you to exegete Genesis 6:1-4, the second sub-question you should ask is: *What is the original text?* Are there any significant variants? By looking at the footnotes in your English bible and, perhaps, by consulting a commentary you will discover that the answer is that there are no significant variants. Because of this, in your exegesis you don't need to make any reference to this question. To do so would only waste time. Only make reference to this sub-question if there are significant variants to be mentioned as, for example, in Genesis 4:8. If there are, deal with the variant under the appropriate verse and **not** in the introduction.

Question 2   How should I translate this passage? / What's the best translation of this passage?

While this will be part of the work expected of students in Hebrew and Greek modules, this clearly does not apply to you at this stage. However, it will be helpful for those working with the English text to compare a number of modern versions (including the AV if you wish), although avoiding those which tend to paraphrase rather than translate (e.g. The Living Bible; The Good News Bible). By doing this you will see how different Hebrew scholars have translated the original text. Where there are significant differences it probably indicates that a word or phrase in the original language can - often, quite legitimately - be translated in a number of different ways. Different scholars may choose different options.

Example   Genesis 6:1-4

If I ask you to exegete Genesis 6:1-4. The second main question you should ask is: *How should I translate this?* - or at your stage of study: *What is the proper translation?*

By looking at a few different versions or by consulting a good, scholarly commentary you will discover that the answer is that some Hebrew words/ phrases in this passage are translated differently in different versions. You will then need to find out why. In the first instance you will discover the answer to that question from scholarly commentaries [as distinct from, say, devotional commentaries which concentrate on the passage's message for today without concerning themselves much - or at all - with technical matters of translation].

For example, consider verse 3 in a number of versions:

AV: And the Lord said, My spirit shall not always <u>strive</u> with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

NIV: Then the Lord said, "My Spirit will not <u>contend</u> with man for ever, for he is mortal; his days will be a hundred and twenty years."

NEB: But the Lord said, "My life-giving spirit shall not <u>remain</u> in man for ever; he for his part is mortal flesh: he shall live for a hundred and twenty years."

Although there are a number of differences among these translations, there appears to be at least one major difference in how they understand one of the Hebrew verbs. Should we translate it as 'strive', 'contend' or 'remain'? 'Strive' and 'contend' are synonyms and mean much the same. 'Remain' is something quite different, though. If you turn to the commentaries you will begin to see the reason for this.

Ross informs us that 'the meaning of the first verb … is in question because it occurs only here in the Old Testament' [the technical term for a word which occurs only once is a hapax legomenon]. The problem is that in the original Hebrew there is at this point a word which appears nowhere else in the OT. How then can we tell what it means? Some of the ways in which scholars try to get at the meaning of such a word are indicated in the following questions:

- *Is it related to any other Hebrew words in the OT*? Some scholars think that the word is related to the Hebrew word for 'to judge'. This appears to be the way NIV has understood the word with its translation 'contend'. This is also probably the way AV has arrived at its translation 'strive' although that is probably straining the connection with judging over much.
- *How have the ancient translations handled this word?* They were working at a time much closer to that of the original document than ourselves and may well have had insight into the meaning of the word that is now lost to us. In Genesis 6:3 the Greek Septuagint reads 'remain'. NEB accepts this meaning and Ross notes that it 'fits the context'.
- *Are there similar words in related languages?* This assumes that similar words will have similar meanings. [This is perhaps like trying to discern the meaning of a word in Scottish Gaelic on the basis of a similar word whose meaning we know in Irish Gaelic.] Wenham notes that Casutto points to cognates in Akkadian, Aramaic, Arabic and late, post-biblical Hebrew which have the sense, 'abide, remain'.

Clearly, because of your lack of acquaintance with the original language, you are in no position to come to a firm conclusion as to what the best translation is. What you need to know are the main alternative translations and some understanding of the reasons why these are held. You will find this information in the commentaries. [What you will also want to ask is the effect that the alternative translations have on the meaning of the verse].

In this section I want to consider the questions which you will deal with in the introductory part of your exegesis, before you get down to the task of commenting on individual verses, or specific phrases and words.

Question 3   To what literary genre/ form does this passage belong?

In the bible there are eight major literary genres: law, historical narrative, gospel, illustrative narrative (parables and allegories), wisdom, prophecy, hymnody and epistle. There are also many other minor forms. We need to discover to which genre the passage being exegeted belongs.

Another related question is whether the passage is prose or poetry (or perhaps a mix).

As far as Genesis 1-11 is concerned, we have already seen that most of it is written in prose (with an occasional verse being in poetic form).

Also in Genesis 1-11, most passages would fall into the broad literary category of 'historical narrative', though there are a number of passages which would fall into the relatively minor category of 'genealogy'. The main point of discussion for narrative passages in Genesis 1-11 is whether we should classify the narrative sections as 'myth'.

Example   Genesis 6:1-4

If I ask you to exegete Genesis 6:1-4, you should ask the question '*To what literary category, genre or form does this passage belong*?   The answer is clearly that of narrative, and apparently 'historical narrative'. Although you will then require to enter the debate as to whether this narrative should be understood as 'historical' or 'mythical'.

Question 4   What is the structure of the passage?

Try to identify the structure inherent in the passage. This will usually prove to be a guide to the logic of the passage and should aid your understanding of it.

You should be careful, however, <u>not to impose</u> a structure upon the passage but instead find any structure that is there. You should also be looking for patterns in the passage (provided by such features as parallelism, *inclusios*, and chiasms).

Outlining the passage should help with this whole process.

Example   Genesis 6:1-4

If I ask you to exegete Genesis 6:1-4, you should ask the question '*What is the structure of this passage?'* The following is one possible structure:

vv 1-2 the marriage of the sons of God and daughters of men

v 3   God's response (the meaning of which though not immediately clear probably suggests some kind of judgement by God)

v 4   the Nephilim who seem to be the children of the relationships mentioned in vv 1-2.

Ross sees a similar structure in the text but gives the different sections different names:

wickedness (vv 1-2)

(divine) oracle (v 3)

qualification (v 4)

Question 5   What, if any, sources can be discerned?

Has the writer quoted from another source?

Has he used material from another source?

In Genesis 1-11, you will need to have some awareness of the so-called 'sources' to which 'source critics' have assigned the various passages.

Perhaps a more significant question for Genesis 1-11 is that of whether the writer has drawn on ancient near eastern sources outside the bible. Are there points of contact with these that might help to illuminate the passage being exegeted either by comparison or (as often is the case) by contrast?

Question 6   How does this passage fit into its literary context?

This aspect of the exegesis process seeks to understand the implications of the position of a passage within the major division of a biblical book. And within the overall structure of the book itself.

Sub-questions might be:

- What comes before and what follows?
- What connections does the present passage have with what has gone before and with what follows?

These questions are simply acknowledging that the author had a purpose in writing and in arranging the material in the way in which he has done so.

Specific Details

Try to ascertain as much as you can about people, places, historical events, social customs, etc. mentioned in the passage?

This kind of information can be gained from using:

- a <u>concordance</u> which will identify other passages where the item recurs
- a <u>bible dictionary</u> which will give you a summary of the item's significance
- a bible <u>atlas</u> for geographical terms
- a <u>commentary</u> (or preferably a selection of commentaries)

Pay attention to the grammar of the passage.

Look for the main clauses (and verbs) - these carry the main thoughts of the passage.

Look for the logical connections between clauses and sentences.

<u>Example   Genesis 6:1-4</u>

The main clauses (and verbs) in vv 1-2 come in the second verse: '*the sons of God <u>saw</u> ... and they <u>married</u> ...*'. The main clause directs us to what the passage is all about - the marriages described in v 2.

Try to discover as much as you can about the meaning of words and phrases, particularly those which are key to the understanding of the passage. This may involve you in doing a basic 'word study' of key words, looking at all the potential meanings of a word or phrase, before then deciding which seems to best fit the present context. This is best done with the use of Hebrew or Greek lexicons. But for your stage of study, most of this information will be gleaned simply from the commentaries, with the possible additional help of a (substantial) concordance (like Strong's).

Try to find out where the verse is quoted or alluded to in the rest of Scripture. At this stage that may simply be a case of noting references to the appropriate passages.

What theological truths are taught in the passage? Try to identify the main theological themes presented in the passage. For example, what does the passage tell us about God, creation, humanity, etc?

As an example in what follows I consider the way Richardson deals with specific issues for comments in his brief commentary in the Torch Commentary series (check this out in the library, if possible, or phone the librarian for a copy).

Richardson's specific, detailed comments

v 2

1. He focuses on the phrase **'the sons of God'** and understands this to mean the semi-divine angelic beings who frequent the court of heaven (cf Job 1:6). He doesn't consider any other possible interpretations of this phrase.
2. He suggests that the association of these 'sons of God' with the daughters of men constitutes their 'fall'. This, in turn, has to be understood against his earlier comments in the introductory part of his exegesis where he relates this 'fall' to the 'Fall' of humanity in genesis 3; and the 'fall' of Cain in chapter 4.
3. He suggests that this incident is what is referred to in 2 Peter 2:4 and Jude 6 which he understands as teaching God's punishment of these beings for leaving 'their proper habitations'.

v 3

1. He acknowledges the difficulties which translators and commentators have had with the interpretation of this verse partly because of an 'uncertain' text.
2. He understands '**flesh**' as a reference to the weakness and feebleness of humanity
3. He offers both '**strive**' and '**remain**' as possible translations of the difficult Hebrew verb in this sentence. He takes 'strive' in the sense of striving 'for [humanity's] betterment'.
4. He understands 'spirit' as a reference to the 'breath of life' mentioned in 2:7.
5. He seems to imply that God's action here is a judgement for what has been described in vv 1-2 but doesn't make this connection explicit.
6. He understands the last clause as a mitigation of judgement as a result of God's mercy
7. He understands the **120 years** as humanity's life-span at this time. He adds a note to the effect that post-Flood the life-span has been 70 years as indicated in Ps 90:10.

v 4

1. He focuses on the meaning of the word **Nephilim** and indicates that there is a measure of uncertainty about it.
2. He throws light on our understanding of the word by:

    - referring to its use in Numbers 13:33 to describe men of great stature

    - noting that the Greek translation, the Septuagint (LXX), translates the word as *gigantes*, which has given rise to the AV's translation 'giants'

    - noting that 'the Gigantes of Greek mythology were a race of *super*human monsters who fought against the gods and were defeated by them'

- noting that the writer of Genesis seems to identify these Nephilim with the 'legendary heroes' ('the men of renown') whom the Hebrews believed to have existed in primaeval times (cf Deut 1:28; 2:10f, 21; 9:2; Amos 2:9).

3. He hints that what he said about the Nephilim should inform our understanding of the description of Nimrod in 10:9 as a 'mighty hunter' or 'mighty warrior'. To Richardson the Nephilim are 'symbols of the 'demonic' quality of 'great' men in every age'.

<u>Further Reading</u>

See for a more in-depth guide:

Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, rev. ed. (Louisville, KY: Westminster/John Knox, 1993).

Douglas Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors*, 3rd edn (Louisville, KY: Westminster/John Knox, 2001).

Sometimes the best way to learn how to do good exegesis is by reading books that contain good exegesis and imitating them. Consider the following volumes as good examples:

Gordon D. Fee, *The First Epistle of Paul to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987).

Tremper Longman, *Song of Songs*, NICOT (Grand Rapids: Eerdmans, 2001).

Structuring an Exegesis Paper – A Summary

Your exegesis paper should consist of:

[A]   An Introduction in which you consider:

- The **limits** of the passage (where it begins and ends)
- The **context and function** of the passage and how it relates to the overall structure and flow of the argument or narrative
- Its **form** or **genre**
- Its **structure**
- Its **sources** (if any)

[B]   A **detailed exegesis of each verse** and give special consideration to:

- Translation and word meanings.
- Significant grammatical or syntactical features.
- Elements of historical, cultural, textual, or social background.
- Major points of disagreement among interpreters.
- Address the content, context and concern of the key phrases.
- Consider broader biblical-theological themes.

[C]   **A conclusion which should identify**

- The main point of the passage
-

TMAs and SAQs

Tutor Marked Assignments (TMAs)

The TMAs form a significant part of some modules on the BA Theological Studies course. These have been devised to enhance the learning experience of the students, and, in particular, to provide opportunities for personal feedback to students from staff. Consequently, in all modules with TMAs it is highly recommended that students complete these. However, **in some cases it is essential that students complete their TMAs,** as the ground covered in TMAs may figure in the end of semester examination, with the result that if students have not put in the work on their TMAs, they may be unable to answer questions related to TMA topics.

TMA Submission Dates

The submission date for any TMA will be regarded as no earlier than the expected submission date of the material. This is to seek to ensure that all students, on-campus and OL, are following the schedule of lectures etc., fairly closely, to avoid duplication of consideration of TMAs by tutors. **Send TMAs directly to your lecturer and not to the Academic Office.** Normally, you should expect concise and brief feedback about your TMA from your lecturer within 15 college days of when the TMA was due.

Lecturer Comments on TMAs

TMAs are intended to give lecturers an idea of how well students are grasping the work. They are not usually the equivalent of essays, and students should not be under the impression that a favourable response from lecturers for TMAs will automatically lead to good marks in essays. You should regard your first few essays as major learning experiences.

Self-Assessed Questions (SAQs)

Open learning students will gain most benefit from SAQs by doing the required reading first, then answering the questions in their own words. **Only then** should they look up the Lecturer's Suggested Responses. By comparing your own response with your lecturer's suggested response you should be able to see whether you have understood the question properly and whether you have answered the question reasonably well.

However, you may find that you have elements in your response that the lecturer does not have in his; while he may have elements in his answer which you do not have. It is not essential that you have every detail in common. What is important is that you have roughly the same answer as the lecturer. His response should give you an indication of the main elements of the answer. If you have more than that, good and well. At any time, if you have any questions about material you have that the lecturer does not, or vice versa, **do not hesitate to contact the lecturer** for clarification.

Sometimes, SAQs are used by lecturers for class work on-campus.

Seminars

What is a Seminar?

A seminar is a session in which students prepare a paper and present it in class. Your lecturer will give you the subject along with a list of resources in advance and you will be told how long your presentation should be.

There are sometimes text-based seminars where the student is expected to have read the text in some detail and be prepared to discuss it, asking and answering questions related to the text and its topic. In such cases no paper is prepared, though plenty of preparation is needed.

Why have seminars?

Seminars are part of the learning process and help you to acquire transferable skills that will be useful in your life after college. They give you experience in researching a topic, structuring that information and delivering it to an audience. In whatever walk of life you find yourself it is inevitable that at some point you will have to speak in public to an audience. The seminars at HTC give you a safe and supportive environment in which to develop and practise the skills you will need to do this.

What do I need to do?

You will be given the topic and list of resources in advance. Treat the research in the same way you would an essay. Read all the material, make notes and then make a first draft. Test how long it takes to deliver your paper and stick to the given time limit by editing your draft. Bear your audience in mind. Be clear and use language they will understand. Structure your paper in a way that does not confuse people. Imagine that you are in the audience that is listening to this paper. What would you want to hear if someone else were doing the presentation? Be prepared to answer questions.

When it is your turn to listen, be attentive. This is not only a courtesy to the speaker, there will also be useful information that you are being given. You are also expected to ask appropriate and relevant questions in the discussion afterwards.

If you have any questions about what is expected then consult your lecturer.