

VIOLATIONS OF ACADEMIC HONOR CODE May 14, 2010

MEMPHIS/TENNESSEE/HOLSTON Course of Study

(adapted with permission from Candler Course of Study School 4/2010)



The Course of Study School is sponsored by the General Board of Higher Education and Ministry of The United Methodist, the Southeastern Jurisdictional Administrative Council, the Candler School of Theology, and Co-sponsoring UMC Conferences.

Violations of academic honor include any action by a student indicating dishonesty or lack of integrity in academic ethics. Violations in this category include, but are not limited to, cheating and plagiarism.

Cheating includes seeking, acquiring, receiving, or passing on information about the content of an examination prior to its authorized release or during its administration. Cheating also includes seeking, using, giving, or obtaining unauthorized assistance in any academic assignment or examination.

Plagiarism is the act of presenting another person's work as one's own. This rule holds true for unpublished as well as published works, for information taken from the Internet, and for the work of other students. Students should be aware that plagiarism is actually a combination of *lying* (claiming that one has done certain work when one has not) and *stealing* (writers regard their work as their own property).

Studying together is allowed, but all written work submitted must be in the student's own words. It is also permitted to have someone proofread written work before it is submitted to check for spelling and grammatical errors.

If a faculty member believes that a student has cheated or plagiarized:

In the case of a "first offense," the faculty member may, at their discretion, institute any of the following penalties depending on the "severity" of the offense:

- Issue a warning
- require the work to be done again
- assign a grade of D or F/0 for the assignment
- assign a grade of F for the course

If the student is guilty of a "prior offense," the penalty will be much more severe and will result in one or a combination of:

- a grade of F for the course
- suspension for the remainder of the term
- dismissal from the Course of Study School

For "second offenses," an e-mail or letter or other notification will be sent to the student's Board of Ministry Representative alerting them to the Academic Honor Code violation.

The MTH-COS Academic Honor Code and Cover Sheet is distributed with the MTH Course of Study REGISTRATION PACKET and information regarding Candler's and the MTH-COS Academic Honor Code is posted on the following web sites:

<http://www.candler.emory.edu/ACADEMIC/COS/index.cfm> AND

<http://www.martinmethodist.edu/ccl/education/courses>.

PLEASE MAKE SURE YOU KEEP A COPY ALL PARTS OF EVERY ASSIGNMENT. The Course of Study faculty cannot be responsible if your work is lost.

COVER SHEET

This cover sheet must be stapled to the pre-course assignments for each course and to all COS course assignments submitted



**Memphis/Tennessee/Holston Course of Study School
(modified with permission from Candler Course of Study School 4/2010)**

Name: _____ Date: _____

Address: _____

City: _____ State: _____ Zip: _____

Email: _____

Full Time Local Pastor: _____ Part Time Local Pastor: _____ Conference: _____

Course Number: _____ Name of Course: _____

Instructor: _____

I have read the “plagiarism definition” below and verify by signing my name to this cover sheet, that this assignment represents my own work, except where credit is given. I have also made copies of this assignment, and I will bring them with me to class in the event that any of my work is misplaced.

Student's Signature

Date

**Send Pre-course Assignments
directly to the faculty member shown on the COS Course Syllabi**

Plagiarism Defined

“You plagiarize when, intentionally or not, you use someone’s words or ideas but fail to credit that person. You plagiarize even when you do credit the author but use his exact words without so indicating with quotation marks or block indentation. You also plagiarize when you use words so close to those in your source, that if your work were placed next to the source, it would be obvious that you could not have written what you did without the source at your elbow. When accused of plagiarism, some writers *claim I must have somehow memorized the passage. When I wrote it, I certainly thought it was my own.* That excuse convinces very few.” From page 167 of *The Craft of Research* by Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, published in 1995 by The University of Chicago Press in Chicago.

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Reference & Works Cited Information and Examples

When you cite a reference, you are simply giving credit for what someone else wrote—their quoted words or their ideas. This applies to a direct quote, a minor rewording of what they said (paraphrase), including writing about the author’s ideas (i.e. “restoration” mentality, “Gentile mission”. These are not your words or ideas. For written assignments, expressing your own ideas in your words about what you are learning and reading is most important! However, you will need to cite reference important texts and documents that you are assigned to read in terms of how these influence your thinking. Your instructor will provide information on the citation style (APA, MLA) that you are to use in their class.

EXAMPLE-- This student is writing a letter to her church asking that they adopt the “Confession of Belhar.” She uses the page number of documents being quoted in her letter urging adoption of this Confession. She lists her references alphabetically as quoted at the end of the paper (APA Style). Paragraphs are quoted with permission (citation: K. Nye, personal communication, December 14, 2009). You would not quote 2 paragraphs of a document, just a sentence or phrase as shown in the QUOTED paragraphs below.

One benefit of adoption is because the “Confession of Belhar” provides a testimony about the unity of Christians’ faith and belief in God. The Confession says we believe, “that unity is... both a gift and an obligation for the church of Jesus Christ...” (1). The Bible confirms this belief saying, “The body is a unit, though it is made up of many parts.... If one part suffers, every part suffers with it” (1 Corinthians 12: 12-13 & 25-26). In his “Letter from a Birmingham Jail” to clergy, Reverend Martin Luther King Jr. argues for unity of the church and against segregation that separates Christians. He states that, “groups tend to be more immoral than individuals.” As the church, we have the opportunity to adopt a Confession and confess unity regardless of skin color. King explains that “sin is separation,” and our Christian responsibility is to resist this injustice (8). This Confession says, “Love one another” and to “practice and pursue community with one another...” (1)

Augustine of Hippo was a great theologian of the Early Church who knew Christians had to keep their commitments. In the fourth century A.D., Augustine wrote his Confessions. He struggled with his own sinful nature and how evil exists with good. In the “Problem of Evil,” he writes about the absence of evil and says, “...for we enjoy and value the good more when we compare it with the evil” (44-45). The “Confession of Belhar” allows us to confess our sin hating and hurting others unlike us and compare it with the good of being reconciled with unity through God’s love and justice. Augustine describes the war of sin in ourselves and how good and evil compete. The Confession says we believe that Jesus calls the church to be “the salt of the earth and the light of the world...because it is a peacemaker” (2). Matthew 5: 13-16 tells Christians we are the salt, but to guard against loss of our saltiness because this is difficult to restore. Adopting this Confession against evil for good means we reject as it says, “Any legitimate such forced separation by appeal to the gospel,” and we want to be the salt (2). I hope adopting the Confession of Balhar will shine a light into our future as through it we confess our sin and seek unity, reconciliation, and justice.

“For hate is strong and mocks the song
Of peace on earth, good will to men.” (Longfellow)

Yours for the cause of Peace and Brotherhood,

References for the passages/paper above (List references on separate page, double-spaced (the word References is centered))

Augustine, *Confessions*, CWC Reading Packet, pp. 44-45

Dutch Reformed Mission Church, “Confession of Belhar,” prepared by Office of Theology and Worship, Presbyterian Church (USA), pp. 1-3

Longfellow, Henry Wadsworth. “I Heard the Bells on Christmas Day.”

Martin Luther King, Jr., “Letter from a Birmingham Jail,” CWC Reading Packet, p. 10.

Sullivan, Dick. (Translated) “The Schleithem Confession,” CWC Reading Packet, p. 103.

ADDITIONAL REFERENCE & CITATION EXAMPLES and WEB SITES FOR INFORMATION:

Eldredge, J. (2004) *Epic: The Story God is Telling*. Nashville, Tennessee: Thomas Nelson Inc. - APA citation style

Keller, T. (2008) *The Prodigal God*. Dutton of Penguin Group (USA) Inc. - APA citation style (References)

TeSelle, Eugene, *Augustine, the Theologian*. Nashville: Abingdon, 1970. - MLA citation style (Works Cited Page)

Larson, M. H., Wilson, A. (2010). Room at the Table: Cornille and the Possibility for Religious Dialogue. *Journal of College and Character*, 11(1), Art. 5. DOI: 10.2202/1940-1639.1005, accessed <http://journals.naspa.org/jcc/vol11/iss1/5>, April 6, 2010.

Whitehead, Jr., Brady. *Ezra-Nehemiah, Basic Bible Commentary*, Vol. 8. Nashville: Abingdon, 1994. - MLA citation style
The New Jerusalem Bible. Ed. Susan Jones. New York: Doubleday, 1985. Print.

Enns, Peter. *Exodus NIV Application Commentary*. Grand Rapids: Zondervan, 2000.

“Owl Purdue On Line Writing Lab. <http://owl.english.purdue.edu/owl/resource/747/01/> - this provides MLA referencing and citation information –

“Owl at Purdue On Line Writing Lat. <http://owl.english.purdue.edu/owl/resource/560/05/> - this provides APA referencing and citation information

“Research Writing” Includes APA and MLA referencing and citation information

<http://www.aresearchguide.com/styleguides.html>.