



# **HJ International**

GRADUATE SCHOOL for  
PEACE and PUBLIC LEADERSHIP

# HJI

## Catalog 2025-2026

**hji.edu**

Building Effectiveness in Ministry  
and Public Leadership

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# ***DIRECTORY***

## **INSTITUTIONAL WEBSITE**

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## ***FOUNDERS***

Rev. Dr. Sun Myung Moon (1920-2012)  
Dr. Hak Ja Han Moon

## ***BOARD OF TRUSTEES***

Franco Famularo	Chair
Christine Hempowicz	Vice-Chair
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## ***ADMINISTRATIVE***

### ***STAFF***

Thomas Walsh	President and Provost
Angelika Buczynski	Executive Assistant to the President; Director of Special Projects
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Ken Sohn	Director of Information Technology
Joshua Gurtatowski	Associate Librarian
Lynn Walsh	Title IX Deputy Coordinator

## **PRESIDENT'S MESSAGE**

On behalf of HJ International School for Peace and Public Leadership's Board of Trustees and our esteemed faculty and dedicated staff, I offer my heartfelt appreciation and welcome to all our students at the outset of academic year 2025-26. Each new academic year represents a new stage in the historical development of our beloved institution, now entering its 50<sup>th</sup> academic year, and moving toward commencement ceremonies in May for our 50<sup>th</sup> graduating class. In September of this year we will mark the 50<sup>th</sup> anniversary of the founding of HJI.

The occasion of our 50<sup>th</sup> anniversary provides an opportunity for us all to honor and appreciate the remarkable legacy of our Founders and the rich history and tradition of our institution as it turns 50. As we look to the past, however, we also have eyes fixed on the horizon, envisioning a future when the not-yet-fulfilled dreams and aspirations of HJI are achieved.

I want to express my great appreciation to our Founders, the members of our Board of Trustees, and to our faculty, staff, students and alumni for their constitutions to the success of this institution. In addition, we all owe a debt of gratitude to Family Federation for Peace and Unification USA for its steadfast support over many decades, making it possible for this flagship institution of our church and wider movement to flourish.

It was my high honor to have been a member of the HJI (then UTS) graduating class of 1979; moreover, my wife, Lynn, who I first met during an overlapping year of our time at UTS, graduated with the class of 1981. Just as it has been for thousands of alumni, HJI has been an unforgettable and transformative part of my own life story.

As the 7<sup>th</sup> president of HJI, I am deeply indebted not only to my predecessors in the office of the presidency, but to all those who helped shape and develop this institution over the past five decades, providing an enriching intellectual and spiritual environment for our students, and equipping them with the tools and capacities that make it possible for them

to serve effectively as leaders in today's world.

We are a graduate school committed to student enrichment and student success. We want nothing more than to see our graduates flourish and grow during their time at HJI. When they complete their studies, departing as alumni, diploma in hand, we want to be sure that each graduate has all the requisite skills that will make it possible for them to fulfill their aspirations in their chosen field of public leadership.

The concept of peace lies at the heart and core of our institutional vision and culture. Peace is not simple a narrowly defined state of affairs where, for some period of time, weapons of war have been silenced. Peace, understood more broadly, is the universal hope of humanity for a world characterized by human dignity, harmony, mutual respect, widespread prosperity, freedom, and justice. Peace applies to all spheres of life, from the individual to the family, the society and the nation, and ultimately the entire world and wider environment. Peace has been referenced and accented in the teachings of the great religions of the world, dating back millennia, and including Hinduism, Judaism, Confucianism, Buddhism, Christianity, Islam and many others. Jesus spoke of the blessedness of the peacemakers. The words shalom and salaam are integral to the core teachings of Judaism and Islam respectively. And, most certainly, from national governments to the General Assembly of the United Nations, peace is the ultimate goal and *raison d'être* of statecraft.

What parent or grandparent, what child or grandchild does not long for peace? And in this respect the ideal of peace underlies and motivates much of human action. Peace is likewise our north star and guiding ideal here at HJI.

Our commitment as faculty and staff here at HJI is to contribute to the formation and education of men and women who will be able contribute significantly to building a world of enduring peace; peace in their families, their communities and the wider world. We want to nurture peacemakers so that all humanity can live as one family under God. This is our noble vocation, and our commitment.

Welcome to another great adventure in growing and learning; welcome to academic year 2025-26.

Thank you once again for your commitment to **HJI**. I wish you much success in the coming year!

Sincerely,



Thomas G. Walsh, Ph.D.  
President HJI

## ***FACULTY***

Sarah Alexander  
Lecturer in Research Methods  
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Lecturer in Management  
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Christina Miyake  
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B.A., Sun Moon University

Michael L. Mickler  
Distinguished Professor of Historical  
Studies; Ph.D., Graduate Theological  
Union

Keisuke Noda  
Professor of Philosophy  
Ph.D., New School for Social Research

Claude Perrottet  
Adjunct Professor of Philosophy  
Ph.D., Université Laval

Luonne Abram Rouse  
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D.Min., Lutheran Theological Seminary

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University

Lynn Walsh  
Lecturer in Family Counseling  
M.S.W., Fordham University

Thomas Walsh  
Professor of Religion and Peace  
Ph.D., Vanderbilt University

Thomas J. Ward  
Professor of Peace and Development  
Studies; D.Ed. De La Salle University  
*Diplôme Supérieur* (D.S) University of  
Paris-Sorbonne

Andrew Wilson  
Professor of Scriptural Studies  
Ph.D., Harvard University

## **Faculty Emeriti**

Tyler O. Hendricks  
Professor of Ministry, Emeritus  
Ph.D., Vanderbilt University

Joseph McMahon  
Professor of Education and Philosophy,  
Emeritus; Ph.D., St. John's University

Theodore T. Shimmyo  
Professor of Theology, Emeritus  
Ph.D., Drew University

Kathy Winings  
Professor of Religious Education and  
Ministry, Emerita; Ed.D., Teachers  
College, Columbia University

## **Presidents Emeriti**

Tyler O. Hendricks

Theodore T. Shimmyo

Hugh D. Spurgin

## PROFILE OF HJI

HJI is affiliated with the Family Federation for World Peace and Unification USA, and serves students from a wide range of religious, ethnic, and national backgrounds. HJI was founded by Rev. Sun Myung Moon and Dr. Hak Ja Han in 1975 as the Unification Theological Seminary, dedicated to providing a broad, ecumenical theological education. The school served as an integral part of the Founders' longstanding, faith-based ministry to promote interreligious and international peace. In 2023, the school was renamed as the HJ International Graduate School for Peace and Public Leadership, underscoring the institution's longstanding emphasis on peace and public service. The HJ in our name stands for *hyo-jeong*, a Korean word that refers to the virtuous practice of honoring God, humanity, and the environment.

HJI offers education for ministry and professional life. It confers four accredited graduate degrees: Doctor of Ministry, Master of Divinity, Master of Arts in Religious Studies, and Master of Arts in Peace Studies.

HJI serves a broad spectrum of students who come from diverse national, cultural and religious backgrounds. Our main campus, located at 481 Eight Avenue in New York City, is an ideal venue for an institution such as ours, with its broad global vision and its commitment to educating students in fields related to peace and public leadership.

Interreligious and ecumenical dialogue has been a central component of the institution's history and vision. In working with people of all faiths, HJI is able to bridge religious and cultural divides to promote a sustainable peace based on universal moral and spiritual principles.

The institution's more than sixteen hundred graduates serve in a broad array of missions around the world in the church, as well as careers in interfaith organizations, social service agencies, educational contexts, journalism, law, medicine, politics and business.

## MISSION STATEMENT

HJI provides advanced academic and professional education for women and men who aspire to serve the wider society and world as transformational leaders in faith-based ministries or professional fields related to religion, peace, and public leadership.

## ACCREDITATION

The HJ International Graduate School for Peace and Public Leadership is accredited by the Middle States Commission on Higher Education, 1007 North Orange Street, 4th Floor, MB #166, Wilmington, DE 19801. (267-284-5000)

HJ International's accreditation status is Accreditation Reaffirmed. The Commission's most recent action on the institution's accreditation status on June 27, 2024 was to reaffirm accreditation until Academic Year 2031-32.

MSCHE is recognized by the United States Department of Education (USDE) to conduct accreditation and pre-accreditation (candidacy status) activities for institutions of higher education, including distance education and correspondence education programs offered at those institutions, throughout the United States. USDE recognizes accrediting agencies deemed authorities on the quality of higher education. Under the Higher Education Act's (HEA's) federal student aid programs, accrediting agencies recognized by the United States Department of Education must meet the Department's regulatory criteria. MSCHE is a Title IV gatekeeper and is a link to federal programs, and institutions access Title IV through MSCHE accreditation.

Academic degree programs of HJI are registered by the New York State Education Department at the Office of Higher Education and the Professions Cultural Education Center, Room 5B28, Albany, New York 12230, (518) 474-5851:

Theological Professions

HEGIS 2301.00

Certificate in Unification Leadership, M.Div., M.A. in Religious Studies, and D.Min.

Humanities and Social Sciences

HEGIS 4903.00

M.A. in Peace Studies

## HISTORY

Less than three years after he began his ministry in the United States in December 1971, Reverend Moon initiated plans for the establishment of his young church's first theological seminary. For this purpose, in 1974 the church purchased the campus of St. Joseph's Normal Institute, a Christian Brothers boarding school located in the Hudson Valley that had recently closed. Dr. David S. C. Kim was appointed to establish the institution and lead it as its first president. President Kim assembled a faculty and staff, and on September 20, 1975 HJI welcomed the first class of 56 students, who enrolled in a two year Religious Education Program. In 1980 the institution added a three year Divinity Program to better prepare students for ministerial leadership.

Over its first years, Reverend Moon often visited the campus, sharing with students in the classroom or on long walks around the 250 acre campus. He initiated a tradition of fishing in the Hudson River, personally showing the students how to prepare fishing nets, and guided the creation of a soccer field and scenic pond.

Reflecting Reverend Moon's commitment to bring unity to the whole human family, interreligious encounters have been a central component of the school's history and vision. HJI's first faculty, rich in its own diversity, encompassed the breadth of the Judeo-Christian tradition, hailing from Methodist, Reformed, Roman Catholic, Greek Orthodox and Jewish faiths. Ecumenical conferences, originating in February 1977, attracted scholars and religious leaders from a wide range of denominational backgrounds. Published transcripts of these conferences offered insights into the emergence of a new Christian vision and its encounter with traditional churches and their theologies.

Building on these early conferences, interfaith initiatives were organized at HJI, including the Global Congress of the World's Religions (1977) and the



Youth Seminar on the World's Religions (1982). The most important of these was the New Ecumenical Research Association (New ERA), begun in 1979. New ERA developed as an interfaith community of theologians, guided by an interfaith board. Its conferences brought together hundreds of religious scholars for wide-ranging discussions and to study Unification theology. Out of New ERA arose several independent interfaith organizations based in New York City, among them the Religious Youth Service (1986) and the Universal Peace Federation (2005). These organizations continue to play significant roles in the world as catalysts for peace and interreligious harmony.

In 1986 the institution received a provisional charter from the State of New York, and on January 17, 1990 it was granted its Absolute Charter. On November 21, 1996 the institution was granted initial accreditation by Middle States Commission of Higher Education. This accreditation was reaffirmed in 2003, 2010, and 2016.

With the retirement of President Kim in May 1994, Dr. Theodore Shimmyo, Associate Professor of Theology and a graduate of the HJI class of 1977, became the school's second president. The themes of his administration were leadership development and the attitude of faithful attendance to God. During his tenure UTS strengthened its field education program by instituting internships, prepared more than thirty missionaries for service in South America, inaugurated *The Journal for Unification Studies* (1997-), and attained regional accreditation

Dr. Tyler Owen Hendricks, president of the Unification Church of America from 1995-2000 and a member of the HJI class of 1978, became the school's third president in May of 2000. During his tenure, HJI gave new emphasis to strengthening professional skills for ministry and renewed its commitment to educate students from all churches. To this end, in September 2000 HJI established an Extension Center in New York City, with an interdenominational faculty and staff serving students of diverse denominations. HJI obtained approval for its Doctor of Ministry program, inaugurated in 2006, and a M.A. in Religious Studies, begun in

2009.

In June 2010, Dr. Richard A. Panzer, a graduate of the HJI class of 1979, became the fourth President of HJI. During his leadership, the institution began development of an undergraduate program that was approved in 2013 by NYSED and discontinued in 2015. HJI began its *Applied Unificationism* blog in 2013 and a Clinton, Maryland Instructional Site in 2014 focused on expanding ministry opportunities through a collaborative relationship with Total You Integrative Medical Center.

In May 2015 Dr. Hugh D. Spurgin, a graduate of the first class in 1977, became the fifth HJI President. During his tenure, HJI observed the 40<sup>th</sup> year from its founding, reaffirmed its regional accreditation by the Middle States Commission on Higher Education, increased enrollment in its graduate programs, strengthened its relationship with its sponsoring church, relocated its main campus from Barrytown to New York City, and began an online learning initiative that led to the institution's first fully online degree program.

In July 2019, Dr. Thomas Ward, a graduate of the HJI Class of 1981, became the sixth HJI President. With two decades experience as Dean of the College of Public and International Affairs at the University of Bridgeport, Connecticut, Dr. Ward reinvigorated the institution's academic program. He emphasized HJI's importance as a "home of thought" for the Unification community and stressed engagement with the mainstream academy. He introduced "massive open online courses" (MOOCs) and launched a graduate chapter of Theta Alpha Kappa, the national honor society for students in Religious Studies. Under his leadership, HJI also obtained approval from the New York State Department of Education for a new MA program in Peace Studies.

On May 29, 2022, Dr. Thomas G. Walsh became the seventh President of HJI. A 1979 graduate of HJI, Dr. Walsh went on to earn his Ph.D. at Vanderbilt University's School of Religion where he specialized in the study of Religion and Ethics. Dr. Walsh has worked closely with HJI Co-Founders Rev Sun Myung Moon and Dr. Hak Ja Han Moon in the establishment and in the leadership of the Universal Peace Federation (UPF)

where he served as International Chair. UPF holds General Consultative Status with the United Nations Economic and Social Council (ECOSOC). Dr. Walsh serves as Executive Editor of *Dialogue & Alliance*, an academic journal indexed by the American Theological Library Association.

Under Dr. Walsh's leadership and following months of consultations with its Founder, the Board of Trustees, faculty, staff, alumni and other stakeholders, Unification Theological Seminary (UTS) submitted, to the New York State Department of Education and the State University of New York Board of Regents, its request for a name change to HJ International Graduate School for Peace and Public Leadership (HJI). The name change was approved by the New York State Board of Regents, effective July 1, 2023. In August of 2025 HJI opened its new main campus at 481 Eight Avenue in the heart of New York City.

## ***FACILITIES AND RESOURCES***

### **New York City**

The main campus, located in the heart of Manhattan, is a commuter-based campus with an ecumenically rich and diverse student body. It is housed on the twelfth floor of the New Yorker Hotel at 481 Eight Avenue. Facilities include two classrooms, a library, student lounge, information commons, and faculty and administrative offices. Its midtown location, just minutes from Penn Station, the new Moynihan Train Station, the New York City Subway, and the Port Authority bus terminal, offers a convenient for students commuting from anywhere in the NY metropolitan area. It is just one block from the Madison Square Garden and only a short walk to the Empire State Building, Hudson Yards, and the United Nations. The 481 Eighth Avenue property is also home to numerous non-profit organizations and businesses, and its state of the art meeting spaces are available to HJI for graduation and other special events.

### **Library**

The HJI Library supports the research,

writing, and information literacy needs of HJI faculty, staff, and students. It offers a wide range of information resources and instructional services tailored to the academic community.

HJI's academic programs are delivered in multiple modalities—including asynchronous, synchronous, and on-campus formats—with students participating from around the world. To serve this global student body, the HJI Library provides access to e-books, e-articles, and other digital resources through ProQuest Academic Complete and other databases. As of the summer of 2025, ProQuest Academic Complete offers more than 300,000 full-text e-books and over 18 million full-text articles from academic journals, magazines, and other periodicals. The collection emphasizes the humanities and social sciences, aligning with HJI's academic programs.

Located in metropolitan New York, the HJI Library also maintains a collection of print resources and provides computer workstations for accessing electronic resources on campus. Students can use these workstations for research, writing, and academic projects. The librarian is available both on campus and online to assist with a wide range of research needs.

## Security

The security station in the lobby of the 481 8<sup>th</sup> Avenue building secures the main campus. The campus building meets local fire-safety codes, and there are regular fire inspections and fire drills. No crimes or instances of sexual harassment were reported on our campus in the 2023-24 academic year.

## FINANCIAL INFORMATION

### Estimated Expenses

To facilitate adjustment to graduate school life, it is recommended that entering students carefully anticipate tuition, fees, basic living expenses and moving costs, and prepare in advance for these financial obligations.

Total cost for students attending HJI will vary according to personal needs.

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## Cost of Attendance

### Doctor of Ministry Program

	<i>One Semester</i>	<i>Full Year</i>
Tuition & Fees*	\$4,200 .....	\$8,400
Housing (off campus)	7,200 .....	14,400
Food	2,915 .....	5,830
Books/Supplies	800 .....	1,600
Transportation	675 .....	1,350
Loan Fees	109 .....	218
Personal/Misc.	975 .....	1,950
TOTAL	\$16,874 ....	\$33,748
*Based on 7 credits per semester @ \$585 per credit plus \$105 in fees		

### Master Programs

Tuition & Fees**	\$5,400 ..	\$10,800
Housing (off campus)	7,200 .....	14,400
Food	2,915 .....	5,830
Books/Supplies	800 .....	1,600
Transportation	675 .....	1,350
Loan Fees	109 .....	218
Personal/Misc.	975 .....	1,950
TOTAL	\$18,074 .....	\$36,148
** Based on 9 credits per semester @ \$585 per credit plus \$135 in fees		

## Tuition and Fees

### Tuition and Fees for Graduate and Doctoral Programs

Tuition per credit per semester ...	\$585.00
(including Dissertation Project credits)	
Non-credit continuing education, tuition per class hour.....	165.00
Audit fee per credit .....	125.00
Continuing Thesis or Project Enrollment, per semester .....	150.00
Continuing Dissertation Enrollment, per semester .....	200.00

### Reduced Tuition for Internships and CPE

A 6 credit internship will be charged the same tuition as a 2 credit course.

A 3 or 4 credit internship and/or Clinical Pastoral Education will be charged the same tuition as a 1 credit course.

### Registration Fees for Graduate and Doctoral Programs

Registration fee per credit.....	\$ 15.00
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### Other Fees

Application Fee .....	30.00
Graduation Fee .....	100.00

Transcript Fee .....	10.00
Transfer Credit Evaluation Fee ( <i>Master</i> ) .....	40.00
Deferred Payment Plan (full-time)	150.00
Deferred Payment Plan (part-time)	70.00
Readmission Fee .....	30.00
Diploma Replacement Fee .....	100.00
Replacement of Student ID .....	5.00

### Deferred Payment Plan

Students must pay at least 25% of their tuition at registration. All other fees must be paid in full at time of registration, including any past due balances. The remaining 67% of deferred tuition must be paid in three equal installments the 3 months following the first day of classes. A fee is assessed for choosing this option. A late fee of \$35.00 will be assessed per missed installment. Students will not be allowed to register if there is a balance on their account.

## Refunds

Students officially withdrawing from courses up until the end of the first week of classes are entitled to a complete refund of tuition. Those withdrawing from the second week through the end of the seventh week of the term are eligible for a limited refund as indicated in the table below. No refund will be given to students who withdraw after the end of the seventh week of the term. A student is responsible to pay whatever balance remains after withdrawing.

	Payment Requirement	Refund Granted
1 <sup>st</sup> Week	No charge	100%
2 <sup>nd</sup> Week	10%	90%
3 <sup>rd</sup> Week	20%	80%
4 <sup>th</sup> Week	25%	75%
5 <sup>th</sup> Week	30%	70%
6 <sup>th</sup> Week	40%	60%
7 <sup>th</sup> Week	50%	50%
After 7 <sup>th</sup> Week	100%	No refund

All fees are non-refundable.

## FINANCIAL AID

The HJ International Graduate School for Peace and Public Leadership is committed to helping eligible students meet their financial needs. Through scholarships and grants, HJI seeks to alleviate the financial burden of both domestic and international students. However, funding for these programs is limited, and they provide only partial coverage of the expenses incurred at HJI. Students are therefore encouraged to seek other sources of funding first. Some local and national churches have set up generous scholarship programs that completely fund students' theological education.

More information is available through the Financial Aid Administrator.

### Types of Financial Aid

Financing a college education is a challenge for many families. Recognizing the cost of an education, students should consider the total cost of their education and not just the costs of the initial year. Besides the usual sources—family assistance, personal savings, and summer earnings—there exists a variety of ways to pay college costs. These are generally referred to as student financial aid. They consist of scholarships, grants, loans, and earnings from part-time work while in school.

A variety of scholarships, loans and veteran's education benefits, as well as payment plans are available at HJI through the Financial Aid Office or the Finance Office.

Please keep in mind:

- All Federal financial aid rules and regulations are set out by the Department of Education. These are federal laws and regulations that the HJI Office of Financial Aid is required to follow.
- HJI does not discriminate on the basis of race, color, national origin, religion, age, or disability.

### Scholarships

All applicants are evaluated for scholarships at the time of application for admission. No separate application for scholarships is required. Scholarships are awarded at the time of admission.

#### Unification Leadership Scholarship

Scholarships are an important way for a church to show appreciation for the commitment and sacrifice of its members. The Unification Leadership Scholarship is awarded to members of the Unification faith who have demonstrated outstanding achievements or success in church-related responsibilities. Under the Unification Leadership Scholarship program, recipients receive a scholarship for up to one half (50%) the cost of tuition.

#### Next Generation Leadership Scholarship

The Next Generation Leadership Scholarship is awarded to recommended current or aspiring next generation Unificationist leaders who have committed to at least three years of public leadership following graduation from HJI. Next Generation Leadership Scholarship recipients may receive a scholarship of up to 70% of the cost of tuition.

#### Founders' Scholarship

HJI Founders Rev. Sun Myung Moon and Dr. Hak Ja Han Moon have emphasized that all of humanity share a common heritage and that all religions serve a divine purpose. In this spirit, any new, (first-time) full-time domestic, or international master's student may qualify for a Founders' Scholarship after a careful review of a new candidate's application material based on academic merit. The program provides up to 50% tuition assistance during their enrollment at HJ International.

To be considered for the Founders' Scholarship, students must submit their completed online application for admission by the following deadlines:

For Fall semester, the priority deadline is July 1. For the Spring semester, the priority deadline is November 15.

After these deadlines, Founders' Scholarships may be awarded if funding is still available.

*NOTE: Students are eligible to receive only one of the above scholarships. Scholarships are renewed annually contingent upon maintaining a cumulative GPA of 3.0. Scholarships of students whose academic performance falls below this level are subject to review and may be withdrawn.*

#### Post-9/11 GI Bill Education Benefits

The Post 9/11 GI Bill is an educational assistance program enacted by Congress for individuals with active duty service after September 10, 2001. The Post-9/11 GI Bill provides up to 36 months of education benefits.

To complete an application, use VA Form 22-1990, "Application for VA Education Benefits." You can complete the application online.

As a private school, veterans enrolled at HJI can receive Up to \$25,162.14 per academic year for tuition and fees.

In addition, veterans may also be eligible to receive:

- a monthly housing allowance
- a books and supplies stipend
- a one-time rural benefit for certain veterans

#### Federal Direct Loan Program

The Federal Direct Loan program assists students who are enrolled at least half-time (six credit hours per term) in borrowing directly from the U.S. Department of Education. The loans are insured by the federal government.

#### Stafford Direct Loans - Unsubsidized Loans

Graduate students in the HJI programs can apply for the unsubsidized Federal Direct Student Loan program. These loans have a set interest rate of 8.08%; they do begin to accrue interest from the day they are released from the lender. The student must select one of the following two options: to begin making interest payments on the loan immediately or to allow the DOE to capitalize the interest due, resulting in a larger loan repayment

#### To receive federal aid administered through the HJI Office of Financial Aid, you must:

1. Be admitted to a degree seeking program at HJI.
2. Effective July 1, 2012, new students who enroll for the first time after July 1, 2012 must have a high school diploma, GED or equivalent to receive federal student aid.
3. Be a citizen, permanent resident of the United States, or other eligible

non-citizen.

4. Maintain satisfactory academic progress (SAP) according to SAP policy for financial aid recipients.
5. Be in compliance with Selective Service Registration to receive federal funded student aid.
6. Be enrolled at least half-time (6 credits) for federal and state funded financial aid programs.
7. Not owe a refund to any federal grant or loan or be in default on any federal loan.
8. Be enrolled in coursework at HJI.

### **Procedure to Apply for Federal Direct Loans**

1. Contact the HJI Financial Aid Office to request a Federal Direct Loan and to discuss your eligibility for a loan, the amount a student is eligible to receive, and how much of that the student wishes to borrow.
2. **New students:** Complete the FAFSA application at [www.fafsa.gov](http://www.fafsa.gov)  
**Returning students:** Update the FAFSA record at [www.fafsa.gov](http://www.fafsa.gov). This must be done each academic year.
3. **New students:** Login with the FSA ID at <https://studentaid.gov/> and click on “Complete and Process” and complete the Entrance Counseling and Master Promissory Note (MPN). (Before graduation, do the Exit Counseling by clicking on “Manage Loans”, then Complete Exit Counseling)
4. **Returning students:** Go to <https://studentaid.gov/> and check to see if MPN needs to be updated.
5. Once a student is enrolled in classes and has received a billing statement from the HJI Bursar, the Financial Aid Director will get copies of the registration and billing statement to verify that the student is at least a half-time student as required by the US Department of Education, which provides the loans.
6. Next, FA Solutions (FASOL)—a company that assists HJI in processing student loans—is informed by the Department of Education if the FAFSA needs correcting and/or if there are additional documents the student

must submit to help determine eligibility for a federal loan.

7. When the eligibility is approved, FASOL will send an email instructing the student to make an account in the FASOL Portal and accept the loan award.
8. Next, FASOL creates the award/loan package and informs the HJI Bursar that the student’s loan has been approved. The student will receive a disbursement notification via email for each loan disbursement received. The Bursar will deduct tuition and fees and a check for the remainder will be given to the student.

This process is generally completed within the second month of the semester. The federal loan maximum for graduate students is \$20,500 for an academic year, minus \$218 in government fees. Half is awarded in the first semester and the other half in the second semester. If a student begins in the spring semester, the maximum loan amount is equal to the Cost of Attendance for that semester.

If a student withdraws, a Return to Title IV Calculation will be completed which may result in funds being returned to the government and a balance is due to the institution.

All students who received federal loans will need to complete exit counseling at <https://studentaid.gov/> if they drop below half time, withdraw and/or graduate.

### **Satisfactory Academic Progress for Financial Aid**

Federal Regulations require all HJI students maintain good progress toward receiving a degree in order to continue to have eligibility for Title IV financial aid programs. All semesters will be counted toward this progress regardless if the student did not receive aid in a prior semester.

According to Federal Regulations there are three main measurements reviewed at the end of each semester. See the HJI Financial Aid Handbook for more detailed information.

### **GPA**

Graduate program graduation requires a minimum of a 2.5 cumulative grade point average. To continue studies at HJI, graduate students must maintain a 2.5 cumulative grade point average starting at 12 cumulative credit hours.

### **Pass Rate**

**Completion Rate:** Students must complete at least 67% of all credits attempted. Credits attempted include transfer credits, withdrawals, “F” and “I” grades.

### **Maximum Time Frame**

Students need to complete their degree within a maximum timeframe, including transfer credits and attempted credits. This timeframe is 150% of the degree program requirements. In other words, 63 credits for the M.A. and 120 credits for the M.Div. degree. For the D.Min degree the timeframe is 6 years.

Students not in compliance with the minimum GPA, maximum timeframe, and/or completion rate requirement will be put on financial aid probation and may lose their financial aid eligibility.

### **Repercussions for not meeting the requirements:**

Students who do not meet the above listed requirements will first be placed on Financial Aid Warning/Probation. Any student who is placed on Financial Aid Warning will still be eligible for aid for 1 semester in an attempt to repair their progress.

After the Warning or Probationary period has ended, if the student still does not meet all 3 requirements, he/she will be placed on Financial Aid Suspension. Students that are placed on Financial Aid Suspension cannot receive any Title IV Federal (or State) Financial Aid until they repair their Satisfactory Academic Progress status by enrolling for classes at their own expense or successfully appealing their probation.

### **Appeal Process for Students Who Have Failed to Meet Satisfactory Academic Progress**

Students will be notified by the Office of Financial Aid that they have lost their financial aid eligibility.

Students initiate the process by requesting a one-time appeal. Such requests should be forwarded to the Director for Financial Aid within two weeks of aid loss notification.

Possible reasons for appeal: serious personal problems, family tragedy, illness, employment and/or difficult adjustment to school, and other unusual circumstances that could reasonably contribute to a lack of academic progress. Appeals should include supporting documentation.

A committee comprised of the Director for Financial Aid, the Registrar, and others as needed will review the appeal request.

Please note, only one appeal will be granted, whether based on qualitative and/or quantitative standards. Students who are not granted an appeal, or those who have already used the appeal, but do not have a cumulative GPA of 2.50 or meet quantitative standards, will regain eligibility once the cumulative GPA and quantitative standards are met.

### **Code of Conduct**

HJI follows the National Association of Student Financial Aid Administrators (NASFAA) professional policies on code of conduct as follows:

An institutional financial aid professional is expected to always maintain exemplary standards of professional conduct in all aspects of carrying out his or her responsibilities, specifically including all dealings with any entities involved in any manner in student financial aid, regardless of whether such entities are involved in a government sponsored, subsidized, or regulated activity.

# **HJ International Graduate School for Peace and Public Leadership**

## **Graduate Programs**

# ***ACADEMIC CALENDAR 2025-2026***

## **Summer Intensive 2025**

July 1	Start of Summer Intensive
August 22	End of Summer Intensive

## **Fall Semester 2025**

August 22	On-campus Registration Day
August 25	First Day of Classes
September 1	Labor Day - no classes
September 2	Last Day to Add/Drop Courses
November 1	Application Deadline for December Graduation
November 25 - 28	Thanksgiving Recess
December 5	Last Day to Withdraw from Courses
December 5	Theses and Projects due for December Graduation
December 23	Last Day of Regular Scheduled Classes
December 15 - 18	Finals Period
December 31	Graduation

## **Winter Intensive 2026**

January 6 – 30	Classes in Session
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## **Spring Semester 2026**

January 23	On-campus Registration Day
January 26	First Day of Classes
February 2	Last Day to Add/Drop Courses
March 30 – April 3	Spring Break
April 6	Application Deadline for May Graduation
May 4	Theses and Projects due for May Graduation
May 8	Last Day to Withdraw from Courses
May 15	Last Day of Regular Scheduled Classes
May 18 - 21	Finals Period
May 23	Graduation Day: 50 <sup>th</sup> Commencement

## **ACADEMIC PROGRAMS**

HJI is an interfaith graduate school that seeks to serve students from the world's religions as well as students from a wide range of Christian denominational families. It offers four graduate degree programs. HJI also offers certificate and continuing education programs.

The Doctor of Ministry (D.Min.) Program is a program aimed at developing ministerial leadership at an advanced level. Courses are taught over a two-year period. Students then take one to three years to complete their dissertation project. Students have a choice of two concentrations.

The Master of Divinity (M.Div.) Program is a three-year course of study to prepare men and women for pastoral leadership.

The HJI Master of Arts in Peace Studies is a 42-credit graduate degree program that prepares students to work as peace professionals in intergovernmental and non-governmental organizations as well as government agencies. The program is designed to introduce students to the key underpinnings of the growing academic discipline of peace studies. It invites reflection on the Track II and Track III peace-related initiatives of faith-based organizations including the Universal Peace Federation. The program has a required internship that affords students the opportunity to gain hands-on experiences in fields such as diplomacy and interreligious rapprochement.

The Master of Arts in Religious Studies (M.A.) is a basic graduate degree that prepares students for diverse positions and ministries as well as for a strong theological and practical knowledge of religions and their impact on today's society. The M.A. in Religious Studies offers students a choice of four concentrations that address life in today's intercultural and interreligious global community. The concentrations are Interfaith Peacebuilding, Non-Profit Leadership, Unification Studies and Theological Studies. It is also an ideal degree for those students wishing to pursue either doctoral studies or further study in a specific field of theological inquiry.

HJI's New York location affords students from a wide array of Christian churches and faith communities the opportunity to focus on Biblical Studies, Urban Ministry, Peace and Justice Ministry, Interfaith Studies, or whatever they need to succeed in their chosen ministries. The institution's interdenominational and interfaith faculty assures a diversity of faith perspectives. HJI students can also prepare for ordination in their respective denominations by taking any courses required by their denominational bodies to complete their ordination requirements.

Unificationist students also have the opportunity to select courses designed for in-depth study of their faith tradition, including study of Unification Theology and Philosophy as well as History and Unification Ministry.

Each HJI program strives to balance theological instruction with training in practical skills. Grounding in the basic theological disciplines of Scriptural Studies, Living Traditions and Theology is necessary to understand the complexities and nuances of religious discourse, and to develop an empathetic understanding of the beliefs of others. One pillar of the bridge to interfaith understanding is thorough grounding in one's own faith; the other pillar is familiarity with the other traditions, whether in the Christian family or spanning the world's religions. The theological disciplines address both pillars.

Professional courses equip students with practical skills for diverse forms of ministry. Contemporary religious leaders must be equipped with a variety of skills necessary for their multi-faceted role as pastor, teacher, counselor and public figure. The Ministry curriculum includes a broad range of courses that develop student abilities both theoretically and practically. Elective courses provide opportunities to concentrate in specific areas of interest and ministry, including pastoral counseling, conflict resolution, church growth, character education and management.

Field Education is an integral part of the HJI programs, enabling students to integrate theoretical knowledge with practical experience in a variety of

pastoral and educational roles. Internship placements are in professional settings under the supervision of trained supervisors. They may involve full-time apprenticeship in a church or non-profit setting for a period of up to 3 months. One feature of the program is Clinical Pastoral Education, where students fulfill internships as chaplains in hospital or prison settings for the purpose of becoming a licensed chaplain.

Given the powerful influence of the American media globally, ministers and church workers around the world are faced with the task of communicating the unchanging truth of God in a world saturated by American culture. For this reason, many international students come to HJI in order to receive theological education within an American cultural milieu. This adds to the rich diversity of the HJI community.

This catalog reflects the schedule of programs at the start of the academic year. Please check with the Registrar's office for updated information after the year begins.

## **CERTIFICATE PROGRAMS**

### **Certificate in Unification Leadership**

The Certificate in Unification Leadership is a graduate-level certificate. It gives those individuals who wish to devote only one year to theological study the opportunity to obtain advanced theological education and specific leadership skills. This Certificate focuses on the theoretical perspective and practical skills for leadership in the Unification movement. Credits earned in this certificate program can be applied towards the M.A. in Religious Studies degree or M.Div. degree. The Certificate in Unification Leadership can be completed fully online.

Its program requirements are:

18 credits of courses, distributed between

- Unification Studies (3-6 credits), e.g. THE 5631 Divine Principle in Depth, LTR 5503 Unification Worldview



and Society, LTR 5622 Life and Thought of SMM and HJHM, THE 5611 Unification Philosophy;

- Theological Studies (6-9 credits), e.g. THE 5131 Systematic Theology, LTR 5131 History of Christianity I, LTR 5132 History of Christianity II, SCR 5131 The Hebrew Bible, SCR 5141 New Testament Foundations, LTR 5141 World Religions and the Encounter with Christianity, THE 5141 Ethics and Social Justice;
- and Ministry (3-6 credits), e.g. MIN 5104 Homiletics, MIN 5601 Unification Ritual and Traditions, MIN 5102 Worship and Liturgy, MIN 5107 Leadership and Congregational Development, EDU 5311 Spiritual Formation, MIN 5106 Ecumenism and Interfaith, PAS 5101 Pastoral Care and Counseling.
- Minimum GPA of 2.50
- Capstone: Certificate Graduation Review (CGR)

## **MASTER OF ARTS IN RELIGIOUS STUDIES PROGRAM**

The M.A. in Religious Studies is a broad-based degree program suited for students who wish to gain extensive knowledge of the Christian tradition and its impact on society, supplemented by wide-ranging knowledge of the world's religions. The program enables students to integrate their own faith perspective with in-depth knowledge of the broader Judeo-Christian tradition and its manifestations in contemporary social and cultural realities. This prepares them to be more effective witnesses for their faith in today's multifaith environment and to practice in a wide variety of ministries. It also equips them for positions in non-governmental bodies dealing with the religious issues that are often at the root of conflict.

The program's foundation courses are a theological curriculum that provides a broad knowledge of scripture, theology and history in the Christian tradition. The MA in Religious Studies Program has four concentrations, each with distinct purposes: The Concentration on

Unification Studies equips students with an in-depth understanding of its teachings, theology, scriptures and history, such as is required of aspiring leaders in the Unification movement. The Concentration in Public and Non-Profit Leadership equips students with skills needed to work effectively in civil society and non-governmental organizations. The Concentration in Interfaith Peacebuilding provides a theological and intercultural understanding in several religious traditions with focused examination on the nexus of religion and peacebuilding. The Concentration in Theological Studies is suitable for students who wish to pursue a general study of Christian theology, biblical studies and church history. Students may choose one or more of these concentrations.

Students who do not select a concentration may use elective courses to prepare for specific vocations such as counseling, education, church leadership, or those calling for specialization in a particular religious tradition.

The M.A. in Religious Studies is also a natural entrance point for further graduate studies in religion, ministerial professions and the social sciences.

The M.A. in Religious Studies can be completed fully online.

### **Graduation Requirements**

To be awarded the M.A. degree, students must fulfill the following requirements:

- 42 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- A Masters Thesis or Project, presented in the Masters Colloquium in the final term prior to graduation, or for student with the Public and Non-Profit Leadership Concentration, an Internship with a substantial theological reflection and report

### **FOUNDATION COURSES**

Students are required to take four required foundation courses:

SCR 5131 Hebrew Bible  
SCR 5141 New Testament

Foundations

LTR 5131 History of Christianity I or  
LTR 5132 History of Christianity II

THE 5635 Introduction to Divine Principle or THE 5631 Divine Principle in Depth

and a choice of two of the following three:

LTR 5141 World Religions and the Encounter with Christianity

THE 5131 Systematic Theology

THE 5141 Ethics and Social Justice

### **MASTERS PROJECT**

Masters Thesis, Project or MIN 5190

Field Education Internship (for students with the Public and Non-Profit Leadership or the Interfaith Peacebuilding concentration only) (3 credits)

MIN 5804A & MIN 5804B Masters Colloquium (not required for students using Field Education as capstone) (0 credit)

Any one course cannot satisfy both a Master of Arts in Religious Studies foundation requirement and the concentration requirement.

### **Concentration in Unification Studies**

As one of the two academic concentrations, Unification Studies guides students to a more focused and in-depth understanding of the theology, philosophy, guiding principles and history of the Unification Movement. Unification students in particular will have the opportunity to study and investigate their own faith more deeply. Students will be able to choose from a wide range of courses including the History of the Unification Movement, the Life and Thought of Sun Myung Moon and Hak Ja Han Moon, and the Divine Principle. This concentration prepares students for various ministries in the Unification Movement, including church leadership, education, public relations, and ecumenical and interfaith ministries.

The following course requirements apply to all students taking this concentration. Courses listed are for 3

credits unless otherwise noted.

Three courses from:

LTR 5151 The Unification Movement  
LTR 5503 Unification Worldview and Society  
LTR 5622 Life and Thought of SMM and HJHM  
EDU 5604 Unification Apologetics  
MIN 5601 Unification Ritual and Traditions  
THE 5601 Unification Theology  
THE 5602 Towards a Theology of the Only-Begotten Daughter  
THE 5611 Unification Philosophy  
LAN 5161 Korean 1  
LAN 5162 Korean 2

Three 1-credit practica in Teaching:

EDU 5601 Practicum in Teaching Divine Principle (1 credit)  
EDU 5605 Practicum in Teaching Unification Worldview (1 credit)  
EDU 5606 Practicum in Teaching Unification Thought (1 credit)

### **Concentration in Public and Non-Profit Leadership**

Since the end of the Cold War, the role of civil society and non-governmental organizations has grown dramatically. Multilateral Institutions such as the World Bank, the United Nations, and regional organizations are increasingly reliant on Civil Society Organizations (CSOs) and Non-Governmental Organizations (NGOs) to provide leadership in addressing natural disasters, health crises, human trafficking, and other social problems. The HJI Public and Non-Profit Leadership concentration focuses on professional competencies in public leadership, in governance, in conflict analysis and resolution, in financial management, and in human resource development. Besides theory, students can gain a practical and experiential perspective in this concentration through an internship experience. The Concentration in Public and Non-Profit Leadership prepares students to assume leadership roles in the faith-based as well as the public non-profit sector.

The following course requirements apply to all students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

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Four courses, including but not limited to:

PST 5101 Conflict Analysis and Transformation  
MGT 5302 Management of Non-Profit Organizations  
MGT 5303 Leadership and Organizational Planning  
MGT 5304 Leadership in the Social Sector  
MGT 5311 Marketing  
MGT 5331 Human Resource Management  
MGT 5401 Financial Management for NPOs  
MGT 5501 Brand Management  
MIN 5107 Leadership and Congregational Development

Field Education:

MIN 5190 Field Education Internship (counts as capstone requirement, replacing the Thesis)

### **Concentration in Interfaith Peacebuilding**

This concentration takes students through a process whereby they gain a valuable understanding of “the other” in today’s world with the goal of developing a more harmonious and peaceful world and an identity as a human family. As one a professional concentrations, students will undertake both a theoretical and experiential study of interfaith peacebuilding.

This concentration prepares students for various professional roles in religious organizations, NGOs and the public sector, including ministries of peace and justice, ecumenical and interfaith ministries, education and teaching, peacebuilding ministries, public service at the interface of religion and public policy, and consulting and other specialized roles to facilitate conflict resolution and cross-cultural understanding.

The following course requirements apply to students taking this concentration. Courses listed are for 3 credits unless otherwise noted.

Two courses in the area of Peacebuilding from the following list:

THE 5132 Theology of Peacebuilding  
LTR 5503 Unification Worldview &

Society

LTR 5513 World Religions & Global Conflict  
PST 5101 Conflict Analysis and Transformation  
PST 5131 Peace & Conflict Studies  
PST 5141 Diplomacy & Faith-based Diplomacy  
PST 5143 Unification Approaches to Peace  
PST 5301 Restorative & Transitional Justice  
PAS 5701 Multicultural Counseling

Two courses in the area of Religion and Interfaith Relations from the following list:

MIN 5106 Ecumenism and Interfaith  
LTR 5515 Interfaith Peacebuilding and the UN  
MIN5724 Interreligious Prayer in Ministry  
SCR 5151 World Scriptures & World Peace.

The student has the option to replace one of these four courses with a course that focuses on a religious tradition other than one's own, for example:

LTR 5402 Jewish-Christian Relations  
LTR 5411 Islam  
LTR 5412 Muslim-Christian Relations  
LTR 5431 Buddhism  
SCR 5701 The Qur'an  
Unification Studies courses do not count for this requirement.

Field Education:

MIN 5190 Field Education Internship (counts as capstone requirement, replacing the Thesis)

### **Concentration in Theological Studies**

Theological Studies is an academic concentration in which students broaden their academic background in Religious Studies by embarking on a more in-depth look at the Bible, Christian Theology, Church History and Living Traditions. This concentration effectively prepares students for doctoral studies or further studies in Christianity. It also prepares students for education and teaching in the Christian church and for ecumenical and interfaith ministries.

The following course requirements apply to all students taking this

concentration. Courses listed are for 3 credits unless otherwise noted.

Four courses in the area of Scripture, Theology or Church History, including but not limited to:

SCR 5302 The Prophets  
SCR 5311 Genesis  
SCR 5412 Life and Teachings of Jesus  
SCR 5413 Life and Letters of Paul  
LTR 5131 History of Christianity I or  
LTR 5132 History of Christianity II  
(if not taken as foundation course)  
THE 5311 Modern Theology  
LAN 5131 Biblical Hebrew  
LAN 5141 New Testament Greek

### **Korean Track**

The Korean Track is designed for Unificationist students who want to integrate their study at HJI with developing facility in the Korean language. Students in this track take 6 credits of Korean language at HJI and can receive up to 6 transfer credits for subsequent Korean courses taken at Sun Moon University or Sunhak UP Graduate University in Korea.

The following course requirements apply to all students taking this track. Courses listed are for 3 credits unless otherwise noted.

LAN 5161 Korean 1  
LAN 5162 Korean 2

6 transfer credits for Korean language courses taught in Korea.

## **MASTER OF ARTS IN PEACE STUDIES**

The HJI Master of Arts in Peace Studies is a 42-credit graduate degree program that provides students with the knowledge and skills needed by peace professionals. It dedicates particular attention to the study of conflict analysis and transformation and pays special attention to the impact of religion and culture on intra-state and inter-state relations. The program is designed for individuals who intend to pursue careers in public service through intergovernmental organizations, government agencies and non-governmental organizations. The faculty and staff in the program work collaboratively with the Universal Peace

Federation, a Unification-related NGO with more than 120 national chapters, which holds general consultative status with the Economic and Social Council of the United Nations.

The Master of Arts in Peace Studies can be completed fully online.

### **Graduation Requirements**

To be awarded the M.A. in Peace Studies degree, students must fulfill the following requirements:

- 42 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- Comprehensive Exams (written and oral)

The following course requirements apply to all students in the Peace Studies Program. Courses listed are for 3 credits unless otherwise noted.

### **CORE COURSES**

PST 5101 Conflict Analysis and Transformation  
PST 5131 Peace and Conflict Studies  
PST 5133 Human Rights, Law and Government  
PST 5141 Diplomacy and Faith-based Diplomacy  
SCR 5151 World Scripture and World Peace  
PST 5143 Unification Approaches to Peace  
PST 5151 Research Methods and Analysis in the Social Sciences  
PST 5152 Formation and Self-care for Peace Professionals  
PST 5190 Internship (6 Credits)  
PST 6101 Peace Studies Oral Comprehensive Exam  
PST 6102 Peace Studies Written Comprehensive Exam

### **ELECTIVES**

In addition, students choose four electives from the following courses:

PST 5301 Restorative and Transitional Justice  
PST 5302 Unification of the Korean Peninsula  
PST 5303 Marriage, Family and Human Development  
PST 5304 The United Nations and

Civil Society

PST 5305 Mediation: Theories, Practice and Application

THE 5141 Ethics and Social Justice

LTR 5503 Unification Worldview and Society

LTR 5513 World Religions and Global Conflict

MIN 5106 Ecumenism and Interfaith

THE 5631 Divine Principle in Depth

PST 6391 Thesis (optional)

Other HJI courses can be only selected as electives with the approval of the Chair of the Program.

Courses in the program are conducted online. Students should inquire about the hardware, software, and internet requirements for reliable delivery and reception of the program.

## **MASTER OF DIVINITY PROGRAM**

The Divinity Program is a three-year professional program designed for students who are preparing for church leadership or for any number of specialized ministries including youth ministry, campus ministry, interfaith ministry, pastoral care and social justice ministries. In addition to gaining a grasp of the essence of Christian faith and practice from biblical, historical and theological perspectives, Divinity students will gain competencies in the tasks of ministry, which include preaching, evangelism, pastoral counseling, public relations, management of church resources, and leadership.

Entering students who are preparing for the ministry are encouraged to apply directly into the M.Div. Program.

The Divinity Program can be completed fully online.

### **Graduation Requirements**

To be awarded the M.Div. degree, students must fulfill the following requirements:

- 80 credit hours
- A minimum grade point average of 2.50
- Mid-Program Review
- One unit Clinical Pastoral Education

The following course requirements apply to all students in the Divinity Program. Courses listed are for 3 credits unless otherwise noted.

## **THEOLOGICAL CURRICULUM**

SCR 5131 Hebrew Bible  
SCR 5141 New Testament Foundations  
One Old Testament exegetical course  
One New Testament exegetical course  
LTR 5131 History of Christianity I  
LTR 5132 History of Christianity II  
LTR 5141 World Religions  
THE 5131 Systematic Theology  
THE 5141 Ethics and Social Justice  
THE 5151 Topics in Apologetics in the 21st Century<sup>1</sup>

## **MINISTRY CURRICULUM**

EDU 5101, EDU 5111, EDU 5112 or EDU 5121 a Religious Education core course<sup>2</sup>  
MIN 5102 Worship and Liturgy  
MIN 5104 Homiletics  
MIN 5106 Ecumenism and Interfaith  
MIN 5107 Leadership and Congregational Development  
PAS 5101 Pastoral Care and Counseling  
EDU 5311 Spiritual Formation  
MIN 5803 Integration Colloquy (1 credit)

## **FIELD EDUCATION**

MIN 5192 Clinical Pastoral Education (4 credits)

### **Clinical Pastoral Education**

M.Div. students are required to complete one unit of Clinical Pastoral Education (CPE) during their Divinity studies. Each unit is 400 hours, usually in a hospital setting. CPE may be taken in the summer or during the semester. Students are admitted for their first unit of CPE normally after a minimum of one year of theological education. Students seeking to become a licensed

chaplain will find CPE to be a key element of their experience.

Students will consult with the Field Education Director in planning their CPE work. Students can obtain additional information about CPE by visiting the website of the Association for Clinical Pastoral Education at [www.acpe.edu](http://www.acpe.edu).

### **Ordination**

HJI provides courses to satisfy the requirements for ordination in various denominations, such as courses in church polity or history of a specific denomination. Students pursuing ordination are encouraged to consult with their respective faith groups about specific ordination requirements and work with their academic advisor to plan their Divinity studies.

### **Professional Chaplaincy**

Professional chaplains are typically endorsed by a denomination or faith group, board certified by the Association of Professional Chaplains (APC), and work in hospitals, prisons or in the military. Employment is usually full-time although part-time positions are often available.

Students wishing to pursue careers as professional chaplains are advised to take MIN 5107 Leadership and Congregational Development during their first year, either PAS 5101 Pastoral Care and Counseling or PAS 5312 Theories and Techniques of Counseling during their second year, and an additional pastoral or family ministry course such as PAS 5315 Practicum in Counseling, PAS 5501 Marriage and Family Counseling, PAS 5316 Dealing with Challenging Relationships, or PAS 5512 Family Therapy Concepts and Methods during the third year.

To obtain board certification by APC, a student must complete four units of CPE at an accredited center. Students who successfully complete one unit of CPE during the first two years of their Divinity studies may apply in their third year for a paid 12-month residency at select CPE sites beginning the September following their graduation from HJI. Upon completion of a residency program, students will have the four units of CPE required for board

certification.

Students who are permanent residents or citizens of the United States, meet military eligibility requirements, and are interested in military chaplaincy may be eligible for the chaplain candidate program in one of the Armed Forces (Army, Navy, Air Force). Chaplain candidates receive tuition reimbursement and many paid training opportunities while completing their degree. Students wishing to pursue this track are advised to take PST 5152 Formation and Self-Care for Peace Professionals.

Students wishing to pursue a career as a prison chaplain must typically complete one unit of CPE and an additional prison-based placement. For more information on various chaplaincy vocations, visit [www.acpe.edu](http://www.acpe.edu).

## **FIELD EDUCATION**

The Office of Field Education supports the HJI commitment to professional ministry and personal spiritual formation by providing students with diverse supervised field opportunities. These provide an opportunity to further integrate theological heritage with classroom learning and practical experience through a process of action-reflection, to arrive at new insight about themselves and their future vocations.

Field Education in the United States is especially valuable for international students, providing them with unparalleled cultural and language immersion opportunities. The main campus is in close proximity to Christian churches, Muslim mosques, Hindu and Buddhist temples, Jewish synagogues and Sikh gurdwaras, allowing students easy access to the living faith traditions of the world. The incredible resource of New York City also offers students the opportunity to pursue field education in non-governmental organizations affiliated with the United Nations, interfaith organizations, or mega-churches.

## **COMBINED DEGREES**

Students may enroll in any of the Master programs sequentially, but only

<sup>1</sup> With the approval of the office of the Provost another course may be substituted

<sup>2</sup> With the approval of the office of the Provost another course may be substituted

24 credits may be transferred to the second degree. Students should, therefore, plan a total of three to four years of study to complete both programs. A student will be awarded only one degree at any one commencement ceremony. If special circumstances apply, the student may appeal to the Office of the Provost for an exception based on the merit of the case.

The limit of 24 transferable credits is waived for M.R.E. and M.A. graduates who have worked in the field for at least three years after graduation and who wish to earn the M.Div. degree. These graduates may apply all of their M.A. or M.R.E. credits towards the M.Div. degree.

## **DOCTOR OF MINISTRY PROGRAM**

The Doctor of Ministry is an advanced theological degree that provides students who are engaged in ministerial leadership the opportunity to enhance and expand their ministerial skills and to reflect on their own theological and spiritual development as men and women of God. It is the capstone professional degree program for individuals who hold the Master of Divinity degree or its equivalent, providing them with the opportunity for further study and reflection and to develop the advanced skills and knowledge required for ministry in the 21st century.

The program challenges students to: 1) assess their ministerial effectiveness and leadership; 2) reflect on their theological and spiritual development in light of their current ministerial responsibilities; 3) develop greater competency in their ministry; 4) pursue a comprehensive research project that leads to a critical examination of some aspect of their ministry in light of congregational needs, societal changes and theological commitments; and 5) become peers and mentors to their colleagues in the program.

In order to accomplish these purposes, the D.Min. Program needs to be integrated with the actual practice of ministry. All students are expected to be fully engaged in their own ministry—

whether it is a congregational ministry, youth ministry, social service ministry or some other form of ministry—while enrolled in the degree program.

### **Graduation Requirements**

To be awarded the degree, a student completes 28 credits plus 6 credits for the doctoral-level Dissertation Project utilizing an action-research model. The coursework will be offered over a period of two years.

A student must fulfill the following requirements:

- A Learning Contract prepared at the beginning of the program and revised periodically in consultation with his/her Faculty Advisor and Field Supervisor to reflect personal learning goals
- Four Doctor of Ministry Seminars
- Four Research Seminars
- Four doctoral-level elective courses
- A grade-point average of at least 2.50
- An approved Dissertation Project Proposal
- Acquire a Field Advisor and develop a Site Team to provide support and mentoring
- The Dissertation Project Defense
- The completed Dissertation Project and Abstract submitted to the library and *ProQuest Dissertations & Theses Solutions*

### **D.Min. Course Requirements**

Courses listed are for 3 credits unless otherwise noted.

#### **D.MIN. SEMINARS (4 courses, 12 credits)**

The four required courses are:  
 MIN 8101 Spiritual Formation and Integration  
 MIN 8102 Theological and Ethical Perspectives of Ministerial Leadership  
 MIN 8103 The Changing Face of Society: Diversity and Its Impact on Ministry  
 MIN 8104 Faith Leadership in Today's World

#### **RESEARCH SEMINARS (4 courses, 1 credit each)**

The four required Research courses are:

MIN 8802 Dissertation Research Seminar I: Formulating the Question  
 MIN 8801 Dissertation Research Seminar II: Bibliographic Research and Overview of the D.Min. Dissertation  
 MIN 8803 Dissertation Research Seminar III: Research Design Strategies  
 MIN 8804 Dissertation Research Seminar IV: Designing the Project Proposal

### **ELECTIVE COURSES (4 courses, 12 credits)**

Students select a total of four courses from one of the two concentrations offered: Family and Education Ministry, and Peace and Justice Ministry:

#### **Family and Educational Ministry**

MIN 8501 Ministry in the Midst of Diverse Lifestyles  
 MIN 8502 Religious Education and Ministry Needs of the Postmodern Family  
 MIN 8503 Challenges and Possibilities of the Emerging Global Family  
 MIN 8504 Faith Formation, Spirituality and Counseling in the Contemporary Family

#### **Peace and Justice Ministry**

MIN 8701 Multiculturalism, Diversity and Non-violent Conflict Resolution  
 MIN 8702 Issues in Ecumenical and Interfaith Relations  
 MIN 8703 Creating the Beloved Community  
 MIN 8704 Change Management for Faith Leaders

The concentrations are an option. Students may focus their elective studies within one of the two concentrations or they may take courses from both concentrations.

### **Pathway to the D.Min. Program**

Candidates who have completed a Master's degree other than the M.Div. degree must complete an M.Div. Leveling series of courses before admission to the D.Min. Program. Completing these leveling courses does not result in the conferral of the M.Div. degree. Its purpose is to qualify the applicant for pursuing admission to the

#### D.Min. Program.

The courses required for leveling will be determined by the Chair of the D.Min. Program, based on a review of the student's transcripts, admissions essay and the admissions interview with the Chair. The evaluation is based on the following criteria as prescribed by ATS Standard 5:

1. The ability to thoughtfully interpret scripture and the theological tradition of one's ministry context,
2. The capacity to understand and adapt one's ministry to the cultural context,
3. A basic self-understanding of one's ministerial identity and vocational calling,
4. A readiness to engage in ongoing personal and spiritual formation for one's ministry,
5. An accredited master's degree (or its educational equivalent) in an area related to one's ministry setting or vocational calling, and
6. Significant ministerial experience that enables the applicant to engage as a ministry peer with other students in this advanced professional doctorate.

In line with these criteria, a student who has completed a Master's degree other than the M.Div. degree must complete leveling courses.

- Students with a non-theological Master's degree will complete 24 credits of leveling courses.
- Students with a theological Master's degree other than the M.Div. will complete up to 18 credits of leveling courses. (See list below)
- One Unit of CPE (Clinical Pastoral Education) is highly recommended for applicants with no prior ministry or theological background, in addition to the 24 credits of leveling courses.

*Leveling courses to be completed for entrance to the D.Min. Program*

#### Required

- SCR 5131 Hebrew Bible
- SCR 5141 New Testament Foundations
- 1 course in the history of Christianity: LTR 5131/5132 History of Christianity 1 or 2
- THE 5131 Systematic Theology

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- MIN 5107 Leadership and Congregational Development
- PAS 5101 Pastoral Care and Counseling

Recommended (depending on student's background and ministerial focus)

- A second course in scriptural studies
- THE 5141 Ethics and Social Justice
- LTR 5513 World Religions and the Encounter with Christianity
- MIN 5106 Ecumenism and Interfaith
- MIN 5102 Worship and Liturgy
- MIN 5104 Homiletics
- EDU 5311 Spiritual Formation
- PAS 5312 Theories and Techniques of Counseling
- PAS 5501 Marriage and Family Counseling

## ***DISTANCE LEARNING***

HJI offers all of its programs in distance learning format, in addition to the in person format. Courses designated as distance may have a variety of delivery methods.

Some courses are given exclusively through a learning management system (Canvas), where students sign into the course online and work through the prescribed content and activities. The content and activities may involve viewing videos, reading articles, taking quizzes, participating in threaded discussions, or writing short essays. These courses may be given in an intensive format. Students who plan to take a course through Canvas are required to complete the Online Orientation prior to starting the course.

Other courses for distance learners are given through HJI's cloud conferencing tool, Zoom. These are courses that are currently being taught on campus in which the course is being recorded with full audio and video output. All course interactions and shared documents such as PowerPoints, videos and other prepared materials are recorded along with the faculty member's content. Zoom allows students at a distance to take a course in real time, as it is being taught, or asynchronously or out of time. Students are responsible for the full course requirements and timeline as if they were physically in the classroom.

Distance students can access these courses through links provided in the Student Information System.

Students wanting to register for distance learning courses may do so during the normal registration process. Tuition for distance learning courses is the same as for all credit-based courses.

## ***CONTINUING EDUCATION***

The institution offers courses that enable adult students to upgrade their professional skills in ministry or enrich their lives by theological study. HJI offers credit courses as well as non-credit based courses as part of its lifelong learning support.

Continuing education courses may be taught off-campus or online. HJI offers Continuing Education Units (CEUs) for specific courses. Please see the HJI website for further information.

### **Non-Credit Courses**

HJI occasionally provides non-credit based continuing education courses. Go to the HJI website for a listing of courses and times they are offered.

### **Partnership with the Family Federation for World Peace and Unification USA**

HJI partners with the Family Federation for World Peace and Unification USA (FFWPU) on special education projects for its pastoral and lay leadership and its general membership.

## ***ADMISSIONS***

Admission to HJI is based upon academic capability and upon spiritual and moral character. Academic qualifications are considered by the Office of Admissions to determine whether the applicant's educational background and ability ensure reasonable chances of success in academic work at the institution. An applicant's spiritual and moral character may be evaluated by personal interview, by his/her application essay or by recommendation of church elders or other knowledgeable individuals. Two letters of recommen-

dation, at least one from a church leader, are required.

Applications are normally accepted for entry in the Fall term, though students may apply to begin in the Spring term.

Applications are welcome from men and women of all religions, nationalities and races. No particular course of undergraduate preparation is required, although a basic knowledge of history, the social and natural sciences, psychology and philosophy is desirable.

In seeking admission, a candidate agrees to abide by the policies, rules and regulations of HJI.

## Application Procedures

Prospective students may apply online through HJI's student information system. An applicant can begin the application process at this web address: <https://www.hji.edu/begin-application-online/>.

Inquiries and questions may be directed to Mr. Steven Boyd, s.boyd@hji.edu or to Office of Admissions, 481 8<sup>th</sup> Avenue, Suite 1223, New York, NY 10001.

## Application Checklist

Applicants must submit the following:

- A completed application form, including intended degree program.
- Official transcripts from all colleges, universities, or seminaries attended. Official transcripts must have the official college seal and signature, and must be mailed directly to the HJI Office of Admissions from the issuing institution. If the original transcript is in a language other than English, the applicant must also submit the English translation.
- Two recommendation letters, one from the applicant's pastor, church elder or faith community leader. Recommendation letters by persons related by blood or marriage to the applicant are not acceptable.
- English Language Proficiency score (see below).
- One digital photograph.
- Proof of immunization for Measles, Mumps, and Rubella (MMR).

Students born before 1/1/1957 are exempted from this requirement, as are students who do not intend to enroll in on-campus classes. If students subsequently decide to take courses on campus, they will be required to submit the appropriate health forms.

- A completed "Meningococcal Meningitis Response Form".
- Application fee of \$30.00.

A Bachelor's degree from an accredited institution, or its recognized equivalent, is the first requirement for admission to HJI. Exceptions may be made, particularly for students who graduated from foreign post-secondary institutions but who do not have the equivalent of the U.S. Bachelor's degree.

## Basic Computer Skills

Applicants are expected to possess basic computer competency including familiarity with word processing, PowerPoint presentations, email communication, and related skills. Faculty have the authority to require remedial classes if a student is found lacking in those skills.

## Determining English Proficiency

Applicants whose native language is other than English are required to take an English language proficiency test and a Writing Test. A minimum score of 80 on the TOEFL iBT, or 6.5 on the International English Language Testing System (IELTS), or 56 on the Pearson Test of English (PTE) is required for full admission to the HJI program. The HJI TOEFL institution code is #2941.

International students who have successfully completed four years of an undergraduate program in the U.S. may waive the language entrance examination on the condition that they:

- Submit an undergraduate transcript with either courses in Writing or courses that reflect English competence.
- If deemed necessary, submit a proctored writing sample for diagnostic purpose to evaluate English language proficiency.
- In some cases students may be

required to take further writing instruction.

## Foundation Program: Certificate in Unification Leadership

Students in the Foundation Program may matriculate into a Master's degree program if all other admissions requirements have been met.

## International Students

HJI is authorized under Federal law to enroll non-immigrant alien students. In addition to the general requirement for admission to HJI programs, international applicants must provide the English translation of all academic records.

International applicants who seek entrance to the U.S. with a student (F-1) visa must certify their capacity to meet the cost of tuition and fees, living expenses, as well as the cost of round-trip travel. The U.S. Immigration and Naturalization Service regulations governing F-1 student status do not permit HJI to send the I-20 form to the admitted student until this financial certification is on file with the institution.

## Notification of Acceptance

Applications to HJI are reviewed by the Office of Admissions. The Office of Admissions notifies each applicant in writing regarding the decision made on his/her application.

## Admission Status

### Full Program Standing

A student is admitted to Full Program Standing if he/she possesses a Bachelor's degree or its equivalent and has submitted all application materials, has provided official, original transcripts of academic studies in post-secondary institutions, has two formal recommendations, and is considered to meet personal qualifications for admission, and, where applicable, has attained a satisfactory English language proficiency score.

### Provisional Standing

Provisional standing is granted for one term only to applicants whose documents are incomplete at the time of



admission. It is the student's responsibility to submit the missing documentation in a timely manner. In exceptional cases the provisional status may be extended for a second term.

The Office of Admissions will review the file of each student on provisional standing for full admission when all documentation is complete.

### **Conditional Standing**

Conditional standing is given to applicants for whom there is a question as to their ability to succeed academically based on the applicant's undergraduate degree, GPA, and/or English language proficiency. After completion of 12 HJI credits his/her academic performance is reviewed by the Admissions Committee. The student may then be admitted to Full Program Standing, directed to bachelor's completion programs, or if conditions warrant, have his/her Conditional Standing extended one term.

### **Special Status**

A limited number of applicants who do not hold a Bachelor's degree may be admitted into HJI's religious studies or Divinity degree programs if they: (a) have substantial experience in ministry or related careers; and (b) can demonstrate the knowledge, academic skill, and ability generally associated with persons who hold a Bachelor's degree. Applicants age 30 and younger will not be considered for Special Status.

Applicants are required to submit, in addition to the documents required for regular admissions, an essay that demonstrates the applicant has the knowledge, academic skill, and ability generally associated with persons holding a Bachelor's degree. Additional documentation that would be helpful includes: experiences of ministry or related careers, diplomas, certificates, GRE scores, and evidence of noncredit theological studies at workshops, seminars and conferences. Applicants may be placed on a waiting list to which priority is given based on merit of the applicants rather than the chronological order in which the applications were received.

All Special Status students are

admitted on a probationary basis and will be re-evaluated on the basis of their performance after their first twelve credits of study.

Special Status is a privilege. There are limited spaces available in the degree programs and therefore students should aim to complete their degree in the shortest time possible for them. Special Status students have a time cap of six years if enrolled in the Divinity program, and four years in the Master of Arts in Religious Studies program. The students' progress towards completion in the programs will be regularly monitored by the Academic Administration. Students will be dismissed if they do not progress by passing 6 credits per semester. In exceptional circumstances students may apply for an extension to the Provost.

Students on Special Status may take no more than one term of leave of absence during their years at HJI. Those who take more than one term of leave of absence may be withdrawn from the institution.

### **Non-Matriculated Standing**

Non-matriculated students take courses for credit but are not enrolled in a degree program. The maximum number of credits that can be taken with non-matriculated standing is 12. In order to take more than 12 credits, students must be accepted into a program.

## ***ADMISSION TO THE DOCTOR OF MINISTRY PROGRAM***

To be considered for admission to the D.Min. Program, a candidate must have received the Master of Divinity degree or its equivalent from an accredited school with a minimum grade-point average of B (3.00).

Leveling courses which provide a pathway to the D.Min. for applicants not holding an M.Div. degree are offered for those who have completed an accredited Master's degree other than the M.Div. degree (see Pathway to the D.Min. Program).

## **Application Procedures**

Applicants must submit the following materials:

- A completed Doctor of Ministry application (online).
  - Official transcripts from all colleges, universities and seminaries attended. These must be mailed directly to the HJI Office of Admissions from the issuing institution. If the original transcript is in a language other than English, the applicant must also submit the English translation.
  - Two recommendation letters of which one must attest to the applicant's ministry. Recommendation letters by persons related by blood or marriage to the applicant are not acceptable.
  - An autobiographical statement in the form of an extended essay. The essay should be 5-7 pages long and include:
    1. A review of past and current ministerial experience
    2. Reasons why the applicant wishes to pursue the D.Min. degree
    3. A theological reflection on the applicant's ministerial goals
  - An interview with the chair of the D.Min. Program
  - One digital photograph
  - English Language Proficiency score of 80 on the TOEFL iBT, or 6.5 on IELTS, or 56 on Pearson Test of English (for non-native English speakers and whose M.Div. degree is from a non-English speaking institution).
  - Proof of immunization for Measles, Mumps, and Rubella (MMR). Students born before 1/1/1957 are exempted from this requirement.
  - A completed "Meningococcal Meningitis Response Form".
  - Application fee of \$30.00.
- Prospective students may apply online at this web address: <https://www.hji.edu/begin-application-online>.
- Application requests and questions should be sent to Mr. Steven Boyd, the Dean of Enrollment Management, at [s.boyd@hji.edu](mailto:s.boyd@hji.edu).



## Admission Status

Students who are accepted into the Doctor of Ministry Program will be given either Full Standing – all required documents have been received, or Provisional Standing – not all required documents have been received.

Conditional Status may be given to doctoral applicants with missing pathway courses.

There is no Special Status in the D. Min. Program.

## ACADEMIC POLICIES AND PROCEDURES

### Registration Procedures

#### Course Scheduling

An official schedule of courses is issued each semester before registration. Students should consult this schedule for information regarding credit hours, class times, classroom assignments and instructors. Course prerequisites and other enrollment limitations are noted under course listings in the Catalog and/or in registration materials.

#### Doctor of Ministry Courses

Courses for the D.Min. Program are taught in a fifteen-week class format using Canvas and Zoom to convey course content and facilitate interaction between the instructor and students. Students in the program are encouraged to stay together as a cohort, to facilitate peer learning and group reflection. For this reason, M.A. and M.Div. students are not permitted to enroll in D.Min. courses. Procedures for registration, orientation, developing the learning contract, leaves of absence and other policies are described in the D.Min. Handbook.

#### Registration

Registration occurs at stated times prior to the first day of classes. Registration requires the signature of the academic advisor, as well as the payment of tuition. Continuing students may register online through the Student Information System after their academic advisor removed the advising hold.

Students may add and drop courses during the first week the course is

offered without penalty. Registration forms and add/ drop forms are available through the Registrar's Office.

#### Worksheets

In addition to transcripts, the Registrar keeps a record of each student's fulfillment of program requirements on a personal worksheet. Copies are given to students to help them in their program planning.

#### Auditing

Students may enroll in a course as auditors with permission of the professor. Auditors are expected to attend classes on a regular basis.

#### Transfer of Credit

A student may request transfer of a limited number of credits for courses taken in graduate programs at other institutions accredited by an agency that is recognized by the United States Department of Education, or in the case of international institutions, by an agency that is recognized by its national government or equivalent. The maximum number of transfer credits that can be accepted are:

- For the M.Div. Program: 24
- For the M.A. in Religious Studies Program: 9
- For the M.A. in Peace Studies Program: 9
- For the D.Min. Program: 9

Credit from academic courses will be accepted for the Master programs if:

- The course covered the same material as a course offered at HJI; and
- The student has earned a minimum grade of C with full credit.
- The maximum number of credits for a course transferred is the number of credits HJI awards for the corresponding course.

Credits will be accepted for the Doctoral program if:

- The course was given on the doctoral-level;
- The student has earned a minimum grade of B with full credit; and
- The credits must have been earned within the last ten years of admittance to the D.Min. program at HJI.

Transfer credits normally apply to credit earned prior to attending HJI. Students enrolled at HJI who interrupt their studies to attend another school may not transfer those credits without prior approval from the Provost. Transfer credits should be considered upon entry into a degree program. Transfer credit request forms and additional information are available from the Registrar.

#### Waiving a Required Course

Under certain conditions a required course may be waived. For further information inquire at the Registrar's Office.

#### Withdrawal from Courses

Withdrawal from a course after the add-drop period requires the approval of the instructor and the Academic Advisor. Course withdrawals are permitted up to but not including the last week of the term. Failure to withdraw from a course results in a grade of F for the course.

Students will be considered to have withdrawn from a course if they miss 4 weeks of classes during the first 7 weeks without giving written notification.

## Academic Policies

### Academic Year

The academic year is comprised of Fall and Spring semesters of approximately equal length. Terms include fifteen weeks of instruction and a final examination period. The Winter and Summer breaks provide an opportunity for intensive courses.

### Credit Hours

HJI uses two definitions, "regular face-to-face instruction" and "time on task," for a credit hour following NYS Education Department guideline. HJI uses various forms of course delivery. The coverage of course contents and assignments are the same regardless of the form of delivery for each credit.

#### Regular Face-to-Face On-Site Courses

Each course at HJI is assigned a specific number of credits. A credit hour is defined based on New York State

Department of Education guidelines. One credit “requires at least 15 hours (of 50 minutes each) of instruction and at least 30 hours of supplementary assignments” (Glossary of Program Registration Terms | New York State Education Department (nysed.gov))

#### *Online Courses (synchronous or asynchronous)*

HJI uses “time on task” for online courses following the New York State Department of Education guidelines, which reads “Time on task is the total learning time spent by a student in a college course, including instructional time as well as time spent studying and completing course assignments (e.g., reading, research, writing, individual and group projects.)” (Distance Education Program Policies | New York State Education Department (nysed.gov))

One credit requires 45 hours of “time on task” as defined above.

#### *Hybrid Courses*

Hybrid is a format that combines multiple modes of delivery among face-to-face on-site, face-to-face on zoom (synchronous online), and asynchronous online.

HJI uses the “time on task” definition described in the online course section above and one credit requires 45 hours of “time on task.”

#### *Intensive Courses*

Regular courses are taught in a 15-week format. Any course less than 15-weeks is an intensive. HJI uses the “time on task” definition and one credit requires 45 hours of “time on task.”

#### *Independent Study & Directed Study*

One credit requires 45 hours of “time on task.”

#### *Field Education*

Students are required to do 200 hours of supervised work for 3 credits and 400 hours for 6 credits.

(See *Field Education Handbook* for details.)

#### *Clinical Pastoral Education*

4 credits are assigned to one unit of Clinical Pastoral Education, which requires 400 hours of supervised work

normally in a hospital setting.

### **Graduation**

Although commencement exercises take place only in May, students may graduate either in May or December. Students who graduate in December may participate in the commencement the following May.

Students preparing to graduate must fill out a Graduation Application when they register for their last term of study and pay the Graduation Fee. It is recommended that applications for graduation be submitted by September 30 for December graduation and March 30 for May graduation. The Registrar will prepare a degree audit, which will advise the student about remaining courses needed for graduation.

Students intending to graduate are expected to complete all program requirements, including ESL program requirements, the Mid-Program Review and RE Project, by the last day of examination period of the term they intend to graduate. Incompletes from previous terms must be cleared and the Master Thesis/Project completed three weeks before graduation.

Students with incompletes on Graduation Day may still be counted as graduates for that day if their late work is completed 30 days after graduation.

### **Academic Advisement**

At the beginning of their study, students are assigned an Academic Advisor from the faculty. They may continue with the advisor or request another during their time at HJI. Academic advisors check student advisees' progress based upon their worksheets and transcripts. They approve their student advisees' plans of study at registration each term.

Faculty members post their office hours at the beginning of each term and are available for student conferences at those times or by appointment.

### **Student Responsibility**

The Academic Advisor will assist the student in proper course selection to meet degree requirements. Each student should keep in mind, however, that he or she alone is ultimately responsible for understanding and fulfilling all

graduation requirements. Students are responsible for their own degree plans and for the completion of all requirements for the degrees that they seek. Any questions about graduation requirements should be brought to the Registrar.

### **Academic Integrity**

Each student's work shall be the product of his or her own effort. Plagiarism and other acts of academic dishonesty are serious violations of academic integrity. The penalty for a violation of this nature is disciplinary probation, suspension or dismissal.

### **Grievances**

#### *Academic Grievances*

A graduate student with a complaint relating to academic work may appeal for review according to the following procedure:

The student must first consult with the Faculty member involved. Most cases should be resolved at this level.

A student who chooses to appeal the matter further may bring it to the Academic Dean. The complaint should be in writing when the student meets with the Academic Dean.

If the matter is not resolved by this administrator, the student may appeal in writing to an ad hoc Grievance Committee, which shall consist of the Academic Dean, two Faculty members (not to include the Faculty member involved in the complaint), the President of the Student Advocacy Council and an additional student representative from the Student Advocacy Council chosen by the Council President. The committee shall by a majority vote (by secret ballot) arrive at a recommendation to be presented in writing to the student and the Faculty member involved. Any decision made by the Grievance Committee will be binding on both parties.

The time limit for filing an Academic Grievance is 12 months from the term in which the incident occurred.

#### *Non Academic Grievances*

The following procedure may be followed in a case where a student with a grievance relating to a non-academic

aspect of student life appeals for a review.

The student must first consult with one of their Student Advocacy officers. Most cases should be resolved at this level.

If the matter remains unresolved, the student may bring his/her appeal to the Dean of Enrollment Management and Student Life.

If further appeal is still necessary, the student may appeal in writing to the Ad Hoc Student Grievance Committee, which will meet for the purpose of hearing the grievance. Members of the Committee include: the Dean of Enrollment Management and Student Life, the Student Advocacy President, a Student Advocacy member, and two students at large. After hearing testimony from all parties involved, the Committee shall arrive at a recommendation by majority vote. The recommendation will be presented in writing to the student, all the parties involved, the President's Cabinet, and to the President of HJI, who makes the final decision.

#### *External Agencies and Complaints*

Following is a list of agencies with whom students may address complaints:

#### ***NYSED (New York State Education Department)***

The Office of College and University Evaluation handles only those complaints that concern educational programs or practices of degree-granting institutions subject to the Regulations of the Commissioner of Education. Please see details at <http://www.nysed.gov/college-university-evaluation/complaints>

NYSED

Office of Higher Education and the Professions

Central Education Center, Room 5B28  
Albany, NY 12230

Phone: (518) 474-1551

#### ***FERPA (Family Educational Rights and Privacy Act)***

Student complaints concerning alleged failures by HJI to comply with the requirements of FERPA can be filed with the U.S. Department of Education. The name and address of the Office that administers FERPA are:

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#### ***Family Policy Compliance Office***

U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202.

#### ***MSCHE (Middle States Commission on Higher Education)***

Complaints to MSCHE are a means of providing information and evidence regarding an institution's compliance with the Commission's standards for accreditation, requirements of affiliation, and policies and procedures outside of a scheduled accreditation review. For more information please visit <https://www.msche.org/complaints>

MSCHE's address is:

Complaints

Middle States Commission on Higher Education

1007 North Orange Street

4th Floor, MB#166

Wilmington, DE 19801

#### ***SARA (State Authorization Reciprocity Agreement) Procedure***

Students engaged in Distance Learning at HJI have the right to lodge complaints or grievances about their distance learning experience. SARA consumer protection provisions require the New York State, HJI's home state, through its SARA State Portal Entity, to investigate and resolve allegations of dishonest or fraudulent activity by the state's SARA-participating institutions, including the provision of false or misleading information.

Only those complaints resulting from distance education courses, activities and operations provided by HJI to students living in other SARA states than New York come under the coverage of SARA.

The complaint process is as follows:

1. Students must first attempt to resolve their complaint using the procedures as outlined above.
2. To appeal the outcome of the institutional process for handling complaints regarding Distance Education issues (except for complaints about grades or student conduct violations) students may submit a SARA Complaint to the SARA State Portal Entity within two years of the incident.

<https://www.nysed.gov/college-university-evaluation/sara-student-complaint-process>

#### **SARA State Portal Entity**

New York State Education Department  
89 Washington Ave  
Albany, NY 12234

More information about the SARA complaint procedure can be found at <https://nc-sara.org/sara-student-complaints-0>

#### **Class Attendance**

Students are required to attend all class sessions for the courses they are registered. Students are considered to be present at an on-campus class in one of the following ways: (1) by being physically present in class, (2) by being present in class synchronously via Zoom, or (3) by presenting evidence of course engagement through a written document as defined by the instructor within one week of the class session as evidence of having viewed the class session asynchronously. For students registered in a Canvas online course, a student will be counted as present in class after presenting the required assignment to the instructor within one week of the class session. Whenever unusual circumstances make regular attendance impossible, special arrangements should be made with the instructor.

Students missing three or more weeks of class in a given semester may be subject to withdrawal at the discretion of the course instructor.

Students missing four out of the first seven weeks without giving a formal written notification of an emergency are given an automatic administrative withdrawal.

#### **Course Load**

A normal full-time course load for each semester is 9 credits. In addition, the following are also considered a full course load: participation in a field education internship of at least 4 credits; an internship of 3 credits plus one 3 credit course; CPE registration of 4 credits; or Thesis registration of 3 credits. Students may register for one term only for Continuing Thesis/Project

enrollment (0 credit) which will count as full-time enrollment. Course loads over 12 credits need approval by the Provost, and are normally granted only to students with a G.P.A. of 3.5 or higher. Apart from students engaged in a full-time internship or the other exemptions listed above, students registering for less than 9 credits in a semester are counted as part-time students.

A full course load in the Doctoral program in a given semester consists of 7 credits, dissertation registration or Dissertation Continuing Enrollment.

### **Program Time Limits**

Doctoral students are allowed five years from starting doctoral level courses to complete all degree requirements. Leveling courses taken do not count towards this time limit. A student may ask for an extension of up to one year by submitting a request to the Chair of the Doctor of Ministry program.

### **Field Education**

One credit is awarded for each 67 hours of field education internships. A student can complete a 6 credit internship in 10 weeks by doing 40 hours of internship each week. A student can complete a 3 credit internship in 10 Weeks by doing 20 hours of internship per week.

A student may extend the internship over a longer period if he or she wishes to do so. For example, a student could do a 6 credit internship over 20 weeks if he or she spent 20 hours in the field each week or it could be done over 40 weeks by spending 10 hours a week in the field.

Divinity students may take a maximum of 11 credits. Students in one of the two academic concentrations in the M.A. in Religious Studies program may take a maximum of 3 credits if their placement is directly relevant to their concentration; students in the two professional concentrations may take up to 6 credits.

### **Mid-Program Review**

The Mid-Program Review is an important assessment tool for HJI students. It assesses, at the mid-point in

the course of study, the student's progress towards fulfilling the learning outcomes of the program in which he or she is enrolled. For this purpose, students submit a portfolio containing samples of their best work, so they can be assessed in light of the overall learning outcomes of the program as well as the student's own personal goals.

At the same time, the Mid-Program Review provides students with the opportunity to reflect on their learning goals—both the program's stated learning outcomes and their own personal goals—to assess their progress in preparing for their vocation. It helps students to gain more clarity about their goals and plans for their future, and about how God is guiding them to accomplish these goals. For this purpose, students prepare an MPR Essay and then meet with their Faculty Advisor and one other student. This interview provides an opportunity for the student to reflect within a collegial structure without the onus or burden of feeling judged or evaluated.

Students complete the Mid-Program Review at the mid-point in their course of study. For MA students, it is the term in which they reach 22 credits. For M.Div. students, it is the term in which they reach 37 credits. Early in the term, the Registrar will notify students that they should prepare for their Mid-Program Review. Students who did not complete their Mid-Program Review may not register in the following term.

### **Certificate Graduation Review**

The Certificate Graduation Review (CGR) is the capstone for the Certificate Programs and is an opportunity for students to synthesize their learning experiences. Students must pass the CGR as a graduation requirement. Students must take and pass the CGR during the last semester of study. The CGR consists of:

1. A CGR Essay and three sample papers/presentations, one from Unification studies; one from theological studies; and one from ministry.
2. An interview with the Faculty Advisor and one student peer of the student's choice.
3. The Faculty CGR Evaluation.

### **Independent Study**

Independent study is intended for students who wish to explore aspects of a program area that are not part of the current curriculum. Students who have completed 24 credits may register for Independent Study by submitting to the Registrar a written proposal approved by the instructor and the Provost. Students are expected to meet with the instructor at least four times during the Independent Study. Students may undertake one Independent Study per term and not more than two per year unless approved by the Academic Affairs Committee.

### **Directed Study**

A course may be offered as Directed Study when there is insufficient enrollment for a class. Normally Directed Study is offered only for courses required to complete degree requirements or for ordination. Students are expected to follow the course syllabus and meet with the faculty member at least once a week. Due to reduced contact hours, a course taught as Directed Study may require more work outside the classroom than a normal course.

### **The Master of Arts Thesis or Project**

The Masters Project or Thesis is an in-depth field project or research paper. Students taking one of the academic concentrations in the Master of Arts in Religious Studies will write a traditional academic research paper. Students taking one of the professional concentrations may either write a paper or pursue alternatives such as video and web-based projects or work products useful to the organization where they have been serving as interns in the context of their field education.

Students are guided in the preparation of their Masters Project through enrollment in the year-long Masters Colloquium during their senior year of study. In the first semester, the colloquium provides guidance on formulating the project proposal, deciding on a research methodology, and helping in the initial stages of research. In the second semester, students present their work in progress to the class and bring it to completion.

The steps involved in writing the Master Project or Thesis are: (1) Select a Thesis Advisor who will guide the preparation of the Project/Thesis – the student will meet with this Advisor regularly to prepare the proposal and review drafts; (2) Prepare a Project/Thesis Proposal, which defines the topic and outlines the content of the project/ thesis – requiring approval by the Chair of the Master of Arts Program, the Project/Thesis Advisor and the Provost – due by mid-October (mid-March for December graduation candidates); (3) Research and write the first draft, due by mid-February (mid-September); (4) Complete the Project/Thesis by the end of April (November) and submit it to the Advisor for approval; and (5) Submit a PDF copy plus an abstract to the Library and *ProQuest Dissertations & Theses Solutions* digitally prior to graduation.

A thesis is optional in the Master of Arts in Peace Studies.

### Doctor of Ministry Dissertation Project

A complete description of this project and the steps to prepare it from the initial proposal to the final defense are described in the Doctor of Ministry Handbook.

### Protection of Human Subjects

The HJI Institutional Review Board (IRB) was established to assure the protection of human subjects in student and faculty research. A thesis or dissertation involving human subjects cannot be pursued unless it is first reviewed by a representative of the IRB and, if the reviewer determines it to be necessary, it must be reviewed and receive approval from the entire IRB.

### Grading

Grading is a professor's attempt to evaluate objectively a student's achievement in relation to the stated aim of a course. Evaluation is based on papers, examinations, class participation, and completion of other stated assignments or course objectives. Grades are recorded by letter, and are understood as follows:

- A Excellent
- B Good

- C Acceptable
- D Acceptable, but below expectations
- F Failure

In computing the cumulative grade point average (G.P.A.) the following quality point scale is used:

A	4.00	A-	3.67	B+	3.33
B	3.00	B-	2.67	C+	2.33
C	2.00	C-	1.67	D+	1.33
D	1.00	D-	0.67	F	0.00

F's assigned to pass/fail courses do not compute into the G.P.A.

Other symbols used on the transcript are:

- W Withdrawal
- I Incomplete. Not computed into the G.P.A.
- IP In Progress
- P Pass. Assigned only in selected courses (e.g. Field Education). A "P" denotes a grade of "C" or better. Instructors may, at their discretion, grade Independent Study on a pass/fail basis. Not computed into the G.P.A.
- R Repeat
- Prog Progressing, only for Continuing Dissertation Enrollment
- Non-Prog Non-Progressing, only for Continuing Dissertation Enrollment

The Master of Arts Thesis is graded Pass/Fail. An exceptional thesis may receive Honors.

The Doctor of Ministry Dissertation is graded Pass/Fail based on the Dissertation Defense and may be given with distinction.

A graduate in the Master of Arts in Peace Studies may receive a Pass with Honors based on criteria set by the faculty.

### Incompletes

Faculty will assign grades at the end of the semester according to the work completed. Incompletes are given only when there are compelling medical or personal reasons. Students who fail to turn in assignments will be awarded an appropriate grade.

Students who receive an Incomplete have one term to make up the course work regardless of whether they take a

leave of absence. At the end of the following term, if the Incomplete has not been resolved, the student is assigned a grade, either a contingency grade or an "F," which is irrevocable. If the course is a core requirement, the student will then be required to retake the course. Students with more than 12 credits of incompletes cannot register for another term.

Incompletes are also assigned if a course or project is expected to last longer than a semester. Students have a reasonable time to complete the work, however, the Incomplete grade will be changed administratively to an F either two years after registering for the course or after the student has been inactive for two semesters due to withdrawal, leave of absence or attending commencement.

### In Progress Grades

In Progress grades are given for courses in which a student is enrolled, but the term has not yet ended and/or final grades have not yet been submitted.

### Continuing Thesis/Project Enrollment and

Students who are working on completing their Master of Arts Thesis/Project and are not otherwise registered for courses are required to register for the "Continuing Thesis/Project Enrollment". This course enables them to continue to use HJI's resources and will be counted as full-time enrollment. "Continuing Thesis/Project Enrollment" is limited to one semester.

### Dissertation Continuing Enrollment

Students who are working on completing their dissertation project are required to register for the "Dissertation Continuing Enrollment" which will count as full-time enrollment.

### Academic Warning and Probation

A minimum cumulative grade point average of 2.50 is required for satisfactory academic standing in the graduate degree programs. If a student's cumulative G.P.A. falls below the minimum after completing 6 credits, the Provost will place the student on academic warning. If the student fails to achieve a cumulative G.P.A. of 2.50

during the following term, he/she will be placed on academic probation.

For D.Min students, if a student's cumulative G.P.A falls below the minimum after completing 7 credits, the student will be placed on academic warning. If the student is not able to achieve a cumulative G.P.A. of 2.50 during the following semester, he/she will be placed on academic probation.

In addition, if a student has a term G.P.A. below the minimum, he/she will be placed on academic warning. If a student has two terms with a G.P.A. below the minimum, he/she will be placed on academic probation.

Students who are on academic probation are not allowed to register unless they provide the Provost or the Chair of the D.Min. program an acceptable plan to address their academic shortcoming. If students do not submit an acceptable plan to the Provost or the Chair of the D.Min. program, or if, after submitting the plan, they fail to complete it by the beginning of the following semester, they will be dismissed.

### **President's List**

A student who is taking master level credits and completes a minimum of nine credits in an academic year with an academic average of 3.75 or higher will be listed on the President's List for the Academic Year in question. The President's List is issued once a year.

### **Official Communications**

Email is an efficient and effective method of communication. Therefore, HJI provides an email address to each registered student. This HJI email address is the only address that the institution (i.e. faculty and staff) will use to communicate electronically with students. Students are held responsible for all information communicated from the institution by email. In turn, only communications by students with their HJI issued email address are officially confirmed as bona fide representations of a student.

### **Transcripts and Student Records**

HJI maintains records concerning vocational interests and academic HJI Catalog 2025-2026

accomplishments of its students. The school recognizes the student's right of privacy and maintains a policy of confidentiality regarding the information, which becomes a part of the student's permanent record. Copies of the official policy are available from the Registrar.

Students are able to print student copies of their transcript through the online Student Information System. Official transcripts are issued through *Parchment*, a digital credential service.

### **Leaves of Absence, Withdrawal and Readmission**

#### **Leave of Absence**

Students may interrupt their program of study for a leave of absence by filing a request with the Registrar. Normally a leave of absence is granted for one term only. Unreported leaves of absence may be taken as evidence of a withdrawal from the institution. The D. Min. Handbook describes the policy for a leave of absence for doctoral students.

F1 students must speak with the Primary Designated SEVIS Officer (PDSO) if they are considering a leave of absence as special conditions apply.

#### **Withdrawal from HJI**

A student withdrawing from HJI is asked to notify in writing the Director of Student Life and the Registrar. Students may be asked to consult with the Provost in person. If a student extends his/her leave of absence for more than 2 terms, it is considered to be a withdrawal from HJI.

#### **Readmission**

Students who have withdrawn must apply to the Office of Admissions for readmission, which will process the readmission application. Final approval is granted by the President.

Students who withdrew or who were withdrawn and subsequently re-apply are required to follow the curriculum in effect at the time of their readmission. There is an exception for students who have only to complete their thesis/project. Those students may graduate under the curriculum in effect when they were previously enrolled.

### **Assessment**

An important dynamic at HJI is the continual assessment program on campus. All phases and areas of the program is subject to rigorous and continual assessment. From the moment students arrive on campus to life as an alumni of the institution, students will experience a wide array of assessment instruments and activities. The catchphrase for life on campus is "creating a culture of evidence."

In order for HJI as an institution to continually improve and support students in achieving their learning goals, assessment must be central. HJI seeks student support in this effort through their honest and clear responses on assessment surveys and instruments. In this way, not only will they benefit, but all future students who attend HJI will benefit.

### **Academic Support Services**

#### **Library Services**

HJI students have access to the New York City campus library and its trained staff. In addition, students have limited access to other local libraries throughout Metropolitan New York.

The New York City Campus library provides students access to computers, printing, photocopying and scanning facilities. The library staff also offers mini workshops on software use, writing, presentation, and the use of library resources.

Between classes students may relax, fellowship or study in the student lounge.

#### **Disability Services**

All schools are required by law to provide reasonable accommodations in the form of auxiliary aids and services for students with disabilities. These accommodations may include, for example, taped texts, note takers, interpreters, readers, Braille books, large print materials, talking calculators, television enlargers, assistive listening devices, video text displays, and test accommodations. HJI will determine on a case-by-case and course-by-course basis whether a need exists, based on documentation and what accommodation is appropriate.

## COMMUNITY LIFE AND SPIRITUAL FORMATION

Community life within HJI reflects the varied backgrounds of its students, staff, and faculty.

In preparation for roles in ministry and public leadership, developing a rich personal relationship with God through prayer and worship is an important dimension of life at HJI.

Students at HJI are encouraged to attend Chapel services. Students may also attend services at other houses of worship to broaden their understanding of worship traditions and to add to their spirituality.

Spiritual formation is also enriched by service. Extra-curricular responsibilities on campus and service projects and internships can provide opportunities to work with others and to address important individual and societal needs.

The student body is comprised of people from diverse nations and religious backgrounds with a rich variety of perspectives and life experiences. Sharing out of their diverse cultures, student fellowship offers opportunities to broaden cultural horizons and develop facility in intercultural communication.

Seminars and conferences organized by students and faculty focus on issues and topics of great value for HJI students. These programs bring students and faculty together in dialogue to enrich each student's spiritual and ministerial life.

### Student Code of Conduct

All students are expected to conduct themselves with dignity, courtesy, responsibility, integrity, and with due respect for the rights of others. Purity, sobriety and morality are not only characteristics of a mature and responsible person but are essential to the maintenance of a free and orderly community. Students are expected to understand and respect the Student Code as an expression of their commitment to reflect the ethical and moral standards of HJI.

The HJ International Graduate School for Peace and Public Leadership reserves the right to place on probation, suspend or dismiss at its discretion, any

student who fails to maintain a satisfactory academic record or acceptable personal conduct. However, every student is guaranteed due process as outlined in the Student Handbook.

### HJ International Graduate School for Peace and Public Leadership Student Code

I commit myself before God:

1. To develop my relationship with God and to respect people of other faiths;
2. To uphold and live according to the highest moral and ethical standards in my personal life and relations with others;
3. To respect the diversity of cultural and religious traditions of those around me;
4. To attend enrolled classes and fulfill academic responsibilities with honesty and integrity;
5. To pursue my religious vocation or career path with integrity upon graduation.

I recognize that admission to HJI is a privilege, and hereby make my sincere commitment in heart and action to the guidelines of this code, and to all standards of the Graduate School as described in the Student Handbook.

### Student Life

Admission to HJI guarantees the student the right to pursue the course of study to which he or she is admitted. Each student will be treated with the dignity appropriate to an adult person in all matters relating to HJI. In the same spirit, the student shall comply with all the policies, rules and regulations of the institution.

### New Student Orientation

An orientation program is held for new students at the beginning of each term. The program acquaints students with the mission and purpose of HJI, its organizational structure, curriculum, library and other facilities, student services and activities, and student rights and responsibilities.

### Interfaith Community Life

HJI is building an interfaith community of faculty, staff, and students. Effort is made to provide spiritual resources for students of different faiths, facilitating their connection to local houses of worship.

### Student Government

A Graduate Student Council consisting of student officers, student representatives, and the Associate Dean of Student Life supervises student life at HJ International in order to maintain a cohesive and healthy community. The Graduate Student Council meets regularly to discuss and organize student-led activities and events. The Graduate Student Council President chairs the meetings. Elections are held each year to elect the members of the Council.

The student officers and representatives function as the major link between the Graduate Student Council and the student body, coordinating activities and assisting in advising and organizing tasks to be accomplished.

Students also may participate in student committees and serve as representatives on certain faculty and administrative committees. Ad hoc student groups may be formed to meet specific needs.

### Student Activities and Clubs

HJI students are encouraged to organize student clubs and activities through which each student can grow in leadership ability and explore co-curricular and extracurricular activities while developing his/her personal potential. Guest lecturers representing varied interests supplement the scheduled courses. Occasionally HJI sponsors cultural affairs programs that bring noted ministers, musicians, authors, and others to the campus. Field trips to museums, churches and religious communities are integral to some courses. Students may participate in HJI-sponsored conferences and conferences offered by other schools.

## ***STUDENT SERVICES***

### **Career and Vocational Advisement**

Career and vocational advisement at HJI is an ongoing process. The HJI experience deepens the student's commitment to serve and expands the student's skills.

The Mid-Program Review, conducted midway through the Master level program of study under the auspices of the Office of the Provost, provides a second occasion for students to articulate their learning goals and their vision for ministry and public leadership. Students prepare a portfolio through which to assess their progress and better define their interests.

Successful advisement and placement at HJI are predicated on the understanding that it is carried out as a cooperative effort between the institution and the student, who is ultimately responsible to secure his or her own placement..

### **Counseling**

HJI seeks to assist students working through problems of a personal and interpersonal nature. Students may schedule an appointment with the Associate Dean of Student Life. Another resource for students is their church pastor. Students may also be given referrals to counselors outside of the HJI community.

### **Medical Care**

Students are solely responsible for their medical and dental expenses while at HJI. In case of a medical emergency, students in New York City can expect to go to the emergency room near where they live. Students with long-term medical issues are encouraged to obtain the services of a local physician.

Medical care in the United States can be expensive. Therefore, students, in particular married students with families, are strongly encouraged to enroll in a health insurance plan upon registration and to maintain their health insurance while students at HJI.



## COURSE LISTINGS

The Courses described on the following pages will be taught in Academic Year 2025-26 or generally within a three-year period. HJI reserves the right to cancel a course in case of low enrollment or other extenuating circumstances. Courses may also be added, and the number of credits adjusted. Check with the Registrar's office, the posted Master Schedule and term schedules for the latest information.

Courses are classified into the following areas of study:

Scriptural Studies  
Living Traditions  
Theology and Philosophy  
Peace Studies  
Religious Education  
Ministry

*Doctor of Ministry Courses*

Pastoral Ministry  
Management  
Theological Languages

## SCRIPTURAL STUDIES

### SCR 5131 Hebrew Bible

This course is an introduction to the Old Testament (the Tanakh) in English translation from historical, theological and exegetical perspectives. It features contemporary scholarly understandings of the text based on critical study of these writings and their ancient contexts. Furthermore, attention will be given to Unificationist interpretations of Old Testament texts, looking at places where modern scholarship confirms the Unificationist view as well as at issues where biblical studies calls for a more nuanced approach than what is standard in Unificationist teachings. Students will: (1) learn about different versions and translations of the Bible, (2) familiarize themselves with the history of ancient Israel and its major figures; (3) understand the messages in God's word as revealed to Israel in the context in its history; (4) recognize the variety of Jewish, Christian interpretations of the biblical text; (5) engage with various approaches to biblical study, including critical methodologies; (6) gain beginner's competence in biblical

exegesis. *3 credits.*

### SCR 5141 New Testament Foundations

This course studies the New Testament from theological, hermeneutical, historical and critical perspectives. It features contemporary scholarly understandings of the text based on critical study of these writings and their ancient contexts. Furthermore, attention will be given to Unificationist interpretations of New Testament texts, looking at places where modern scholarship confirms the Unificationist view as well as at issues where biblical studies calls for a more nuanced approach than what is standard in Unificationist teachings. Topics include: the teachings of Jesus, efforts to identify the Jesus of history, the life and teachings of Paul, the theological perspectives of the New Testament writers, and the historical contexts that shaped their message. Attention will be given to developing exegetical skills. *3 credits.*

### SCR 5151 World Scriptures and World Peace

This course studies the major world religions by focusing on their sacred texts as primary sources for belief and practice. Students will become familiar with key scriptural texts and through them explore various points of conflict and convergence between religions. Attention will be given to passages relevant to peacebuilding, attitudes towards other religions, and the status of women. Some of the scriptures to be studied in this course include the Bible, the Qur'an, the Mishnah, the Dhammapada, the Lotus Sutra, the Bhagavad Gita and the Vedas, the Analects and Doctrine of the Mean, and the Tao Te Ching. *3 credits.*

### SCR 5302 The Prophets

Through a reading of the prophets of the Old Testament, this course will examine the prophets' call for social justice, and consider what these texts reveal about God's providential expectation for Israel and the coming Messiah. Students will study the human side of the prophets—their religious experience, theological outlook,

political activities, persecution and struggle. Students will explore the modern relevance of the prophetic message. Assignments will focus on exegesis of prophetic texts. *Prerequisite: SCR 5131 or SCR 5141. 3 credits.*

### SCR 5311 Genesis

This seminar will do a close reading of the Book of Genesis, examining theological issues raised by the text. A selection of modern, traditional Christian and Jewish commentaries will be studied in order to gain deeper insights into the stories of Creation, the Fall, Cain and Abel, the Flood and the patriarchal narratives. Assignments will enable students to hone their skills in exegesis of selected texts. *Prerequisite: SCR 5131. 3 credits.*

### SCR 5312 Isaiah

More than any other book of the Old Testament, the prophet Isaiah gives voice to God's sovereignty and man's dependence on Him, to the ideal of God's Kingdom and God's plan of salvation through Christ. This course is an in-depth study of the book of Isaiah, read in English translation. We will look at the message of Isaiah in its historical context, in the context of the message of the whole Bible, and in light of contemporary events. Assignments will enable students to hone their skills in exegesis of selected texts. *Prerequisite: SCR 5131. 3 credits.*

### SCR 5390 Independent Study in Old Testament

*1-3 credits*

### SCR 5412 Life and Teachings of Jesus

The possibility of historical biography of Jesus has been generally denied since the days of Albert Schweitzer, but attempts continue in film and literature. This course will examine the historical data that can be assembled for a life of Jesus, including material from apocryphal gospels. The teachings of Jesus will be examined from a critical reconstruction of the *logia* tradition. Exegetical assignments will focus on key texts. *3 credits.*

### **SCR 5413 Life and Letters of Paul**

This course is an investigation of Paul's life, his writing, and his role in the development of Christianity. It will present interpretations of Paul as a Hellenist, a rabbi, a mystic sectarian, a clever rhetorician and more, of Paul defined against his Jewish background or by light shed from his opponents. Contemporary research into Paul's attitudes to the Law and Judaism as well as the sociological context of his missions and letters will be discussed. Claims about Gnostic influences on Paul and his standing in Gnostic communities is also important for evaluating his role in history. The class will discuss Paul's effects upon modern theologians and some trenchant criticisms of his influence. Assignments will enable students to hone their skills in exegesis. *3 credits.*

### **SCR 5421 The Gospel of Matthew**

The Gospel of Matthew is the most beloved of the four gospels, with wide application in the church to this day. It contains the Sermon on the Mount, which is of inestimable value as a peace teaching, as well as teachings about mission and church life. On the other hand, it is also rife with anti-Semitic passages that left a lasting stain upon the church. As such, Matthew is both a window into the teachings of Jesus and a reflection of the conflict between the early church of his generation with the Jewish religious establishment. This course will study Matthew both theologically and critically, with considerable attention to exegesis. *3 credits.*

### **SCR 5424 The Gospel of John**

The Gospel of John will be studied within the context of questions of authorship, community and sources. Johannine "perfectionism" will be defined and affiliations with the Gnostic writings explored. Assignments will enable students to hone their skills in exegesis. *3 credits.*

### **SCR 5432 Parables of Jesus**

The Parables of Jesus remain the vehicle of choice by modern scholars for arriving at the clearest view of Jesus' teaching. They remain relatively

unaffected by quests for the historical Jesus and controversies over putative rabbinic, gnostic or Hellenistic sources for the message of the kingdom of God. At the same time, important changes have taken place in the art of parabolic interpretation. Instead of rural scenes of timeless agricultural routines – planting and harvesting – the critic now mines the stories for angles on bureaucrats, bankers, and imperial corruption. Jesus' social commentary manages to combine the highest spiritual values with the lives of born-losers. Instead of clarifying Jesus, the parables have been described by one writer as designed to focus light on the inmost thought of the reader. Assignments will enable students to hone their skills in exegesis. *3 credits.*

### **SCR 5435 Gender Issues and the Bible**

This course will explore issues around biblical women from Eve to Esther, from Mary and Mary Magdalene to the women of Paul's letters. We will examine gender roles as laid out in scripture, especially in Genesis and in New Testament passages such as Matthew 19 and Ephesians 5. A second theme in this course will be gender and God-talk. We will explore Bible passages where God speaks in a feminine voice and the problems that come with our masculinized scripture that frames most God-talk in patriarchal terms. Why does Jesus consistently call God Father? Must that be normative? What would it mean for one's spiritual life to relate to God as Heavenly Mother? We may also devote several classes to the issue of homosexuality, especially as it relates to the Bible. *3 credits.*

### **SCR 5490 Independent Study in New Testament**

*1-3 credits.*

### **SCR 5701 The Qur'an**

An introduction to the Qur'an in English translation, this course will familiarize students with the entire Qur'an, focusing on major themes and doctrines of the Muslim faith. *3 credits.*

### **THE 5631 Divine Principle in Depth**

*See the Theology listings.*

### **SCR 6391 Thesis/Project in Scriptural Studies**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804*

## **LIVING TRADITIONS**

### **LTR 5131 History of Christianity I**

A study of the history of Christianity from its beginnings until the outbreak of the Protestant Reformation in 1517. Emphasis is on the leading personalities, events, trends of thought, and institutions which shaped the church's development during the early and medieval periods. Topics covered include the Jewish and Greco-Roman background; the apostolic and post-apostolic church; persecution under the Roman Empire; early heresies and ecumenical councils; the rise of the papacy and monasticism; the Christianization of Western Europe; Islam; medieval scholasticism and spirituality; the crusades; papal decline, and the beginning of reform movements. The course is ecumenical in orientation and designed to aide students in relating to representatives from the numerous and diverse Christian traditions. Students are encouraged to relate course content to their faith and ministry. *3 credits.*

### **LTR 5132 History of Christianity II**

This course is a continuation of History of Christianity I, covering the Reformation (1517-1648) and Modern Christianity (1648-present). The Reformation includes Humanist, German, Swiss, Anabaptist, Anglican, Catholic and Puritan reformations. Modern Christianity covers the enlightenment; pietism, the impact of the American and French revolutions, the great awakenings in North America; the divide between liberal and conservative Christians; the church in the 20th century, world Christianity, contemporary persecution and the American religious landscape. Emphasis is on the leading personalities, theology and traditions which have shaped the life, faith, and

institutions of the contemporary church. The course is ecumenical in orientation, designed to assist students in communicating with representatives of the numerous and diverse Christian traditions. The effort is made to understand Christianity from the perspective of broader cultural and world history. Theological insights are applied as they relate to this history. *3 credits.*

### **LTR 5141 World Religions and Encounter with Religious Pluralism**

This course considers the ways in which the world's religions encounter and understand one another theologically, that is, from a religious point of view. Questions such as the following will be considered: Is there only one path to salvation? Is church affiliation required for salvation? Are all religions expressions of divine revelation? Emphasis will be given to the way in which Christianity has thought and taught about other religions such as Judaism, Islam, Hinduism, and Buddhism. Some of the prominent typologies - for example, exclusivism, inclusivism, and pluralism - that have been developed within theology of religions will be explored. Finally, the course will explore the relevance of this topic to the promotion of tolerance, mutual respect, dialogue, and cooperation among religions. *3 credits.*

### **LTR 5151 The Unification Movement**

This seminar examines the history of the worldwide Unification Movement from its Korean origins, to the founding of HSA-UWC in 1954, Family Federation in 1994, and developments following the passing of Rev. Sun Myung Moon (2012). Emphasis is placed on the leading personalities, events and thought which have helped shape the movement and its practices in its various geographical and national settings including Korea, Japan, the United States, Europe, Africa, South America, Asia and Oceania. *3 credits.*

### **LTR 5390 Independent Study in Church History**

*1-3 credits.*

### **LTR 5402 Jewish-Christian Relations**

This course has the objective of raising awareness of the complex and potentially rewarding relationship between Judaism and Christianity. It surveys the dark history of Christian anti-Semitism as well as recent attempts to heal this breach within the family of God. Jewish attitudes towards Jesus and Paul will be investigated, for example, why Jews do not believe Jesus is the Messiah. One purpose is to dispel Christian misconceptions that cast Jews as though their religion were unchanged since New Testament times. Another is to understand Jewish misconceptions of Christians, e.g., distrust of the religious right that has shaped Jewish politics in America. Current issues include: limits on proselytizing, doctrines of election, Zionism and Palestinian rights. *3 credits.*

### **LTR 5411 Islam**

According to statistics, Islam is the fastest growing religion since the 21<sup>st</sup> century making it the second largest religion after Christianity. The main objective of this course is to provide students with basic understanding of Islamic faith. This course will explore Islam from its birth to its expansion, including questions related to the life and thought of the prophet Mohammad (Peace Be Upon Him). The foundation of Islamic belief (worldview and theology), practices (rituals, moral, and spiritual), and tradition will also be explored as well as contemporary issues such as the Sharia (Islamic Law), Terrorism, Jihad, Human rights, and women rights. Students will read materials that provide an overview of the history and foundations of Islamic civilization, universal ideals, and their current manifestations. Each class will be in lecture format with open discussion. Most topics will be elucidated with verses from the Qur'an (Holy book) and Hadith (sayings of the prophet). *3 credits.*

### **LTR 5412 Muslim-Christian Relations**

Christian-Muslim encounter began early in the life of Muhammad and has continued ever since. As well as theological disputation, wars have been

fought (such as the Crusades) and each has colonized the other's territory at various times. Today, Christians in post 9/11 America represent an influential body of opinion that largely perceives Islam as a threat. Improved understanding between Christians and Muslims is crucial and a prerequisite for universal peace and justice. This course challenges students to consider the range of theological, religious, social and political dynamics and implications for effective and healthy interfaith relationships and dialogue. *3 credits.*

### **LTR 5490 Independent Study in World Religions**

*1-3 credits.*

### **LTR 5503 Unification Worldview and Society**

Unification Worldview offers a unique perspective on existing and emerging social and political narratives. Because the acclaimed Unification critique of Marxism-Leninism demonstrates how Unification Theory can be used to assess and respond to Marxism-Leninism and also, because versions of this worldview are still strongly supported by nations such as the People's Republic of China and the Democratic People's Republic of Korea, this course does dedicate significant attention to exploring the tenets of Marxism as well the Unification Worldview's unique critique of and counterproposal to them. This course also dedicates significant attention to other materialist worldviews, notably the Humanist perspective or Secularism, as well as Postmodernism, and Critical Theory, offering insights into these understandings of the world and human nature and the limitations of these approaches. *3 credits.*

### **LTR 5513 World Religions and Global Conflict**

Utilizing a case-study approach, this course examines conflicts around the world and the role of religion in causing, exacerbating or ameliorating them. In seeking to understand religion's role, students will examine comprehensively the religious, historical, political, economic, cultural and social background of the crises.

Particular effort will be made to spotlight religiously grounded activists and leaders who have made a positive difference. *Equivalent to PST 5101. 3 credits.*

### **LTR 5521 Religious Themes in Contemporary Films**

This course examines film as medium for communicating religious themes and spirituality. Students will view and discuss a variety of feature-length films, some on overtly religious subjects and others that evoke reflection on the theological dimensions of human experience. The course is intended to help students enter into a theological conversation with film. Students will develop the skills of movie watching and film criticism. The course is an opportunity to broaden the student's theological sensibilities and open up new avenues for ministry. *3 credits.*

### **LTR 5590 Independent Study in Religion and Society**

*1-3 credits.*

### **LTR 5622 Life and Thought of Sun Myung Moon and Hak Ja Han Moon**

This seminar seeks an integrated understanding of Reverend and Mrs. Moon's life and thought. The course works from the Divine Principle analysis of providence as a path of restoration through indemnity, in particular, the three stage map of Moses' and Jesus' courses and the eight stages of development. Into this template we examine Rev. and Mrs. Moon's words, deeds and outcomes. *3 credits.*

### **LTR 5690 Independent Study in Denominational Studies**

*1-3 credits.*

### **LTR 6391 Thesis/Project in Living Traditions**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

## **THEOLOGY AND PHILOSOPHY**

### **THE 5131 Systematic Theology**

Primarily through the instructor's HJI Catalog 2025-2026

lectures, the course provides a comprehensive and systematic overview of Christian beliefs such as God, revelation, providence, creation, human fall, Christ, salvation, Trinity, church, and the last things. And it explores a feasibility of theological universality to address some of the unresolved gaps that still exist among various traditions within Christianity. *3 credits.*

### **THE 5132 Theology of Peacebuilding**

This course examines the theological basis for building peaceful individuals, families, societies and world. We take as our ground and starting-point first, words in Scripture about peace and second, Sun Myung Moon's peace teachings. These together provide a broad framework for examining the most important theological conceptions that guide contemporary peace workers, among them the Sermon on the Mount (as applied to politics), Christian pacifism, Just War theory, globalization and its discontents, interfaith cooperation, Mahatma Gandhi's satyagraha, Martin Luther King's principles of non-violent resistance, and contemporary religion-based efforts at peacebuilding in practice. Along the way, this course will introduce students to the large and growing fields of Peacebuilding and Conflict Transformation. *3 credits.*

### **THE 5141 Ethics and Social Justice**

This course covers major approaches to normative ethics: utilitarianism (Bentham and John Stuart Mill), deontological ethics (Kant), and virtue ethics (Aristotelianism, Care ethics and Confucianism). Through the analysis of real-world moral dilemmas, students examine how these ethical frameworks are applied in practice. The course also surveys key meta-ethical positions, such as moral objectivism, naturalism, relativism (individual and cultural), egoism, and divine command theory. In addition, it explores foundational philosophical issues related to the origin of moral authority, human nature, moral autonomy, freedom, responsibility, justice, and social values. Hermeneutic questions of how to interpret moral principles are also addressed, with attention to both objectivist and

constructivist approaches. Designed with academic rigor, the course also encourages students to reflect critically on ethical issues as they relate to their professional and personal lives. *3 credits.*

### **THE 5311 Modern Theology**

This is a seminar course on 19th and 20th century modern theology with its prominent representatives and their distinctive schools and teachings. Among those to be studied are Kant, Schleiermacher, Hegel, Kierkegaard, Rauschenbusch, Barth, Brunner, the Niebuhr brothers, Bultmann, Tillich, Whitehead, Bonhoeffer, Rahner and Moltmann. *3 credits.*

### **THE 5390 Independent Study in Theology**

*1-3 credits.*

### **THE 5513 Philosophy of Religion**

This course offers a critical philosophical examination of the nature, significance, and challenges of religion. Rather than aiming to defend or refute religious belief, the course investigates what religion is—or could be—through philosophical inquiry. Topics include the concept of God or ultimate reality, religious pluralism, the problem of evil, religious experience, the relationship between faith and reason, the afterlife, and theories of truth. Students explore both classical arguments and contemporary critiques drawn from science, psychology, and language analysis. Thinkers include Anselm, Aquinas, Kant, Hume, Hick, Wittgenstein, and others. Emphasis is placed on examining the assumptions, implications, and internal coherence of religious ideas in light of diverse intellectual and cultural contexts. The course combines academic rigor with opportunities for personal reflection. *3 credits.*

### **THE 5521 Theories of Human Nature: Philosophy, Power, and AI**

What does it mean to be human in an age shaped by behavioral economics and artificial intelligence? This course begins with contemporary challenges—irrational behavior, predictive algorithms, transhumanism, and the rise

of generative AI—and turns to philosophy for deeper insight. Students examine how major thinkers across history have approached questions of reason, freedom, morality, the self, and the dynamics of power. Readings include works by Plato, Aristotle, Descartes, Hume, Kant, Machiavelli, Hobbes, Marx, Kierkegaard, Sartre, Nietzsche, Arendt, and Frankl, along with selected Eastern perspectives such as Confucian, Buddhist, and Taoist thought.

Throughout the course, students critically reflect on both classical and contemporary views of human nature in light of today's technological and cultural shifts—paying particular attention to how power, control, and autonomy are reconfigured in an era of surveillance, persuasion, and algorithmic influence. Designed for students new to philosophy, the course combines conceptual rigor with personal reflection. *3 credits.*

#### **THE 5534 The Meaning of Life**

This course investigates not only possible answers to the question of life's meaning but also the nature of the question itself: *What kind of question is the "meaning of life"? How can it be meaningfully approached?* Through philosophical and hermeneutic inquiry, students examine how meaning arises from interpretation, narrative, suffering, value, and personal experience. The course draws on Viktor Frankl's logotherapy as a central framework, along with perspectives from Carl Jung, Joseph Campbell, and Mihaly Csikszentmihalyi. Topics include the structure of belief systems, the experience of flow, myth and symbolic imagination, synchronicity, and the paradoxes of spiritual meaning. Students engage in philosophical reflection and self-exploration through writing, discussion, and therapeutic exercises. Combining conceptual rigor with personal insight, the course helps students develop a deeper and more reflective understanding of their own lives. *3 credits.*

#### **THE 5590 Independent Study in Philosophy**

*1-3 credits.*

#### **THE 5601 Unification Theology**

This course explores theological expressions of the Unification message in the context of Christian theology, not only addressing various theological issues and problems in the Christian tradition, but also benefiting from Christian theology for the self-clarification and self-understanding of Unification theology. This course enhances the ability to explain and defend the Unification message in dialogue with Christian clergy and lay people. *3 credits.*

#### **THE 5602 Towards a Theology of the Only Begotten Daughter**

This course will explore the theological significance of True Mother's ministry and her positions in the providence: as Bride of the Messiah, as wife of the Messiah, as the substantial Holy Spirit, as True Mother, and as Eve, and especially her self-proclamation as God's only-begotten Daughter. We will compare Unificationist and Christian understandings of the term "only-begotten." We will also look at several of True Mother's core teachings: God as Heavenly Parent, the ethic of hyojeong, and the slogan, "Peace Starts with Me." *3 credits.*

#### **THE 5611 Unification Philosophy**

Unification Philosophy is the philosophy and thought of Rev. Sun Myung Moon; this philosophy was then systematized by the late Dr. Sang Hun Lee as Unification Thought. This course will explore the central perspectives of Unification Thought and its key concepts by examining them against the background of the history of philosophy, other disciplines, and contemporary social cultural contexts. Through the dialogical study of Unification Thought and the philosophic tradition, students will see both the philosophic implications of Unification Thought and the challenges it faces. The course is seminar style. Students are required to do a series of presentations. *3 credits.*

#### **THE 5612 Unification Thought in Context**

This course intends to familiarize students with the unique nature of Unification Thought and the way it relates to the mainstream of western philosophy. This will provide the opportunity to discuss a number of key philosophical notions and their practical application. In the process, the main areas of philosophical investigation, as they are treated in the Unification Thought textbooks, will be dealt with one by one. Even more importantly, though, it is hoped that the general framework and method of Unification Thought, with whatever its strengths and limitations, but also its future potential, will become clear through this course. *3 credits.*

#### **THE 5631 Divine Principle in Depth**

Divine Principle provides the formula for our life with God and with one another. It illuminates the path that Rev. Moon walked. It reveals the heart of God and God's painful course through history. It is a resource for ecumenical relations. To study the Divine Principle in depth, this course starts with *Exposition of the Divine Principle*, adds insights from True Parents' words, and from *Wolli Wonbon*, the manuscript Rev. Moon wrote in Pusan in 1951-52 that has been a particular focus of the instructor's research. We will give particular attention to issues of relevance to living in the Cheon Il Guk Era. Since this is an advanced course, students should already be well versed in the basic content of the Principle and be trying to live by its precepts. *3 credits.*

#### **THE 5635 Introduction to the Divine Principle**

This course introduces the Divine Principle to those who are not familiar with its teachings. Rather than seeing it mainly as the teaching of a particular church, the focus will be on lessons that it can provide for anyone who is searching to better understand God and live a life imbued with purpose. *This course is for the non-Unificationist students; Unificationist students should take THE 5631. 3 credits.*

### **THE 5651 Unification Studies Seminar**

This course will examine selected topics of relevance to Unificationism; for example, its core teachings, practices, or history. Students will have the opportunity to engage in research on a topic of their choice. In the past, courses have focused on topics such as “Ministry and Public Leadership in America” or “Providential History of the Korean People”

*1-3 credits.*

### **THE 6391 Thesis/Project in Theology/Philosophy**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

## **PEACE STUDIES**

### **PST 5101 Conflict Analysis and Transformation**

This course introduces students to Conflict Analysis and Transformation. The course examines the factors that need to be considered when assessing a conflict and when working to prevent international, intra-national, and even interpersonal disputes from escalating into violent conflict. The course also addresses ways in which to identify and build on circumstances and opportunities that may serve to reduce tensions and foster communication and understanding amongst the actors in a conflict. *3 credits.*

### **PST 5131 Peace and Conflict Studies**

This course introduces the field of peace and conflict studies. It covers the field's emergence and development, its leading theoreticians and practitioners, as well as historical antecedents. The notions of peace and conflict (notably, negative and positive peace, and conflict as a form of social interaction) will be analyzed. Related themes will be discussed with a focus on their interaction. These will include psychological and sociological foundations of peace and violence; the role of religion, democracy, and economic development; forms of pacifism and alternatives; human rights and human security; interstate and

intrastate conflict; transitional justice, and the “responsibility to protect.” The field of peace and conflict studies differs from other academic disciplines in its advocacy of peace and human betterment. Students are encouraged to relate course content to their personal and professional commitments. *3 credits.*

### **PST 5133 Human Rights, Law and Government**

This course will examine the role of religion and natural law in constitutions and international law. The origin and extent of rights of the accused and religious freedom rights will be emphasized, with reference to representative constitutions and provisions of the Universal Declaration of Human Rights, together with significant case law on those topics. The overall framework of domestic (national) law and international law will be considered, with special consideration of international criminal law and international human rights law. Restorative Justice will be considered, with an examination of special concerns regarding free exercise and establishment of religion that have arisen in historically effective rehabilitative programs. *3 credits.*

### **PST 5141 Diplomacy and Faith Based Diplomacy**

This course assesses how diplomatic theory and practices can be informed and enriched by faith-based approaches. It first examines traditional diplomacy, also referred to as Track I diplomacy, which has conflict resolution or the cessation of violence (negative peace) as its main objective, i.e., to obtain cease-fires and peace treaties between parties in conflict. It then considers faith-based diplomacy, which has emerged within the context of identity-based conflicts and religiously motivated violence in the contemporary international system. The course also assesses the extent to which faith-based approaches have reinforced conflict transformation or the prevention of further occurrences of violence (positive peace) as well as conflict resolution. The course will explore the larger dimension of track II and III diplomacy,

which involves influential academic, religious, NGO leaders and other civil society actors and the skills, traditional and religiously based, that influence peace processes. *3 credits.*

### **PST 5143 Unification Approaches to Peace**

This course covers approaches to peace based on the life and teachings of Drs. Sun Myung Moon and Hak Ja Han Moon and the work of the Unification Movement. It considers the historical and theological foundations of Unification approaches to peace, particularly those associated with conflict transformation and peace-building. It also examines Unification initiatives in the areas of marriage and family, ecumenism and interfaith, global affairs, media, business and sustainable development, the arts and culture, and education. The effort throughout will be to assess these and other efforts in comparative perspective, thereby gaining an understanding of the space Unificationism occupies as a peace movement and how it relates to contemporary peace thought and practice. The course will consider Unification realism and idealism, particularly with regard to communism, human rights and traditional values. Students are encouraged to relate course content to their personal and professional commitments. *3 credits.*

### **PST 5151 Research Methods and Analysis in the Social Sciences**

This is a three-credit, introductory course in qualitative and quantitative research methods, designed to provide the student with an overview of basic concepts, tools, design, and ethical issues encountered in research investigation, as well as writing the research report (article, thesis, dissertation, etc.). Included in the course is an overview of diverse research methods, including survey, historical research, content analysis, participant and non-participant observation, and experimental design. The inclusion of an overview of statistical means of data interpretation allows the student to explore quantitative means that can be applied to social sciences and peace studies and to better understand such



applications in published papers. Legal and ethical issues related to research, including research with human subjects, also is a cornerstone of the course. *3 credits.*

### **PST 5152 Formation and Self-Care for Peace Professionals**

The course begins with a self-reflection on vocation or calling in life. The course will also explore the lives of various persons who have responded to a call to be a peace professional in modern history and how they successfully prevented violence and wars. This course provides an opportunity to explore one own strengths and limitations in dealing with conflict situations in a professional environment. Exploring one inner and personal peace is one of the strongest foundations for peace careers and volunteer activities associated with peacemaking, peacekeeping, and peacebuilding. The course will emphasize the practice of self-care to prevent burn-out and poor performance in peace work. The techniques of journaling will be utilized to help students' express appreciation and gratitude in the group dynamic setting. *3 credits.*

### **PST 5190 Internship in Peace Studies**

Students will complete a 400-hour internship with a governmental, intergovernmental or non-governmental organization or another agency or commercial entity that is approved by the Program Director. Periodic updates by the student while interning; a finalized written report; the organization's description of the intern's activities; certification of the student's completion of the 400-hours of interning, plus an assessment of the student's performance by his or her supervisor (at the organization) will serve as the basis to measure successful completion of the internship. Prerequisite: completion of 22 credits in the Peace Studies program. *6 credits.*

### **PST 5301 Transitional and Restorative Justice**

Since the end of WWII, transitional and restorative justice have played an important role in the international

judiciary system. Transitional justice refers to the ways countries emerging from periods of conflict and repression address large-scale or systematic human rights violations. Restorative justice creates a platform for victims, offenders, and affected members of the community to be directly involved in responding to the crime. In post conflict societies, crimes and atrocities can be so serious that the normal justice system will not be able to provide an adequate response. Both transitional and restorative justice can provide accountability and opportunities to repair serious human rights violations and acts of mass atrocity, such as genocide, ethnic cleansing, and crimes against humanity. The course will first describe the origins, theories, and practices of transitional and restorative justice, and then examine their challenges. Students will be exposed to restorative justice models as a social catalyst for reconciliation in post conflict situations. Various case studies that address issues related to truth, reconciliation, justice, and democratization will be discussed. Issues such as victim offender mediation, family group conferencing, peacemaking circles, and restorative dialogue will also be discussed. *3 credits.*

### **PST 5303 Marriage, Family and Human Development**

Marriage and the family have been central pillars of society throughout millennia. Students will be introduced to the biological, psychosocial, and cultural factors that influence human development, and which may strengthen or weaken peace-building capacities such as self-discipline and empathy. Focus will be given to the role of cohesive families as essential for building healthy, stable, just, and inclusive societies. The class will examine research and best practices indicating ways in which family structure and relationships are relevant to efforts to achieve the United Nations Sustainable Development Goals, including poverty eradication, educational attainment, violence reduction, and women's empowerment. With this in mind, attention will be given to family-related issues and the

work of UPF, as well as that of other NGOs and Faith-based Organizations at the United Nations. Social policies and trends, related to marriage and the family will be discussed. Approaches to human flourishing will also be explored, that is, the ability to live a pro-social life of deep meaning, fulfillment, and service to others in the family, community, and world. *3 credits.*

### **PST 5304 The United Nations and Civil Society**

This course offers an introduction to the United Nations, including its history, mission charter, primary organs and agencies, and with consideration of its engagement with non-governmental organizations and faith-based organizations in areas such as human rights and the Sustainable Development Goals (SDGs). Topics covered will include the development of the aspiration for a federation of nations, leading to the formation of the League of Nations and, following World War II, the United Nations; the drafting of the charter and, subsequently, the Universal Declaration of Human Rights; the principal organs, Secretariat, Security Council, General Assembly, the Economic and Social Council (ECOSOC), Trusteeship Council, and other agencies; the impact of the Cold War; and examination of several civil society organizations (CSOs)---non-governmental organizations (NGOs) and faith-based organizations (FBOs)---working in consultative status with the United Nations. *3 credits.*

### **PST 5305 Mediation: Theories, Practice and Application**

This course is designed to provide students with a comprehensive understanding of mediation theory, principles, and practical skills. Students will explore various mediation techniques and gain hands-on experience through case studies and role-playing. The course aims to prepare students for professional mediation practice in diverse settings and contexts. *3 credits.*

### **PST 6101 Peace Studies Oral Comprehensive Exam**

The Oral Comprehensive focuses on

the student's Internship experience, on the ways in which the Peace Studies program curriculum prepared the student for the internship, and also invites the student to reflect on the ways in which the internship experience contributed to the student's attainment of competency in the program's learning outcomes. *0 credit.*

### **PST 6102 Peace Studies Written Comprehensive Exam**

The Written Comprehensive represents a set of questions developed by the professors in the core courses of the Peace Studies Curriculum. The student is presented with the questions and has three weeks to complete written responses to each of the questions, which are then submitted and reviewed by the Peace Studies faculty. If a student does not pass the written comprehensive, he or she will have one additional opportunity to take the exam and pass. A special appeal to the Provost is required if a student fails a second time. *0 credit.*

### **SCR 5151 World Scriptures and World Peace**

*See the Scriptural Studies listings.*

## **RELIGIOUS EDUCATION**

### **EDU 5311 Spiritual Formation**

This course examines various meanings of spirituality in the context of a suffering pluralistic world and the potential of developing a spirituality that is grounded in the ordinary, everyday world. Students will look at the spirituality of the pastor and reflect on the value of spiritual formation as they reflect on their own spiritual practices and discipline as well as ministerial strengths and limitations. Particular attention is given to the topics of human destiny after death, eternal life, the transforming power of spiritual experience, and spiritual discipline. *3 credits.*

### **EDU 5313 Spiritual Mentoring**

Religious and cultural diversity characterize the postmodern world. This has important implications for mentoring which has been commonly

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defined in secular, business-related terms. How does religious or cultural identity impact leadership and mentorship? In the context of relationships, how does one's own belief, life experiences, character play a role in mentoring others? These questions are fundamental to becoming an effective mentor in today's world. Students will be challenged to develop the skills, abilities, and confidence to advise, guide, counsel, and mentor others. Empathic listening is a focal point. The course includes instruction on a variety of topics relevant to spiritual mentoring as well as group discussion and exposure to mentoring practice. The course is intended to enhance students' leadership skills in the context of diversity. *3 credits.*

### **EDU 5511 Ministry for Marriage Preparation**

The aspiration to lifelong marriage has lost its grip in the contemporary world. This course assumes a need to reach religious people who nevertheless are influenced by a secular society. Though referring to religious teaching, the course will investigate arguments from science and common sense. Students will learn the components of effective marriage preparation and explore their own ideas for an effective singles and engaged couples ministry. *3 credits.*

### **EDU 5512 Marriage and Family Enrichment**

The course offers practical and pastoral approaches to enriching marriage and family life. Teachings on marriage and family within the Christian tradition, including the Unification perspective, will be examined, drawing upon historical and contemporary resources, Christian and interreligious perspectives, and insights from the social sciences. However, the focus of this course will be on skills and strategies for healing and improving dimensions of the marriage relationship, with a lesser emphasis on parenting and other family-related issues. *3 credits.*

### **EDU 5601 Practicum in Teaching Divine Principle**

This course is designed for students

to acquire fundamental methods and skills necessary to teach the Divine Principle through supervised practices. *1 credit.*

### **EDU 5605 Practicum in Teaching Unification Worldview**

This course is designed for students to acquire fundamental methods and skills necessary to teach CAUSA and VOC theory through supervised practices. *1 credit.*

### **EDU 5606 Practicum in Teaching Unification Thought**

This course is designed for students to acquire fundamental methods and skills necessary to teach Unification Thought through supervised practices. *1 credit.*

### **EDU 5811 Research Methods**

This course is designed to develop competency in information literacy, including skills in formulating questions; finding, accessing, retrieving, and evaluating information in print and electronic sources. Topics include: classification of information; indexing and controlled vocabularies; Library of Congress subject headings; search engines and search techniques; introduction to databases including ProQuest and WilsonWeb; search aids such as indexes and book reviews; general and special references; introduction to research papers. *1 credit.*

### **EDU 5390 Independent Study in Religious Education**

*1-3 credits. Faculty.*

### **EDU 6190 Continuing Thesis/Project Enrollment**

*0 credits.*

### **EDU 6391 Thesis/Project in Religious Education**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

## **MINISTRY**

### **MIN 5102 Worship and Liturgy**

The course explores the role of liturgy and worship in the life of the



congregation, as a tool for pastoral care, for spiritual growth, for invoking God's mystery, and also as a pedagogical activity. The history of the development of Christian worship will be surveyed. Variety of style and content across a range of traditional and contemporary denominations will be discussed. The role of Eucharistic worship in some traditions will be explored. Specific Unification ceremonies will also be studied. The role of culture will also be noted, using case studies of different places where Christianity has spread, moving initially from its base in the Jerusalem Temple and in the Synagogue into numerous cultural contexts. What attracts and repels people will be identified. There will be an opportunity for students to create and present their own liturgies. *3 credits.*

#### **MIN 5104 Homiletics**

Homiletics is the art of preaching and theological communication. A primary duty of ministers is to proclaim God's word, and by doing so, to motivate, inspire, and educate members of their congregations and the wider society. Emphasis is placed on the preparation and delivery of sermons for a variety of audiences and occasions (weddings, funerals, children's sermons, etc.). Theories as well as the art of homiletics are studied, along with the role of preaching in worship. Students study the sermons of well-known preachers and critically reflect on their own sermons and those of their classmates. Various denominational styles and patterns will be examined. *Prerequisite: SCR 5131, SCR 5141 or SCR 5142. 3 credits.*

#### **MIN 5106 Ecumenism and Interfaith**

The course is designed to explore the field of ecumenism, interfaith and their contemporary expressions. Students will investigate the issues which are most central to today's ecumenical dialogue worldwide in order to understand what role they might play in ecumenical work locally and internationally in the future. Through a study of current ecumenical documents, statements of contemporary faith and order commissions and an assessment of developing trends in theology and ministry, students will not

only develop insight into intra-Christian relationships but also develop the initial skills with which to dialogue theologically and practically with diverse Christian denominational leaders and ministries. This course has also been designed to deal with interfaith studies and dialogue. The students will explore the different definitions and understanding of the terms "interfaith," "multi-faith," "interreligious dialogue," etc. The scope of this field of study is to move toward a clear understanding of interdenominational and interreligious dialogue and its challenges in the 21st century. *Prerequisite: LTR 5131 History of Christianity I. 3 credits.*

#### **MIN 5107 Leadership and Congregational Development**

This course explores Ministerial Leadership as a constructive practical theological enterprise focused on the religious care of persons, families, and communities. As such, the course draws on interdisciplinary methods growing out of classical and contemporary theological traditions. Different roles of a minister – pastor, counselor, Preacher, teacher, spiritual adviser, and administrator will be discussed. Five possible models and strategies will be explored; revitalization, new church starts, cooperative parishes, mergers, and closures. Students will be given tools for doing need/capacity assessment, economic development and stewardship, conflict mediation. This course will focus on the vitality of a congregation in the areas of stewardship and participation in the various activities of the congregation. *3 credits.*

#### **MIN 5190 Field Education Internship**

The Field Education Internship offers the student an opportunity to experience ministry in a given community or location. Through a prolonged immersion in the particular ministry chosen by the student, he/she comes to see the real needs, challenges, issues, and components of an effective and fulfilling ministry. For non-native English speakers, the course provides a rich environment in which to develop their English language skills and understanding of American culture. Supervisors skilled or focused on the

particular ministry are a critical component of all Internships because students develop a mentor-apprentice type of relationship with their supervisor. A 3-hour orientation class is required before commencing the internship. Students are encouraged to wait to take their internships until at least their third semester on campus. *1-5 credits @ 67 hours per credit.*

#### **MIN 5192 Clinical Pastoral Education**

Clinical Pastoral Education is interfaith professional education for ministry. It brings theological students and ministers of all faiths (pastors, priests, rabbis, imams, and others) into supervised encounter with persons in crisis. Out of an intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons and of the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary team process of helping persons, they develop skills in interpersonal and interprofessional relationships. *4 credits.*

#### **EDU 5311 Spiritual Formation**

*See Religious Education listings.*

#### **MIN 5390 Independent Study in General Ministry**

*1-3 credits.*

#### **MIN 5490 Independent Study in Church Growth and Evangelism**

*1-3 credits.*

#### **MIN 5502 Marriage and Family Ministry**

This course examines the polity of the church and community in relation to families and family life. It will not deal with counseling but with the ministerial dynamics involved between the family unit and the larger church. Utilizing case studies, the course will look at family education, family worship, the family and youth ministry, the family in small group ministry, and ways that families can buttress the work of the church. *3 credits.*

**MIN 5590 Independent Study in Marriage and Family**

*1-3 credits.*

**MIN 5601 Unification Ritual and Traditions**

Effective Unification life and ministry requires a thorough and accurate understanding of both Unification ritual and tradition. It is tradition (lifestyle) and ritual (concrete behavior), which guide the spiritual life of individuals, families and communities/congregations; furthermore, it is the life of the spirit, which determines our value both in this world and in the world to come. This course will examine the Unification traditions, which have found expression in and through the devotional life of Sun Myung and Hak Ja Han Moon, as they have sought through their life course to attend and comfort our Heavenly Parent. Special attention will be given to the various rituals, which are such an important part of the Unification tradition: Pledge, Holy Days, Births, Marriage Blessing, the Seonghwa ceremony (funeral), and others. *3 credits.*

**MIN 5803 Integration Colloquy**

The Integration Colloquy is designed for Master of Divinity students in their last semester. The purpose of the Colloquy is to support students in their transition from being a student to their life and work after graduation. Led by a faculty member in the Ministry program, students will theologically reflect on their experience in the Divinity degree program including what they gained from their course work, their CPE experience and their student life experience. Students will then be challenged to reflect on and discuss how to integrate these experiences with their practice of ministry. Students will be encouraged to examine their calling and ministry work in order to strengthen their ministry skills and personal life of faith after graduation. The Colloquy will enable students to also look at the practical needs of their ministry and career. An emphasis will be placed on how to maintain a life of theological reflection, lifelong learning and personal spiritual formation after graduation. *Prerequisite: CPE or*

*concurrent enrollment. 1 credit.*

**MIN 5804A Masters Colloquium**

The Masters Colloquium A provides guidance for students to formulate their proposal for a Master Thesis or Project. *Taught during the penultimate semester prior to graduation. 0 credit.*

**MIN 5804B Masters Colloquium**

MIN5804B is the second of a two-semester sequence. While each student works primarily with their thesis advisor, Colloquium B offers a forum for sharing work-in-progress, receiving peer feedback, and offering collegial support. Through guided discussion and mutual encouragement, students gain clarity, momentum, and accountability to complete their thesis in a timely manner. *Prerequisite: MIN 5804A. Taught during the last semesters prior to graduation. 0 credit.*

**MIN 6391 Thesis/Project in Ministry**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

**DOCTOR OF MINISTRY COURSES**

**D.Min. Seminars**

**MIN 8101 D.Min. Seminar II: Spiritual Formation and Integration**

This seminar provides entering students the opportunity to reflect on their past and current ministerial leadership experiences in order to assess what they have learned and where they wish to go pastorally and spiritually. Students will look at the spirituality of the pastor and delve into the area of spiritual formation as they self-reflect on their own spirituality, spiritual discipline and ministerial strengths and limitations. This course will also provide an introductory look at how the D. Min. Program will be of benefit to them as they work on their Learning Contract. Students will be required to write a spiritual autobiography. *3 credits. Open only to D.Min. students.*

**MIN 8102 D.Min. Seminar I: Theological and Ethical Perspectives of Ministerial Leadership**

The second D. Min. Seminar challenges students to reflect more deeply on the theological and ethical arena of religious and pastoral leadership. As a continuation of the first Seminar, students in this course will assess the theological and ethical issues of contemporary pastoral leadership with specific attention to their relevancy to the students' own ministerial context. Utilizing case studies and ministry models, students will delve more deeply into the theory and practice of ministry to assist them in defining and shaping their continuing and future philosophy of ministry and their chosen model of ministerial leadership. Students will also begin to assess and discuss who should serve as their supervisor and potential members of their Ministerial Team. In addition, students will begin to think about possible topics for their Dissertation Project. *3 credits. Open only to D.Min. students.*

**MIN 8103 D.Min. Seminar III: The Changing Face of Society: Diversity and Its Impact on Ministry**

This course explores the dynamic concept of diversity and its potential to enhance or challenge contemporary religious and spiritual ministry. It broadens the understanding of ministry to encompass care for congregants, their families, and the wider society and nation. Recognizing that ministry does not occur in isolation, the course emphasizes the importance of understanding the evolving nature of diverse communities and their impact on interpersonal relationships and group dynamics within ministerial contexts.

Students will delve into intercultural changes, socio-economic shifts, generational differences, evolving family structures, and the changing ways people interact. The course encourages reflection on political, ideological, cultural, and socio-economic transformations both within the broader society and within students' own communities, assessing their effects on individuals and communities.

Central to our discussions will be the influence of postmodernism and its

cultural implications. By examining their congregations and communities, students will learn to assess the needs of today's diverse "congregations" and develop effective ministry strategies to address these needs, keeping in mind that congregations are a microcosm of the world we live in. *3 credits. Open only to D.Min. students.*

#### **MIN 8104 D.Min. Seminar IV: Faith Leadership in Today's World**

This Seminar challenges students to integrate key issues discovered in Seminar II and Seminar III as they search for types and models of leadership that are necessary to do ministry in our postmodern society. Society today is keen to find those who can facilitate the transformation of individuals, communities, and society. Students will then consider the role of the minister as transformer, guide, and facilitator of healthy spiritual growth and development. Key questions concerning the development of an empowered laity, the dynamics of pastoral care and counseling, personal transformation, and the leadership needs of a postmodern, multicultural world will be addressed. *3 credits. Open only to D.Min. students.*

#### **Family and Educational Ministry Courses**

##### **MIN 8501 Ministry in the Midst of Diverse Lifestyles**

In our postmodern world, new definitions and meanings have caused complications and confusion in relationships. The term postmodern signals the end of a familiar pattern of activity and the emergence of new areas of endeavor whose activities are unclear and whose meanings and implications are not yet well understood. In this course, students will examine the challenges presented by these diverse lifestyles and discuss how these diverse lifestyles impact how they do ministry so as to continue aiding their congregation in developing a lifestyle and worldview that is consistent with being a disciple of Jesus. *3 credits. Open only to D.Min. students.*

##### **MIN 8502 Religious Education and Ministry Needs of the Postmodern Family**

Students will examine the postmodern family from many angles – sociology, psychology, anthropology, and theology – what makes it different, what are its real needs, and how Religious Education can help fulfill some of those needs as we work toward greater wholeness of the family unit. Students will then develop a family-centered ministry better suited to the diverse families in their community/congregation. *3 credits. Open only to D.Min. students.*

##### **MIN 8503 Emerging Family Trends in the Global Community**

The purpose of this course is exploring the origins and recent trends in globalization and its impact on the family. The emphasis will be on a creative approach to viewing the family in the 21<sup>st</sup> century. Students will study general definitions and theories of globalization and will focus on the connecting and building of relations on the global stage. This study will involve technological, social, cultural, and religious dynamics as they relate to the contemporary family. Students will probe world citizenship as a phenomenon in an age of diminishing borders. They will study the evolving formal and informal networks that link the global community, as well as how migration impacts the family. Students will be provided with an opportunity to observe the challenges involved in influencing the diplomatic community with a religious dimension and effecting targeted global change. *3 credits. Open only to D.Min. students.*

##### **MIN 8504 Faith Formation, Spirituality and Counseling within the Contemporary Family**

Students will focus on families as they seek to serve and witness in deeds and words that heal and free – in the role of counselors. Attention will be given to the brokenness and wholeness of life as they seek to minister to the hurts and hopes of those they will encounter in their ministry. Through readings and reflections students will assess, evaluate, and envision their

calling for the healing contemporary families. Emphasis will be placed on identifying skills and talents, and explore options through a process of illuminating, clarifying, and opening to all the possibilities of God's call. Students will submit a Spiritual Inventory consisting of goals, objectives, skills, talents, strategies, tools and mobilization of resources and assets for involvement in a contemporary family ministry. *3 credits. Open only to D.Min. students.*

#### **Peace and Justice Ministry Courses**

##### **MIN 8701 Multiculturalism, Diversity and Non-violent Conflict Resolution**

Conflict is almost inevitable in a multicultural setting. On the other hand, understanding multiculturalism and diversity can be an opportunity for conflict transformation. This course will focus on the importance of understanding other cultural views as the key element to effectively manage cross-cultural conflict. The intent of this course is to understand how people of different cultures handle conflict by communicating and building relationships. The focus is Asian, Hispanic and African/African-American cultures. Using stories, sayings, proverbs, and examples we will provide models for conflict transformation, and how we can choose our responses to conflict situations. We will cover a range of diverse approaches to work within the workplace with different people and seek to understand where others are coming from as the key to harmonious interaction. The course will also examine a variety of universal religious principles and stories to highlight practical skills for conflict transformation. *3 credits. Open only to D.Min. students.*

##### **MIN 8702 Issues in Ecumenical and Interfaith Relations**

A course designed to produce creative and effective theoreticians and activists in the arena of religion and peace in the contemporary world. After finishing this course, students should be able to analyze and implement effective designs and applications for bilateral

and multi-religious encounter with an eye to resolving conflict and realizing reconciliation and collaboration. *3 credits. Open only to D.Min. students.*

### **MIN 8703 Creating the Beloved Community**

This course will challenge students to re-evaluate their views of social justice, social ministry, and the minister's role in bringing about a more just world. Students will evaluate diverse expressions of social justice and social service in Christianity and the world's faiths order to come to their own definition of social justice ministry. They will learn to develop and conduct a ministry that is compassionate and just, while faithful to the basics of their faith. In addition, students will examine the components of effective social justice programs including funding and grant writing. Finally, students will be challenged to fully reflect on their current ministries with an eye to how they can foster a socially just world where all people live for the sake of others. *3 credits. Open only to D.Min. students.*

### **MIN 8704 Change Management for Faith Leaders**

This course introduces a comprehensive, practical approach to change management for faith leaders. Today faith leaders are often required to make drastic, rapid changes in response to cultural shifts, sudden compelling needs, decreasing revenues and increased pressure for results. Change management is an ordered approach to transitioning from a current state that requires adjustment to reach a desired alternative future. We will focus on unlocking individual and or faith communities potential through learning to identify and overcome resistance to change in our faith communities and ourselves. Key concepts will be illustrated and applied via case studies, as well as personal experience. *3 credits. Open only to D.Min. students.*

### **Dissertation Research Seminars**

#### **MIN 8801 Dissertation Research Seminar II: Bibliographic Research and Overview of the D. Min.**

### **Dissertation**

This course is the second in a four-part Doctor of Ministry Dissertation Research Seminar sequence. It equips students with essential skills for conducting bibliographic research and preparing for the dissertation writing process. Students learn how to formulate effective research queries, search academic databases, retrieve and evaluate scholarly sources, and apply appropriate citation styles. The course introduces bibliographic citation tools such as Citation Machine and database-integrated citation generators to support accurate and consistent referencing. Emphasis is placed on navigating both digital and print resources relevant to ministry and theological inquiry. Students also learn how to write an abstract and produce a focused literature review as a foundation for their dissertation proposal. *1 credit. Open only to D.Min. students.*

#### **MIN 8802 Dissertation Research Seminar I: Formulating the Question**

In this course, the first in the Dissertation Research Seminar series, students begin to determine the topic of their D.Min. Dissertation Project by examining their own ministry and considering problems or questions that could be the basis for a dissertation project. Students are asked to identify the context of their ministry, to clarify their underlying theological viewpoint about their ministry, to look at the knowledge base that they will need to address the problem in their ministry, and to begin to consider how they might address the stated problem in the practice of their ministry. They are also introduced to the disciplines of research that are applied in D.Min. projects and encouraged to think about how they could create a project whose outcomes can be assessed by the appropriate tools. *1 credit. Open only to D.Min. students.*

#### **MIN 8803 Dissertation Research Seminar III: Research Design Strategies**

This is the third of the 4-part Dissertation Research Seminar series, the overall purpose of which is to prepare students to work on their Doctor of Ministry Dissertation Project. The

D.Min. Project provides an opportunity for students to utilize action research to improve their ministry. This course focuses on research methodology, preparing students to design an effective research strategy for their project. It is conducted as a practicum on empirical research techniques, including the design and administration of data collection tools, analysis of data, and presentation of results. *1 credit. Open only to D.Min. students.*

#### **MIN 8804 Dissertation Research Seminar IV: Designing the Project Proposal**

Students will build upon their work in the first three Research Seminars to reflect about models for writing Doctor of Ministry theses, to integrate their proposed ministry project within a thesis framework, and to develop a draft dissertation project proposal. *1 credit. Open only to D.Min. students.*

#### **MIN 8190 Dissertation Continuing Enrollment**

*0 credit.*

#### **MIN 8390 Dissertation in Family & Education Ministries**

*6 credits.*

#### **MIN 8690 Dissertation in Peace & Justice Ministries**

*6 credits.*

## **PASTORAL MINISTRY**

#### **PAS 5101 Pastoral Care and Counseling**

Explores the role of the minister in the area of pastoral care and counseling. Students will be introduced to Biblical concepts and to the relationship between Christian counseling and psychological theory based on the integrated model. Instances when counseling is appropriate will be identified, such as when members of a congregation experience bereavement, illness or when they are preparing for marriage or for the birth of a child. Case studies will be used. The focus, however, will be on the care of whole communities rather than on one-to-one counseling,

following Charles V Gerkin's approach. Students will also undertake a short Practicum. Professional limits will also be discussed to help students identify whether intervention or referral to other professionals is the best response. *3 credits.*

### **PAS 5311 Theories of Personality**

The course is a presentation and critical examination of the assumptions, methodology and basic ideas of the major personality theorists with a view toward understanding what constitutes a well-functioning person. *3 credits.*

### **PAS 5312 Theories and Techniques of Counseling**

This course is a study of the following theories in counseling: client-centered behavior therapy, rational emotive therapy, reality therapy, transactional analysis, and existential counseling. Students will be expected to demonstrate counseling competencies in the use of one theory in two audio sessions with a student client and in classroom presentations. *3 credits.*

### **PAS 5315 Practicum in Counseling**

The objective of this course is to help the student develop his/her personal style of counseling within the theoretical framework chosen by the student. Eight taped counseling sessions accompanied by written reports will be required of each student. Two of these will be videotapes. In each class section, the tapes will be discussed. *Prerequisite: PAS 5101 or PAS 5312. 3 credits.*

### **PAS 5501 Marriage and Family Counseling**

Family relationships give meaning to most people's lives and are central to their understanding of God and His love, as well as the catalyst for spiritual and moral growth. Their challenges, however, can be great and many marital and family issues are brought to pastors for their wisdom and guidance. Given the complexity of interpersonal relationships, pastors who lack professional training in marriage and family counseling often wonder if they can help their church members in a

significant way. Yet, relatively simple interventions of an educational and coaching nature can be quite helpful, and these can be facilitated without extensive training. This course emphasizes classic techniques that can be effective yet are not widely known. It also focuses on basic coaching skills. *3 credits.*

### **PAS 5512 Family Therapy Concepts and Methods**

Students will study the major theoretical approaches to family therapy, identify the root causes of difficulties in marriage, and examine treatment methods. In practicum units, students will conduct a marriage enrichment workshop and practice some techniques of family therapy in a controlled setting. *3 credits.*

### **PAS 5513 Structural Family Therapy**

This course equips students to provide pre-marital counseling to couples in their ministry, utilizing principles derived from structural family therapy. They include: honoring boundaries in marriage, setting up and respecting personal boundaries, recognizing the integrity of structure in a marriage, protecting a marriage from intruders, and supporting the values of a marriage. The course also covers how to work with a spouse who values boundaries when the other spouse does not. *Prerequisite: PAS 5501 or 5512, or by permission. 3 credits.*

### **EDU 5511 Ministry for Marriage Preparation**

See Religious Education listings

### **EDU 5512 Marriage and Family Enrichment**

See Religious Education listings

### **PAS 5390 Independent Study in Pastoral Ministry**

*1-3 credits.*

### **PAS 6391 Thesis/Project in Pastoral Ministry**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

## **MANAGEMENT**

### **MGT 5302 Management of Non-Profit Organizations**

This course helps the student to comprehend the basic concepts and general principles of management in the context of churches and other non-profit organizations. Topics include the general background of modern management techniques and practices, cultural and social dimensions of managerial functions, leadership and decision-making, marketing, planning, and policy formulation. The course will explain the fundamental principles of managing a nonprofit, including creating a board of directors, staffing, fundraising and relationship with stakeholders. Emphasis is given to creative, real-life approaches to the development and practice of management and administrative skills. *3 credits.*

### **MGT 5303 Leadership and Organizational Planning**

This course introduces the basic principles of organizational leadership and organizational planning. It investigates the tasks and role of top management in achieving successful results in the planning, production and delivery of goods and services. It also examines the skills needed to manage and motivate employees, emphasizing the leadership skills required to deliver quality services in a nonprofit organization. Finally, this course discusses special topics related to international dimensions of organizational behavior and cross-cultural management. *3 credits.*

### **MGT 5304 Leadership in the Social Sector**

This course prepares students for effective social action in their communities and leadership in the social sector. It focuses on leadership (including executive leadership, organizational culture and the strategic planning process). Students will gain an understanding of service and leadership for "the common good," analyze the setting in which service takes place, actively participate in a community service setting and gain hands-on

knowledge, skills, and experience about a specific non-profit organization. 3 credits.

### **MGT 5311 Principles of Marketing**

An introductory course designed to acquaint students with general marketing principles and practices. In addition to advertising and sales, it includes understanding the environment, consumer needs and behavior, assessing the value of the product, promotion, place and price. Emphasis is placed on developing marketing skills and understanding the role of marketing in the strategic orientation of the business and non-profit organization, and the development of a strategic marketing plan. We will also discuss, adapt and apply marketing methods to the realm of church growth. 3 credits.

### **MGT 5401 Financial Management for Non-Profit Organizations**

This course will focus on finance and budgeting aspects of leading a non-profit organization, addressing the specific concerns of religious leaders with little background in business and finance who desire to be good stewards of what God has entrusted to them. Topics include: reading financial statements, creating and managing budgets, supervising investments and endowments, measuring performance, identifying fraud, and other accounting issues. 3 credits.

### **MGT 5501 Brand Management**

Brand management, formerly public relations, is a vital mission for any organization as it seeks to make its message known to an indifferent or even hostile public. Brand management includes efforts at improving and managing an organization's reputation, communicating the message, and engaging in efforts to change public policy. It also includes efforts to better understand the public through analyzing trends, market research, etc. In addition to understanding the role of brand management, students will learn various public relation strategies and skills, including the use of social media platforms and electronic media. 3 credits.

### **PST 5101 Conflict Analysis and Transformation**

*See the Peace Studies listings.*

### **MGT 5390 Independent Study in Management**

*1-3 credits.*

### **MGT 6391 Thesis/Project in Non-Profit Leadership**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

## **THEOLOGICAL LANGUAGES**

In addition to courses in Biblical Hebrew and New Testament Greek, HJI offers courses in Korean as the theological language of the Unification Church. Its study offers students a door into a deeper understanding of Unification beliefs. Proficiency in spoken Korean is a considerable asset for leadership in the church, enabling direct communication with the Founder and his elder disciples. Korean language courses are offered in English and in Japanese. Placement exams are available at the beginning of each term for students who seek to qualify for an upper-level course. *Korean language courses do not fulfill the Scriptural Studies elective requirement for the Divinity Program.*

### **LAN 5131 Biblical Hebrew**

This course in Biblical Hebrew, covers the alphabet, nouns, pronouns, the verb system, construct chains, and simple sentences. Students will become familiar with the basic structure of the language and learn to use a lexicon. By the end of the course students will begin to read and translate selected passages from the Hebrew Bible. 3 credits.

### **LAN 5141 New Testament Greek**

Being able to read sacred scripture in the original text opens up a whole new perspective on faith and theology. This course is an introduction to Koine Greek, the language of the Greek New Testament with an emphasis on developing the ability to translate. 3 credits.

### **LAN 5161 Korean 1**

This level is for students with little to no prior knowledge of Korean and serves as an introductory class for further Korean studies. Starting with Hangul (the Korean alphabet), this course will cover the foundations of Korean vocabulary and grammar relevant in daily life and familiarize students with aspects of Korean culture. This course will also introduce and explore basic terminology and expressions within the context of Unification scriptural texts. 3 credits.

### **LAN 5162 Korean 2**

This level is designed for students who have a basic foundation in Korean speaking, listening, reading, and writing or have completed Korean 1 (LAN 5161). This course will introduce more complex vocabulary and grammatical structures and aims to equip students with the ability to communicate effectively and appropriately in a variety of social and cultural contexts. Students will also expand on their knowledge of Unificationist Korean terms and expressions and further their understanding of the role of the Korean language in the Unification faith community. 3 credits.

### **LAN 5190 Independent Study in Scriptural Languages**

*1-3 credits.*

### **LAN 6391 Thesis/Project in Scriptural Languages**

*3 credits. Must be accompanied by the Masters Colloquium MIN 5804.*

# **HJ International Graduate School for Peace and Public Leadership**

## **Institutional Policies**

# ***NONDISCRIMINATION AND EQUAL OPPORTUNITY POLICY***

## **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership (“HJI” or the “Institution”) is committed to maintaining a safe educational and working environment free from all forms of unlawful discrimination and harassment while simultaneously striving to foster deeper understanding, contextualization, and application of the Unification worldview within a world of diverse faiths. Unlawful discrimination or harassment on the basis of race, color, national origin, religion, age, sex, gender, marital status, pregnancy, disability, veteran status, or any other status protected by federal, state, and local laws is prohibited in admission or access to, or treatment or employment in, HJI’s programs or activities. HJI, however, reserves the right to exercise its religious preference in the employment of faculty members, administrators, and staff who are deemed essential to the religious mission of HJI.

This Policy informs individuals on the steps they can take if they believe they have experienced unlawful discrimination or harassment and bias-related crimes, also known as hate crimes. Unlawful discrimination and bias-related conduct is prohibited by laws that include, but are not limited to: Title VI and Title VII of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, the New York State Hate Crimes Act of 2000 (codified in Article 485 of the New York Penal Law), and New York State Human Rights Law. Violators of this Policy may be subject to disciplinary action, up to and including termination of employment, expulsion, and/or legal action.

## **SCOPE**

This Policy applies to the entire HJI community, including all students, faculty, employees, staff, applicants for employment, interns, contractors, volunteers, and persons conducting business with HJI.

This Policy applies to complaints and reports regarding unlawful discrimination or harassment not based on sex. HJI’s Sexual Misconduct Policy should be consulted for any complaints and reports of Title IX sex discrimination, sexual harassment, or other forms of sexual misconduct.

## **DEFINITIONS**

***Complainant:*** A Complainant is an individual who makes a complaint of alleged wrongdoing.

***Discrimination:*** Discrimination is unfair treatment of an individual based on characteristics protected under applicable law, including, but not limited to, race, color, national origin, religion, age, sex, gender, marital status, pregnancy, disability, or veteran status.

***Harassment:*** Harassment is a form of discrimination. It means the creation of a hostile environment by conduct or by threats, intimidation or abuse, including cyberbullying, that (a) has or would have the effect of unreasonably and substantially interfering with an individual’s educational or employment performance, opportunities or benefits, or mental, emotional, or physical well-being; or (b) reasonably causes or would reasonably be expected to cause an individual to fear for his or her physical safety; or (c) reasonably causes or would reasonably be expected to cause physical injury or emotional harm to an individual; or (d) occurs off school property and creates or would foreseeably create a risk of substantial disruption within the school environment or workplace, where it is foreseeable that the conduct, threats, intimidation, or abuse might reach school property or the workplace.<sup>3</sup>

***Hate Crime:*** Under the Clery Act, a hate crime is a criminal offense that manifests evidence that the victim was intentionally selected because of the perpetrator’s bias against the victim. Under New York Penal Law §485.05, a person commits a hate crime when he or she commits a specified offense and either: (a) intentionally selects the person against whom the offense is committed or intended to be committed in whole or in substantial part because of a belief or perception regarding the race, color, national origin, ancestry, gender, gender identity or expression, religion, religious practice, age, disability or sexual orientation of a person, regardless of whether the belief or perception is correct, or (b) intentionally commits the act or acts constituting the offense in whole or in substantial part because of a belief or perception regarding the race, color, national origin, ancestry, gender, gender identity or expression, religion, religious practice, age, disability or sexual orientation of a person, regardless of whether the belief or perception is correct.

***Respondent:*** A Respondent is an individual accused of wrongdoing.

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<sup>3</sup> Definition adopted in part from New York State Education Law §11, with adaptations to include employees.



**Violent Felony Offense:** A violent felony offense is a class B violent felony offense, a class C violent felony offense, a class D violent felony offense, or a class E violent felony offense, as defined in New York Penal Law §70.02.

## **POLICY**

### **A. General Reporting**

Any individual who believes they have been subjected to unlawful discrimination or harassment is encouraged to report their concerns to the Vice President for Administration. If the reported incident potentially falls under the category of a hate crime, the Vice President for Administration will notify the police and, if appropriate, building security.

Individuals in positions of authority who receive a complaint about discrimination or harassment are required to report the incident. If the Vice President for Administration is the object of the complaint, the report should be made to the President. Reports should be made within thirty (30) days of an incident and may be given verbally or in writing. HJI will investigate all complaints of discrimination or harassment, including anonymous reports.

#### **Reporting Bias-Related and Hate Crimes**

Any individual who believes they have been the victim of a hate crime, or may have witnessed a hate crime, should report the incident as soon as possible to the NYPD by calling 911 and/or to the Vice President for Administration or building security, who will notify the police. Under the Clery Act, crimes that may be considered potential hate crimes include criminal homicide, sex offenses, robbery, aggravated assault, burglary, motor vehicle theft, arson, larceny-theft, simple assault, intimidation, and destruction/damage/vandalism of property. Section 3 of [New York Penal Law §485.05](#) also lists specified offenses that may constitute a hate crime. While use of bigoted language and prejudice is not considered a hate crime, it is usually classified as a bias incident and should be reported to the Vice President for Administration.

#### **Reporting Sex Discrimination or Sexual Misconduct**

Incidents of alleged sex discrimination or sexual misconduct should be reported to the Title IX Coordinator or Deputy Title IX Coordinator and will be addressed under HJI's Sexual Misconduct Policy.

### **B. Protections Against Retaliation**

HJI prohibits retaliation against anyone who reports, or provides information about, an incident of discrimination or harassment. Any acts of alleged retaliation should be reported to the Vice President for Administration for investigation. Individuals who engage in retaliation may be subject to disciplinary action, up to and including expulsion or termination of employment.

### **C. Investigation**

HJI will promptly and thoroughly investigate any reported complaints of unlawful discrimination or harassment. Upon first receiving a report, the Vice President for Administration (or building security personnel) will interview the Complainant as soon as possible to determine if the incident may fall under the category of a hate crime. An incident report will also be prepared.

If the initial investigation points to a possible hate crime, the police will be contacted immediately for further investigation. If building security was the first point of contact, the Vice President for Administration will also be notified about the incident. The Vice President may also elect to simultaneously conduct an internal investigation.

For incidents that do not rise to the level of a hate crime, the Vice President for Administration will proceed with an internal investigation. To the extent possible, investigations will be completed within ninety (90) days. It is recommended that investigations include the following steps:

- Interview the Complainant and Respondent, as well as any witnesses.
- Inform the Complainant, Respondent, and any witnesses that an investigation is underway, which includes interviews with the other parties involved. It should also be communicated that retaliation is prohibited.
- Collect and review any materials (e.g., emails, texts, or other documents) relevant to the allegations and conduct any other necessary fact-finding. Before a determination of responsibility has been reached, both the Complainant and Respondent will be afforded an opportunity to review and respond to any evidence collected.
- Create a written report summarizing the timeline of events, evidence, and findings.

### **D. Determination of Responsibility**

Following the investigation, the Vice President for Administration will determine whether there was a violation of this Policy under a preponderance of the evidence. A written determination will then be issued to the parties, including, if

applicable, any corrective or disciplinary action deemed appropriate. For commission of hate crimes, other penalties may apply (see below).

#### **E. Appeals**

Requests for appeal may be made within seven (7) days from the date the determination of responsibility is issued. The appeal should be sent in writing to the Vice President for Administration, who will notify the other party that an appeal has been made. The appeal will be considered by an independent committee that determines whether to pursue further action.

#### **F. Penalties for Bias-Related and Hate Crimes**

Penalties for commission of bias-related and hate crimes depend on the specified offense. Under Article 485 of the New York Penal Law:

1. When a person is convicted of a hate crime pursuant to this article, and the specified offense is a violent felony offense, as defined in section 70.02, the hate crime shall be deemed a violent felony offense.
2. When a person is convicted of a hate crime pursuant to this article and the specified offense is a misdemeanor or a class C, D, or E felony, the hate crime shall be deemed to be one category higher than the specified offense the defendant committed, or one category higher than the offense level applicable to the defendant's conviction for an attempt or conspiracy to commit a specified offense, whichever is applicable.
3. Notwithstanding any other provision of law, when a person is convicted of a hate crime pursuant to this article and the specified offense is a class B felony:
  - a. the maximum term of the indeterminate sentence must be at least six years if the defendant is sentenced pursuant to section 70.00;
  - b. the term of the determinate sentence must be at least eight years if the defendant is sentenced pursuant to section 70.02;
  - c. the term of the determinate sentence must be at least twelve years if the defendant is sentenced pursuant to section 70.04;
  - d. the maximum term of the indeterminate sentence must be at least four years if the defendant is sentenced pursuant to section 70.05; and
  - e. the maximum term of the indeterminate sentence or the term of the determinate sentence must be at least ten years if the defendant is sentenced pursuant to section 70.06.
4. Notwithstanding any other provision of law, when a person is convicted of a hate crime pursuant to this article and the specified offense is a class A-1 felony, the minimum period of the indeterminate sentence shall be not less than twenty years.
5. In addition to any of the dispositions authorized, the court shall require as part of the sentence imposed upon a person convicted of a hate crime pursuant to this article, that the defendant complete a program, training session, or counseling session directed at hate crime prevention and education, where the court determines such program, training session, or counseling session is appropriate, available, and was developed or authorized by the court or local agencies in cooperation with organizations serving the affected community.

In addition, HJI sanctions for commission of a hate crime by a student or employee may include expulsion, termination of employment, and/or legal action.

#### **G. False Accusations**

Knowingly initiating false or malicious complaints of discrimination or harassment is prohibited and subject to disciplinary action. This does not apply to complaints made in good faith that are later determined to be erroneous.

#### **H. Religious Accommodations**

Under New York State Education Law, each student who is absent from school, because of his or her religious beliefs, must be given an equivalent opportunity to register for classes or make up any examination, study or work requirements which he or she may have missed because of such absence on any particular day or days. No fees of any kind shall be charged by HJI for making available to such student such equivalent opportunity.<sup>4</sup>

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<sup>4</sup> The full rights of students unable because of religious beliefs to register or attend classes on certain days may be found in New York State Education Law §224-A.

## **I. Clery Act Compliance**

Under the Clery Act, HJI is required to report bias-related and hate crimes occurring in specific geographic locations in its Annual Security and Fire Safety Report. The information published in the report includes the Clery crime type, the year of the offense, and the Clery location category. Information is disclosed in an anonymous manner that does not identify the reporting individual.

## **J. Contact Information & Resources for Victims of Bias-Related and Hate Crimes**

Contact information, counseling, and other support services for victims of bias-related and hate crimes are available and provided below:

### **New York City**

Frank LaGrotteria, Vice President for Administration	(212) 563-6647 x115
Security Desk	(212) 997-0125 x101

### **Off Campus**

Police (Emergency)	911
Police (Non-Emergency)	311
Police, Midtown South Precinct	(212) 239-9811
Crime Victim Assistance Program (confidential)	(212) 239-9826
Hate Crimes Helpline	(212) 335-3100
Legal Aid Society	(212) 577-3300
NYPD Hate Crimes Task Force	(646) 610-5267
NYS Hate and Bias Prevention Unit	1-844-NO-2-HATE
NYS Hate Crimes Task Force	1-888-392-3644
NYS Office of Victim Services	1-800-247-8035
Safe Horizon 24-Hour Hotline	1-800-621-4673

## **RELATED INFORMATION**

- Sexual Misconduct Policy

## ***SEXUAL MISCONDUCT STATEMENT***

HJI is committed to maintaining a workplace and educational environment free from all forms of harassment and unlawful discrimination, including sexual harassment and sexual misconduct. HJI does not discriminate on the basis of sex and prohibits sex discrimination in any education program or activity that it operates, as required by Title IX and its regulations, including in admission and employment.

Any student, employee, or other individual covered by the policy who engages in unlawful sex discrimination, including sexual harassment or retaliation, will be subject to remedial and/or disciplinary action, up to and including termination, expulsion, and/or legal action.

Inquiries about Title IX may be referred to HJI's Title IX Coordinator, Deputy Title IX Coordinator, and/or the [U.S. Department of Education's Office for Civil Rights](#).

Frank LaGrotteria  
Title IX Coordinator  
Vice President for Administration  
481 8<sup>th</sup> Ave, Suite 1223  
New York, NY 10001  
Phone: (212) 563-6647 ext. 115  
Email: [f.lagrotteria@hji.edu](mailto:f.lagrotteria@hji.edu)

Lynn Walsh  
Deputy Title IX Coordinator  
481 8<sup>th</sup> Ave, Suite 1223  
New York, NY 10001

Phone: (212) 563-6647 ext. 120

Email: [l.walsh@hji.edu](mailto:l.walsh@hji.edu)

Appropriate action will be taken to investigate and address any complaints about sex discrimination and sexual misconduct. To report information about conduct that may constitute sex discrimination or make a complaint of sex discrimination under Title IX, please refer to HJI's full Sexual Misconduct Policy. HJI's full Sexual Misconduct Policy, including grievance procedures, is available in Populi or on HJI's Institutional Policies webpage at <https://www.hji.edu/sexual-misconduct-policy>.

For complaints and reports regarding unlawful discrimination or harassment not based on sex, please refer to HJI's Nondiscrimination and Equal Opportunity Policy. HJI's full Nondiscrimination and Equal Opportunity Policy and grievance procedures can be located in Populi or on HJI's Institutional Policies webpage at <https://www.hji.edu/nondiscrimination-and-equal-opportunity-policy>.

## ***DRUG AND ALCOHOL ABUSE PREVENTION POLICY***

### **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership ("HJI" or the "Institution") is committed to fostering a productive, healthy, and safe learning and working environment that promotes the well-being of students, faculty, staff, and other members of its community. Toward this commitment, HJI has developed this Policy to maintain a drug- and alcohol-free environment in compliance with the Drug-Free Workplace Act and Drug-Free Schools and Communities Act Amendments of 1989.

### **SCOPE**

This Policy applies to all HJI students, faculty, staff, and visitors on campus and at HJI-sponsored activities off campus.

### **DEFINITIONS**

***Drug Paraphernalia:*** The term "drug paraphernalia" means any equipment, product, or material of any kind which is primarily intended or designed for use in manufacturing, compounding, converting, concealing, producing, processing, preparing, injecting, ingesting, inhaling, or otherwise introducing into the human body a controlled substance, possession of which is unlawful under specified federal law. It includes items primarily intended or designed for use in ingesting, inhaling, or otherwise introducing marijuana, cocaine, hashish, hashish oil, PCP, methamphetamine, or amphetamines into the human body.<sup>5</sup>

### **POLICY**

#### **A. Standards of Conduct**

The unlawful manufacture, distribution, dispensing, possession, or use of controlled substances, illicit drugs, and alcohol by students and employees on HJI property and at HJI-sponsored activities is prohibited.<sup>6</sup> This includes marijuana/cannabis, which, although decriminalized in New York State, remains prohibited for use, possession, and distribution under federal law. Under New York State Penal Law, possession or use of any drug paraphernalia is also prohibited.<sup>7</sup>

In compliance with Article 129-A of the New York State Education Law, HJI strictly prohibits any action or situation which recklessly or intentionally endangers mental or physical health or involves the forced consumption of liquor or drugs for the purpose of initiation into or affiliation with any organization.

As a condition of enrollment, all students are expected to adhere to the terms of this Policy.

As a condition of employment, any faculty member, staff member, or student employee will also abide by the terms of this Policy and will notify the Vice President for Administration if convicted for a violation of a criminal drug statute occurring in the workplace and must do so no more than five (5) calendar days after the conviction.<sup>8</sup>

#### **B. Sanctions**

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<sup>5</sup> 21 USC §863(d).

<sup>6</sup> 28 CFR §83.205(a) and 34 CFR §86.100(a)(1).

<sup>7</sup> New York Penal Law §220.

<sup>8</sup> 28 CFR §83.205(c)(1)-(2).

Violators of this Policy may be subject to disciplinary action up to and including expulsion or termination of employment and referral for prosecution, for violations of the standards of conduct outlined above.<sup>9</sup> In certain cases, disciplinary action may include satisfactory completion of a drug abuse assistance or appropriate rehabilitation program approved for these purposes by a federal, state or local health, law enforcement, or other appropriate agency.<sup>10</sup>

Violations of this Policy may also result in criminal penalties or other sanctions under local, state, and federal law. Examples of such sanctions are provided below.

### **Legal Sanctions Related to Controlled Substances and Illicit Drugs**

Under federal law, severe sanctions—including fines up to millions of dollars and possible life imprisonment—may result from the unlawful manufacture, distribution, possession, or use of controlled substances and illicit drugs. More information and specific penalties are available on the [United States Drug Enforcement Administration \(DEA\) website](#), in 21 USC Chapter 13, and in 18 USC §1952.<sup>11</sup>

Article 220 and Article 222 of the New York State Penal Law cover criminal possession, sale, use, and manufacture of controlled substances, drug paraphernalia, and marijuana.<sup>12</sup> The operation of vehicles while under the influence of alcohol or other drugs is also covered in Article 120 (120.03-04) of the New York State Penal Law and Title 10 of the New York City Administrative Code.<sup>13</sup> Sanctions imposed—including fines and imprisonment—may depend on such factors as the seriousness of the offense, number of previous violations, drug type, and drug amount held or sold.

### **Legal Sanctions Related to Alcoholic Beverages**

Under New York State's Alcoholic Beverage Control Law and Vehicle and Traffic Law, and New York City law:

1. *It is illegal for anyone under the age of twenty-one (21) years to possess any alcoholic beverage with the intent to consume such beverage.* Penalties may include a fine of up to fifty (50) dollars and/or completion of an alcohol awareness program and/or up to thirty (30) hours of community service.
2. *It is illegal for anyone under the age of twenty-one (21) years to purchase or attempt to purchase an alcoholic beverage through fraudulent means. This includes presenting any written evidence of age which is false, fraudulent, or not actually his or her own, for the purpose of purchasing or attempting to purchase any alcoholic beverage.* First time violations may result in fines of up to one hundred (100) dollars and/or an appropriate amount of community service not to exceed thirty (30) hours. Further violations may result in penalties of fines between fifty (50) and seven hundred fifty (750) dollars and/or an appropriate amount of community service up to ninety (90) hours. Violators may also be required to complete an alcohol awareness program. If a driver's license is used as the false ID, one's license may also be suspended.
3. *It is illegal to misrepresent the age of a person under the age of twenty-one (21) years for the purpose of inducing the sale of any alcoholic beverage.* Such an offense is punishable by a fine of up to two hundred (200) dollars and/or by imprisonment of up to five (5) days.
4. *It is illegal to deliver or give away or cause or permit or procure to be sold, delivered, or given away any alcoholic beverages to: (a) any person, actually or apparently, under the age of twenty-one (21) years; (b) any visibly intoxicated person; (c) any habitual drunkard known to be such to the person authorized to dispense any alcoholic beverages.* Penalties may include, but are not limited to, fines and/or imprisonment.
5. *It is illegal to operate a motor vehicle while ability is impaired by alcohol or other drugs or while intoxicated with a Blood Alcohol Content of 0.08 or higher.* Penalties may include fines, loss of driving privileges, and possible

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<sup>9</sup> 34 CFR §86.100(a)(5).

<sup>10</sup> 28 CFR §83.225(b)(2) and 34 CFR §86.100(a)(5).

<sup>11</sup> For more details, see <https://www.govinfo.gov/app/details/USCODE-2011-title21/USCODE-2011-title21-chap13/context> and <https://www.govinfo.gov/content/pkg/USCODE-2011-title18/pdf/USCODE-2011-title18-partI-chap95-sec1952.pdf>.

<sup>12</sup> For more details on Article 220, see <https://www.nysenate.gov/legislation/laws/PEN/P3TMA220>. For more details on Article 222, see <https://www.nysenate.gov/legislation/laws/PEN/P3TMA222>.

<sup>13</sup> For more details on Article 120, see <https://www.nysenate.gov/legislation/laws/PEN/P3THA120>. For more details on Title 10 of the NYC Administrative Code, see <https://nycadmincode.readthedocs.io/t10/c01/index.html>.

imprisonment. Specific penalties are available on the [New York State Department of Motor Vehicles website](#).

6. *It is illegal to drink or consume an alcoholic beverage, or possess, with intent to drink or consume, an open container containing an alcoholic beverage in any public place except at a block party, feast, or similar function for which a permit has been obtained.* Violators may face a fine of up to twenty-five (25) dollars or imprisonment of up to one (1) day.

### C. Health Risks Associated with Illicit Drug and Alcohol Abuse

Numerous health risks are associated with the misuse of illicit drugs and alcohol. Substance abuse may also negatively impact an individual's academic or work performance and may lead to violent or asocial behavior. A non-exhaustive overview of the general health risks associated with alcohol and other drug abuse follows.<sup>14</sup>

#### Alcohol

Excessive alcohol consumption can lead to brain damage that affects thinking, judgement, learning, speech, coordination, memory, mood, and other behavior. Heavy drinking can also damage the heart, liver, pancreas, and immune system and lead to high blood pressure, stroke, irregular heartbeat, cirrhosis, pancreatitis, depression, anxiety, various cancers, and possible death. Alcohol consumption while pregnant may result in stillbirth, miscarriage, or fetal alcohol spectrum disorders.

#### Depressants

Use of depressants, such as barbiturates and benzodiazepines, can cause headache, dizziness, nausea, shallow respiration, amnesia, dilated pupils, low blood pressure, weakness, disorientation, loss of coordination, blurred vision, impaired judgement, coma, and death from overdose.

#### Hallucinogens

Hallucinogens—which include LSD, psilocybin-containing mushrooms, PCP, ketamine, and ecstasy, among others—can cause depression, anxiety, fear, paranoia, nausea, vomiting, impaired memory, convulsions, seizures, elevated heart rate, dilated pupils, and possible death.

#### Marijuana

The effects of marijuana use include fatigue, distorted perception, paranoia, confusion, hallucinations, decreased coordination, higher risk of cancer, and issues with problem-solving, learning, and memory. Marijuana use is also associated with mental health issues such as psychosis, depression, and anxiety.

#### Narcotics

Use of narcotics—including opium, morphine, and heroin—can result in loss of appetite, clammy skin, convulsions, dizziness, shallow and slowed breathing, weakness, drowsiness, coma, and possible death.

#### Stimulants

The effects of using stimulants such as cocaine, methamphetamine, and amphetamines include dizziness, hallucinations, convulsions, tremors, headache, vomiting, agitation, panic, hostility, paranoia, cardiovascular collapse, increased body temperature, excessive sweating, flushed skin, high fever, restlessness, aggression, erratic behavior, and death from overdose.

### D. Resources

HJI encourages individuals concerned about drug or alcohol abuse to seek support and assistance. Contact information for the following resources is provided:

#### Off Campus

Police (Emergency)	911
Police (Non-Emergency)	311
Al-Anon (for relatives and friends of alcoholics)	(212) 941-0094
Alcohol and Substance Abuse Hotline	1-800-522-5353
Alcoholics Anonymous	(212) 647-1680

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<sup>14</sup> More information is available from government resources such as the National Institute on Alcohol Abuse and Alcoholism (<https://www.niaaa.nih.gov/alcohols-effects-health/alcohols-effects-body>), the DEA (<https://www.dea.gov/factsheets>), and the Substance Abuse and Mental Health Services Administration (<https://www.samhsa.gov/public-messages>).

Alcoholism Council of New York	(212) 252-7001
American Council on Alcoholism	1-800-527-5344
Cocaine Anonymous	(212) 262-2463
Marijuana Anonymous	(212) 459-4423
Nar-Anon (for relatives and friends of substance abusers)	1-800-477-6291
Narcotics Anonymous	(212) 929-6262
National Council on Alcoholism and Drug Dependence	1-800-622-2255
Pills Anonymous	(212) 874-0700
Substance Abuse and Mental Health Services Administration	1-800-662-4357

## ***HJI FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA) POLICY***

### **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership (“HJI” or the “Institution”) protects the privacy of students’ education records through compliance with the Family Educational Rights and Privacy Act (FERPA) (20 U.S.C. §1232g; 34 CFR Part 99). This Policy defines the procedures available to students to give them appropriate access to personal records while protecting their confidentiality.

### **SCOPE**

This Policy applies to current and former students enrolled at HJI.

### **POLICY**

#### **E. Access to Personal Records**

1. A statement concerning the FERPA rights of students is permanently posted on the academic bulletin board. The full policy is posted in Populi and on the website.
2. A person is considered a student when he/she registered for a for-credit course and attended a class in person or participated in a class online.
3. Students may inspect and review their education records upon request. They should submit a written request to the custodian of the record, which identifies as precisely as possible the record(s) he/she wants to inspect. The student will be informed about time and place where to inspect the records, within 45 days of the request.

The following is a list of the types of records that HJI maintains.

<b>Type</b>	<b>Office</b>	<b>Custodian</b>
Admissions Records	Admissions Office	Dean of Enrollment Management
Academic Records	Academic Administration Office	Registrar
Disciplinary Records	Academic Administration Office	Registrar
Health Records	Academic Administration Office	Registrar
Financial Aid Records	Administration Office	Financial Aid Director
Financial Records	Finance Office	Bursar
SEVIS Records	Admissions Office	Primary Designated School Official (PDSO)

4. HJI reserves the right to refuse a student to inspect the following records:
  - a. The financial statements of the student’s parents.
  - b. Letters and statements of recommendation for which the student has waived the right of access.
  - c. Those records which are excluded from the FERPA definition of education records.
5. HJI reserves the right to deny copies of certain records in any of the following situations:
  - a. The student has an unpaid financial obligation to HJI.
  - b. There is an unresolved disciplinary action against the student.
6. HJI will disclose information from student’s education record only with the written consent of the student, **except**:

- a. To school officials who have a legitimate educational interest in the records. School officials are:
  - Persons employed by HJI in an administrative, supervisory, academic, or support staff position.
  - Persons elected to and currently serving on the Board of Trustees.
  - Persons employed by or under contract to HJI to perform a special task, such as an attorney or auditor.
  - Students serving on an official committee or assisting other school officials in performing his/her tasks.

A school official has a legitimate educational interest if the official is:

- Performing a task that is specified in his or her position description or by a contract agreement.
  - Performing a task related to a student's education or placement.
  - Performing a task related to the discipline of a student.
- b. To certain officials of the U.S. Department of Education, the Comptroller General, and state and local educational authorities, in connection with certain state or federally supported education programs.
  - c. In connection with a student's request for or receipt of financial aid, as necessary to determine the eligibility, amount or conditions of the financial aid, or to enforce the terms and conditions of the aid.
  - d. If required by a state law requiring disclosure that was adopted before November 19, 1974.
  - e. To organizations conducting certain studies for or on behalf of HJI.
  - f. To accrediting organizations to carry out their functions.
  - g. To parents who claim the student as a dependent for income tax purposes.
  - h. To comply with a judicial order or a lawfully issued subpoena.
  - i. To appropriate parties in a health or safety emergency.
  - j. To an alleged victim of any crime of violence of the results of any institutional disciplinary proceeding against the alleged perpetrator of that crime with respect to that crime.
  - k. Upon request, HJI may also disclose education records without consent to officials of another school in which a student seeks or intends to enroll.
7. HJI will maintain a record of all requests for and/or disclosure of information from a student's education records. The record will indicate the name of the party making the request, any additional party to whom it may be redisclosed, and the legitimate interest the party had in requesting or obtaining the information. The record may be reviewed by the student.

8. HJI designated the following items as Directory Information:

student name, address, telephone number, e-mail address, place of birth, sex, marital status, photographic, video or electronic images, dates of attendance, cumulative credits earned, degree program, Thesis and Dissertation titles, honors received (including President's list), membership in honor societies, degrees received, previous school(s) attended and degree(s) received, and student's academic advisor.

HJI may disclose any of those items without prior written consent, unless notified in writing by the student.

9. Students have the right to ask to have records corrected that they believe are inaccurate, misleading, or in violation of their privacy rights. Following are the procedures for the correction of records:
  - a. A student must ask the appropriate custodian to amend a record. In so doing, the student should identify the part of the record he/she wants changed and specify why he/she wants the change.
  - b. HJI may or may not comply with the request. If it decides not to comply the student will be notified of the decision and be advised of his/her right to a hearing.
  - c. Upon request, HJI will arrange for a hearing.
  - d. The hearing will be conducted by a hearing officer who is a disinterested party, but who may be an official of HJI. The student shall be afforded a full and fair opportunity to present evidence relevant to the issues raised in the original request to amend the student's education records. The student may be assisted by one or more individuals, including an attorney.
  - e. HJI will prepare a written decision based solely on the evidence presented at the hearing. The decision will include a summary of the evidence presented and the reasons for the decision.
  - f. If HJI decides that the challenged information will not be changed, it will notify the student that he/she has a right to place in the record a statement commenting on the challenged information and/or a statement setting forth reasons for disagreeing with the decision.
  - g. The statement will be maintained as part of the student's education records as long as the contested



portion is maintained. If HJI discloses the contested portion of the record, it must also disclose the statement.

- h. If HJI decides to change the challenged information, it will amend the record and notify the student, in writing, that the record has been amended.

As of January 3, 2012, the U.S. Department of Education's FERPA regulations expand the circumstances under which education records and personally identifiable information (PII) contained in such records — including Social Security Number, grades, or other private information — may be accessed without consent. First, the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or state and local education authorities ("Federal and State Authorities") may allow access to records and PII without the consent of the student to any third party designated by a Federal or State Authority to evaluate a federal- or state-supported education program. The evaluation may relate to any program that is "principally engaged in the provision of education," such as early childhood education and job training, as well as any program that is administered by an education agency or institution. Second, Federal and State Authorities may allow access to education records and PII without consent to researchers performing certain types of studies, in certain cases even when HJI objects to or does not request such research. Federal and State Authorities must obtain certain use-restriction and data security promises from the entities that they authorize to receive PII, but the Authorities need not maintain direct control over such entities. In addition, in connection with Statewide Longitudinal Data Systems, State Authorities may collect, compile, permanently retain, and share without the student's consent PII from education records, and they may track participation in education and other programs by linking such PII to other personal information about the student that they obtain from other Federal or State data sources, including workforce development, unemployment insurance, child welfare, juvenile justice, military service, and migrant student records systems.

## **F. Notification of Rights Under FERPA**

FERPA affords students certain rights with respect to their education records. These rights include:

1. The right to inspect and review the student's education records within 45 days of the day HJI receives a request for access. Students should submit a written request that identifies the record(s) they wish to inspect to the appropriate official. The official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the school official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.
2. The right to request the amendment of the student's education records that the student believes are inaccurate or misleading, or otherwise in violation of the student's privacy rights under FERPA. Students may ask HJI to amend a record by writing to the official responsible for the record, clearly identifying the part they want changed, and specifying why it should be changed. If HJI decides not to amend the record, the student will be notified in writing of the decision and advised of his/her right to a hearing. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.
3. The right to provide written consent before HJI discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent. HJI discloses education records without a student's prior written consent under the FERPA exception for disclosure to school officials with legitimate educational interests. School officials are persons employed by HJI in an administrative, supervisory, academic, research, or support staff position (including law enforcement unit personnel and health staff); the founders; members of the Board of Trustees; or students serving on an official committee. A school official also may include a volunteer or contractor outside of HJI who performs an institutional service of function for which the school would otherwise use its own employees and who is under the direct control of the school with respect to the use and maintenance of PII from education records, such as an attorney, auditor, or collection agent or a student volunteering to assist another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his/her professional responsibilities for HJI. Upon request, the school also discloses education records without consent to officials of another school in which a student seeks or intends to enroll.
4. The right to file with the U.S. Department of Education a complaint concerning alleged failures by HJI to comply with the requirements of FERPA. The name and address of the Office that administers FERPA are:  
Family Policy Compliance Office  
U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202

# ***SOCIAL MEDIA AND TECHNOLOGY USE POLICY***

## **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership (“HJI” or the “Institution”) is committed to fostering a safe and respectful workplace and educational environment for in-person and online communications. This Policy is designed to guide students, faculty, and staff in the acceptable use of social media, email, forums, computers, networks, and other information technology resources at HJI.

## **SCOPE**

This Policy applies to the entire HJI community, including all students, faculty, employees, and staff.

## **POLICY**

### **A. Social Media: Introduction**

Social media (e.g., Facebook, Instagram, X/Twitter, TikTok, blogs), email and other electronic communication tools are quick, easy to use, and can have a significant impact on people and the Institution. Because they are quick and often instantaneous, you need to follow the same ethical standards and laws as you would in face-to-face communications.

### **Social Media: Do’s and Don’ts**

#### **Think twice before posting**

There is no privacy on social media sites. Everything that is being posted can be retrieved by others – even if you delete it immediately. Search engines can find posts years after they were originally posted, people can copy, forward, or otherwise redistribute your posts. If you don’t want something to be public – do not post it. If you are emotionally upset, wait until you have calmed down before posting.

#### **Be authentic**

Be honest about who you are. If you are representing HJI in an official capacity, say so. If you post personal views or opinions, state that they do not reflect the views of HJI (e.g., “the post is my own and does not represent HJI’s position”). Never pretend to be someone else – even “anonymous” posts can be tracked back to the sender.

#### **Be accurate**

Be factual in your postings, especially when representing HJI. Verify your facts, and check for grammar or spelling mistakes. If you make mistakes in content, acknowledge them and post your correction (or retraction). If you change a posting in a blog, say so. You do not want to be charged with changing evidence.

#### **Be respectful**

You want to use the media sites to make your beliefs and opinions known, and this may lead to hot discussions. However, engage in them respectfully, without racial or ethnic slurs, personal insults, or obscenities. You are more likely to achieve your goals if you are constructive and respectful while discussing a bad experience or disagreeing with a concept or person.

#### **Maintain privacy and confidentiality**

Do not post private or confidential information about HJI, its students, faculty, staff members, or alumni. This pertains to gossip as well as factual information, especially those that may be protected under the Family Educational Rights and Privacy Act (FERPA) (see FERPA Policy). Please note that you may not post photos/pictures of individuals unless they have given permission to do so. HJI will seek written consent from students before their appearance in any media (see Media Consent Form).

#### **Respect copyright**

When posting follow the same copyright rules as in writing a paper. When in doubt, direct questions to the Library Director (see Copyright Compliance Policy).

#### **Protect yourself**

While you should be honest about yourself, do not provide personal information that can put you at risk.

### **Follow the law**

You are responsible for your posts, and may be open to charges of libel for content that seems obscene, fraudulent, or illegal. HJI reserves the right to delete postings on HJI maintained sites (website, blogs, forum, bulletin boards) that are considered insensitive, harassing, or illegal.

Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

### **Safety and Privacy Tips for Social Media Networking<sup>15</sup>**

The internet is open to a world-wide audience. When using social media channels, ask yourself:

1. Did I set my privacy setting to help control who can look at my profile, personal information and photos? You can limit access somewhat but not completely, and you have no control over what someone else may share.
2. How much information do I want strangers to know about me? If I give them my cell phone number, address, email, class schedule, a list of possessions (such as my CD collection) how might they use it? With whom will they share it? Not everyone will respect your personal or physical space.
3. Is the image I'm projecting by my materials and photos the one I want my current and future friends to know me by? What does my profile say to potential faculty members/advisors? Future graduate school/internship interviewers? Potential employers? Neighbors? Family? Parents? Which doors am I opening and which am I closing?
4. What if I change my mind about what I post? For instance, what if I want to remove something I posted as a joke or to make a point? Have I read the social networking site's privacy and caching statements? Removing material from network caches can be difficult. Posted material can remain accessible on the internet until you've completed the prescribed process for removing information from the caching technology of one or multiple (potentially unknown) search engines.
5. Have I asked permission to post someone else's image or information? Am I infringing on their privacy? Could I be hurting someone? Could I be subject to libel suits? Am I violating network use policy or FERPA privacy rules?
6. Does my equipment have spyware and virus protections installed? Some sites collect profile information to SPAM you. Others contain links that can infect your equipment with viruses that potentially can destroy data and infect others with whom you communicate. Remember to back up your work on an external source in case of destructive attacks.

### **B. Technology Resources: Introduction**

HJI provides students, faculty, and staff with technology resources to support the educational mission of the Institution. These resources include, but are not limited to computers, computer networks, software, and other hardware. Users are expected to use them responsibly and with consideration for the rights and needs of others.

#### **General/Users Rights and Responsibilities/Use of Hardware or Software**

HJI faculty, students, and staff may use HJI owned hardware, software, and software licenses under the following conditions:

- Computer use in the Information Commons is restricted to HJI students, faculty, and staff. A guest user must obtain permission from the Library Director;
- Users are expected to use electronic resources responsibly. This means among others that users should not be dominating resources and thereby excluding others from being able to use the resources. Users should not share their username and passwords;
- Users have to take responsibility for their own personal data, including backing up files on thumb drives, and properly logging off on public computers;
- Users should be aware of malware (viruses, Trojan horses, etc.) and take precautionary steps to avoid infection of public computers;
- Only authorized personnel may install programs on Information Commons computers;
- Users may not change, copy, or delete software unless authorized to do so;
- Users must follow all applicable copyright laws;
- Users who have access to confidential data are being held accountable to protecting this data, especially in regards to FERPA (see FERPA Policy);
- Computer hardware may experience mechanical problems at any time resulting in the loss of data;
- Users must use computer and other equipment with care. They are responsible for any damage caused by misuse;
- HJI is not responsible for loss, destruction, or damage of personal files;
- HJI periodically deletes all files stored on Information Commons computers for security reasons.

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## **Limitations of Use**

The use of the resources is a privilege that can be revoked if the user is found to:

- share username and passwords;
- attempt to circumvent security measures;
- intentionally introduce viruses and other malicious programs;
- modify system or network facilities without proper authorization;
- interfere with the ability of others to use the network;
- interfere with the work of another user;
- use the Institution's computing resources for malicious or harassing communication;
- obtain unauthorized access to records or data maintained by HJI;
- violate copyright and other federal or state laws;
- do other illegal activities on HJI's resources (e.g., child pornography);
- physically damage technology resources.

## ***STATEMENT ON NETIQUETTE***

When posting online or by email, you need to follow the same ethical standards and laws as you would in face-to-face communications. Your language should be respectful of faculty members and fellow students. Do not post private or confidential information about anyone, and do not provide personal information that could put yourself at risk. HJI's LMS has robust security measures to protect communication between teacher and student. Yet please be aware that anything that you post in discussions and groups in which other students participate can be retrieved by others and copied.

Do not download and share course materials without permission of the instructor, as this may violate copyright. HJI reserves the right to delete postings on HJI maintained sites that are considered insensitive, harassing or illegal. Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

## ***EMAIL POLICY***

### **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership's ("HJI's" or the "Institution's") faculty, staff, and students are accorded various technical and informational resources, including but not limited to, computing devices and software, email accounts, and access to informational systems. These are the property of HJI and not of the individual student, staff, or faculty member.

For purposes of this Policy, "email" is defined to include all HJI-provided electronic services encompassing email, calendaring, contacts, contact management, mailing lists, and list management. All information published within these systems is the property of HJ International Graduate School for Peace and Public Leadership and is not to be used or redistributed for non-HJI purposes. The primary requirement for an HJI email account is a formal relationship to HJI, as defined below. This pertains to all students, staff, and faculty. When students, staff, and faculty are in a joint role or have more than one job position at HJI (such as both student and staff), they will have only one HJI email account.

HJI provides email accounts to faculty, staff, and enrolled students. Usage of the HJI email system indicates that you will abide by this Policy. Once your appointment, job, or studies end, your email and all related services such as mailing lists and remote access will be terminated. Any questions or requests regarding this Policy should be forwarded to the HJI Webmaster at: [it@hji.edu](mailto:it@hji.edu).

### **SCOPE**

All HJI faculty, staff, enrolled students, invited users, and approved consultants qualify for an email account and are expected to follow HJI's email terms of use.

### **POLICY**

## **G. Email Account**

### **1. Departmental Accounts**

Specified individuals within each department are authorized to request departmental accounts by submitting a request to the Office of the President. Departmental Accounts will be reviewed on a periodic basis and terminated if they are no longer in use. When a change in personnel results in a new individual becoming responsible for a particular department, all previously existing departmental email accounts will become his/her responsibility.

Departmental email accounts are intended for institutional use only. If it is reported that a supervisor of a departmental email account has used the account for personal purposes, he/she will be required to delete such emails. At the time of the handover of the responsibility for a departmental account due to changes in personnel, if it is determined that justifiable circumstances led to the sending or receiving of emails of a private or personal nature at any time using the departmental account, the outgoing account supervisor will be permitted to forward copies of specific individual email messages to a personal email account.

### **2. Change in Eligibility**

Should an individual's circumstances change such that he or she is no longer eligible for a "uts.edu" email account, HJI will terminate the email account.

### **3. Separation from HJI and Impact on Email Accounts**

There are a variety of ways in which faculty, staff, students, consultants, and invited users separate from HJI.

- **Termination – Staff, Faculty**

Staff and Faculty will immediately lose access to HJI email accounts upon termination or resignation. HJI will automatically deactivate access to the HJI email system and all other HJI services and systems including any further forwarding service.

- **Graduation from HJI – Staff, Faculty**

Students remain eligible to have email accounts until they graduate or cease to be enrolled. Students who graduate from HJI will have their email accounts terminated in the last week of July, regardless of when in the academic year graduation occurs.

HJI graduates may be issued an HJI alumni/alumnae email account after graduation.

- **Retirement from HJI**

Staff and faculty who retire from HJI may be eligible for an HJI email account upon request.

- **Leaves of Absence**

When a student, faculty, or staff member is officially on a leave of absence, the email account will remain active during the approved period of leave.

## **H. Email Terms of Use**

### **1. Ownership of Data**

All technical, informational, and data resources provided by HJI to students, staff, and faculty, including but not limited to computing devices and software, email accounts, and access to informational systems, are the property of HJI and not of the individual student, staff, or faculty member.

For purposes of this policy, "email" is defined to include all offerings encompassing email, calendaring, contacts and contact management, and mailing lists and list management. All information published on these systems is HJI property and not to be used or redistributed for non-business purposes.

## **2. Proper Usage**

Email is provided as a professional resource to assist HJI students, faculty, and staff in fulfilling the educational, research, and service goals of HJI. Incidental personal use is permitted as long as it does not:

- have negative effects on any other email account
- jeopardize the email system
- get in the way of fulfilling your job
- violate the law or any other provision of the HJI Social Media and Technology Use Policy
- violate any other HJI policy or guideline.

Each user is responsible for using the email system in a professional, ethical, and lawful manner.

Material that is fraudulent, harassing, profane, obscene, intimidating, defamatory, or otherwise unlawful or inappropriate may not be sent by email or other forms of electronic communications. HJI reserves the right to revoke email and related privileges from any individual violating these policies.

## **3. Prohibited Practices:**

- **Disguising and or Impersonating Email Identities; “Spoofing”**

Users should not disguise their identity or username while using the HJI email system or alter the From line or any other indications of origin on emails or postings. Behavior of this type violates the guidelines for student and professional conduct and is equivalent to fabricating identities on any other written document.

- **Chain Email**

Users should not initiate or forward chain email. Chain email is a message sent to a number of people asking each recipient to send copies with the same request to a specific number of others.

- **Unsolicited Email**

Users should not send unsolicited non-school related email to persons with whom they do not have a prior relationship.

- **Use of Computer Resources**

Users should not deliberately perform acts that waste or monopolize computer resources. These acts include but are not limited to non-school related mass mailings, spamming, bulk emails, chain letters, subscribing to excessive listservs and mailing lists, or creating excessive unnecessary traffic on the servers.

- **Abuse**

Email and other services are provided as a professional resource to assist our students, faculty, and staff in fulfilling the educational, research and service goals of HJI. Each user is responsible for using the email system in a professional, ethical, and lawful manner. Incidental personal use is permitted as long as it does not have any negative effects on any other email account, jeopardize the email system, interfere with fulfilling your job, or violate the law or any other HJI policy or guideline.

Those found to be abusing their HJI email account are subject to the rules and regulations governing the abuse of any school property or resources. Abuse includes, but is not limited to, the following instances:

- Intentional and unauthorized access to other people’s email
- Sending “spam”, chain letters, or any other type of unauthorized widespread distribution of unsolicited mail
- Use of email for commercial activities or personal gain (except as specifically authorized by HJI policy and in accordance with HJI procedures)
- Use of email for partisan political or lobbying activities
- Sending of messages that constitute violations of HJI’s Student Code

- Creation and use of a false or alias email address in order to impersonate another or send fraudulent communications
- Use of email to transmit materials in a manner which violates copyright laws

In the event that you wish to report the receipt of abuse email, please forward it to [it@hji.edu](mailto:it@hji.edu).

#### 4. Privacy and Monitoring

The expectation of privacy for members of the HJI Community is not absolute, and the content of HJI email remains the property of the Institution. Any requests to gain access to email information will be directed to the HJI Vice President or the Director of Enrollment Management for approval.

Emails that are deemed fraudulent, harassing, profane, obscene, intimidating, defamatory, or otherwise possibly unlawful or inappropriate will be sent to the designated office for review.

#### 5. Forwarding

Manual or automated email forwarding is not prohibited. However, all HJI mail must be sent and replied to using a HJI email account.

#### 6. Software and Mailing List Distribution

Any software or documentation distributed by or downloaded from HJI services or sources is subject to copyright laws and may not be distributed. This includes but is not limited to all email directories, email mailing lists, bulletin boards, and software applications that are obtained from HJI or its computer servers via the web, email, or USB flash drives. Users willfully violating this policy will be reported to the proper organizations for the appropriate disciplinary action.

#### 7. Viruses

Users should not open attachments or click links in email from senders unknown to the user. In some cases, virus-infected messages may appear to be sent from friends, colleagues, or other legitimate sources. Attachments and links can contain dangerous computer viruses, which are frequently spread via email. Email users are therefore encouraged to exercise caution around suspicious messages to prevent the spread of malware. **Anyone suspecting that they have a computer virus should contact IT at [it@hji.edu](mailto:it@hji.edu).**

#### 8. Web Access

Access to Electronic Mail through Web client software is subject to the same policies and guidelines as email obtained via a desktop client.

*The above content is largely adapted from the established email policies of the Harvard Medical School and Brown University, as well as other U.S. universities.*

### ***PLAGIARISM AND ACADEMIC INTEGRITY POLICY***

Each student's work is expected to be a product of his or her own effort. Plagiarism is a form of dishonesty that occurs when a student passes off someone else's work as their own. Plagiarism in its most severe form occurs when a student purchases a paper from a third party or submits an entire body of work written by a third party, as the student's own. These most serious cases can be reported to the Office of the Provost for disciplinary action. Possible actions include probation, suspension, or dismissal/separation from HJI.

Cutting and pasting material from various websites without citing the source of said material also constitutes plagiarism, as is a failure to cite sources in a paper, conveying the impression, intentionally or not, that another writer's work is the student's own. In these cases of plagiarism, the instructor may give the student an "F" for the offending assignment, require that the student repeat the assignment, or if the plagiarism continues, give the student an "F" for the course. A pattern of such behavior may be

reported to the Office of the Provost. It can lead to serious consequences as listed above.

Use of generative artificial intelligence (AI) tools like ChatGPT in assignments is permitted only with prior permission of the instructor. If the instructor permits students to use AI for research, students should know that it may give false results and its facts need to be checked and verified. Any passages generated by AI must be given proper citation, just as for citing other authors' works. In addition, students must append a paragraph at the end of their work explaining how and why they used ChatGPT, which includes what prompts were used and what measures were taken to verify its accuracy. Students may not use AI to produce the content for an assignment. If an AI tool is used without obtaining prior permission and/or without providing the required citation or explanation, it will be treated as plagiarism.

Faculty reserve the right to use plagiarism detection software, such as Turnitin, to find instances of AI-generated writing, as well as plagiarism from other sources, in student assignments.

## ***COPYRIGHT COMPLIANCE POLICY***

### **POLICY STATEMENT**

HJ International Graduate School for Peace and Public Leadership ("HJI" or the "Institution") holds the following Policy in compliance with the Copyright Law of the United States (Title 17, U.S. Code), the Digital Millennium Copyright Act (DMCA) of 1998, and the Technology, Education and Copyright Harmonization Act (TEACH) of 2002.

### **SCOPE**

This Policy applies to all students, faculty, and staff.

### **POLICY**

#### **A. Copying and Printing**

The following notice is displayed on copy machines, printers, and scanners in the Library to alert users about compliance with the Copyright Law.

It is permissible for students to make a single copy of a portion of copyrighted material for personal study, research, and other academic purposes without permission. Photocopying a whole book or making multiple copies of a portion of the copyrighted material requires permission from the copyright holder. Illegal copying is strictly prohibited.

#### **B. Online Course Reserves**

In compliance with the TEACH Act of 2002, instructors can post a portion of copyright-protected material under the following conditions.

1. Access to the material is restricted to students enrolled in a particular course during the period the course is taught.
2. All items must have a complete bibliographic citation.

#### **C. Online Access**

The Library provides access to the online database through contractual agreements with database vendors. Access is restricted to HJI students, faculty, and staff.

#### **D. Reporting and Penalties**

Anyone who finds a copyright infringement should report to the Library Director. The Library Director examines the case and reports the findings to the Provost. HJI administration determines the penalty.