HJ International Graduate School for Peace and Public Leadership: Research Day

Thomas G. Walsh
November 14, 2025

We are pleased to invite you to the **4th Annual Research Day on Thursday, November 20 at 7 PM ET.** This is a wonderful opportunity to learn firsthand about student and faculty research at HJI and the achievements of HJI alumni. Student and Faculty winners of the research competition will be announced during the program.

HJI's most widely published alumnus and researcher, **Dr. James Fleming** will speak on *"Irreconcilable Climate Differences? Roots of the Problem and Pathways to Civil Discourse."*

Dr. James Rodgers Fleming, a world renowned historian of science and a public policy scholar, who has served in the past as Charles A. Lindberg Chair in Aerospace History and as Roger Revelle Fellow in Global Stewardship at the Woodrow Wilson International Center for Scholars, will share insights into some of his key findings on climate change, an area that he has written on and researched over decades.

We look forward to seeing you.

You may view the contestant's' research posters HERE!

Register

✉ Forward to a Friend

Name: Susan Bouachri

Project Title: The Great Debate: Dietrich Bonhoeffer's Pacifism

Introduction: Since his death, debate regarding Pastor and Theologian Dietrich Bonhoeffer's commitment to pacifism continues. What do his writings, the recollections of his friends and research of historians say?

**Research question**: Did Bonhoeffer's commitment to Christianity overshadow his ideal of pacifism?

Methodology and research method used: 1. Research Bonhoeffer's writings and speeches 2. Research his biographer's and friend's accounts.

Findings: Though Dietrich Bonhoeffer often referenced a pacifist stance in his earliest speeches, he was first and foremost a devoted Lutheran.

Conclusion: Bonhoeffer's religious views, and what he considered his religious responsibility guided him, more than a Pacifistic belief, as Hitler and the Nazis came to power.

Christ and Peace, a lecture, Dietrich Bonhoeffer Werke, vol. 11
On the Theological Foundation of the Work of the World Alliance, a lecture, D Bonhoeffer 1932
, *Performing the Faith, Bonhoeffer and the Practice of Non-Violence*, S. Hauerwas
Bonhoeffer's Non-Commitment to Non-Violence: A response to Stanley Hauerwas, M. DeJeong

Published as a note in the *Journal of Unification Studies, Volume XXIV*, 2023
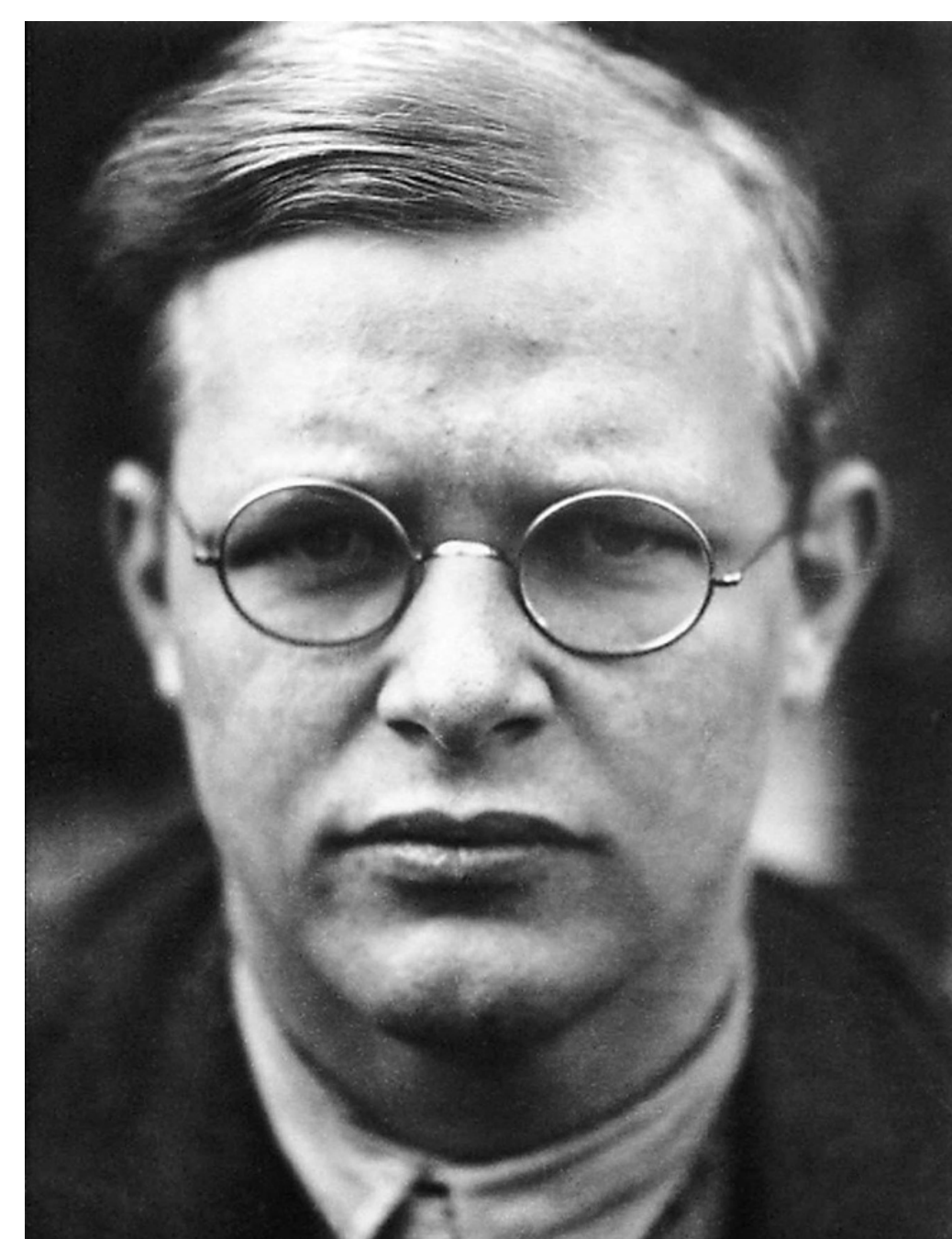
Name: Sophal Chamroeun
Project Title: Peace and Reconciliation: Cambodia's Experience

Abstract: Cambodia's journey from the genocide and civil war of the late 20th century to a nation of peace and active global engagement is a remarkable story of resilience. This project explores Cambodia's unique path to peace and reconciliation, analyzing the policies and mechanisms that ended decades of conflict. It offers a valuable case study for post-conflict recovery worldwide, demonstrating how pragmatic leadership, justice, and cultural healing can forge a lasting peace.

Research Question
-How did Cambodia achieve national peace and reconciliation after the Khmer Rouge genocide and prolonged civil war?
-What lessons does its experience offer for other post-conflict societies?

Methodology and/or Research used in Conducting the Inquiry
- Government policy documents and official speeches on the Win-Win Policy
- Reports and archival records from the Khmer Rouge Tribunal (Extraordinary Chambers of the Courts of Cambodia, ECCC)
- Academic publications on Cambodian politics, history, and peacebuilding
- Analyses from international institutions (i.e., UN, USIP, Centre for Conflict Resolution

Findings from Research
- **The Win-Win Policy (1998)** was the pivotal turning point, achieving complete peace by offering former combatants security, political integration, and property rights
- **The Khmer Rouge Tribunal (ECCC)** delivered legal justice, convicted senior leaders, preserved a historical record, and involved victims, but could not alone achieve societal healing
- **Grassroots Healing** through Buddhist rituals, memorial sites, and oral history projects has been crucial for emotional and spiritual recovery
- Cambodia has **transitioned from a recipient to a contributor of peace**, deploying thousands of UN peacekeepers and taking a leadership role in regional peacebuilding

Conclusions and/or Proposed next steps
Cambodia's experience demonstrates that lasting peace requires a multi-faceted approach: a strategic political policy to end conflict, a legal process for accountability, and community-driven cultural healing. The "Win-Win Policy" shows the power of pragmatic, inclusive negotiation. The proposed next step is to disseminate these lessons globally, positioning Cambodia as a key voice in international forums on post-conflict recovery and peacebuilding.

Major sources used in Conducting Research
- Government of Cambodia White Papers & Speeches (Win-Win Policy)
- Extraordinary Chambers in the Courts of Cambodia (ECCC) Archives
- Centre for Conflict Resolution: "Cambodia's Win-Win Policy: A Model for Post-Conflict Peacebuilding?"
- USIP: "Reconciliation in Cambodia: Thirty Years After the Khmer Rouge"
- Academic Works: Peou, S. (2000); Strangio, S. (2014); Frewer, T. (2016)
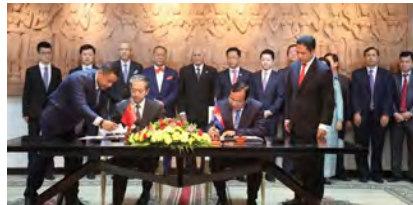
R. Bruce Clarke

"Intergenerational Worship Grounded in Unification Theology"

Abstract: Intergenerational ministry has a developing theological foundation in Jewish and Christian traditions. However, Unification theology and tradition lays an even larger foundation for intergenerational praxis. The Divine Principle calls for unity, reciprocity, mutuality, equitable value, accommodation of others (LFSO) and reconciliation of relationships (restoration). These six theological themes, the words of our Founders, and more evidence from tradition, illustrate how well Unification theology informs a practical theology of intergenerational worship.

Questions: What are the theological categories that support a practical theology for Unificationist intergenerational worship services?
And how will the next generation at the Family Church of Connecticut respond to intergenerational services that employ that theology?

Abbreviations: IGS - Intergenerational Worship Service
IGST - IGS planning team

Methodology: Research into the practices of the intergenerational worship done at various Christian churches was coupled with a study of Unificationist and Christian worship tradition and theology. Simultaneous with this study, a monthly intergenerational worship service was implemented at the Family Church of CT over 17 months. Based on 12 months of monthly services the author conducted a presurvey (57 resp). Several focus groups and a post survey were planned to evaluate congregants' experience by age groups over the next 5 months.

Findings: The author was able to correlate six themes of theology from the growing field of intergenerational literature with Unificationist theology:

1. Unity in diversity or *Unity* 2. Reciprocity or *Give & Take* 3. Mutuality or *True Love* - *Interdependence* 4. Equity or *Our Divine, Unique and Cosmic Value* 5. Accommodation or *Living for the Sake of Others* 6. Reconciliation or *Restoration*

+ Intentional use of these themes is the purpose of a curricular framework.
+ This informs each Sunday's IGS theme and message which strives for an equitable balance between the vertical and horizontal at Sunday programs.
+ The paradigm of the 4 Pos. Foundation engaged in spherical motion is the basis of a collaborative IGST of 3 or more generations w male and female members; Mutuality, Equity and Accommodation are important.
+ Worship becomes experiential learning: social, emotional and cognitive.
+
Pre-survey results:
65% of respondents agree or strongly agree that they "are learning more about living in harmony with other people centered on God's Heart and Love."

Further Findings and Conclusion:
+Change was very hard for some in the beginning.

+ Over 70% of respondents strongly agreed or agreed that they look forward to coming to an IGS and that more smiles and laughter happen (than in traditional services).

+ Second generation involvement in the service has been met with growing levels of satisfaction.

+ The intergenerational field is worth more study by the Unification Church to strengthen members' capacity for generational relationships, thus building stronger families caring communities that are grounded in practical theology that aims at one family under God.

Allen, H. C., Lawton, C., & Seibel, C. L. (2023). *Intergenerational christian formation*. IVP.

Deshotel, M. (2025). *Unified voices: Exploring intergenerational collaboration in a unificationist worship model (Publication 3227706906)* [Dissertation].

Han Moon, H. J. (2020). *Mother of Peace*. Washington Times Global Media Group.

Moon, S. M. (1998). *The way of the spiritual leader, part 1: Gathering for reading and learning series* (Vol. 3). Family Federation for World Peace and Unification

Santos, J. B. (2021). Intergenerational sabbath communities. In C. Seibel (Ed.), *Engage All Generations* (pp. 29–37). Abilene Christian University

Shimmyo, T. T. (2025, October 9). *A contemporary theology of human spirituality* [Webinar]. HJ International Graduate School and Higher Purpose Forum Present.

Clarke, R. B. (Spring 2026) "Building an Intergenerational Worship Service at the FCCT: A Theology of Unification Worship and its Application." HJI, Dissertation. [Expected]

WeIntergen, LLC: Set up a non-profit to promote intergenerational ministry and relationships in more churches as a future ministry. Website: http://We-Intergen.com

Above: The Body Talk, a skit with a 4 generational cast, based on St. Paul's concept of unity in 1 Cor.12: 12-27. Oct, 2024.

Left: Nov 2, 2025: Table sharing about thematic questions posed by the core message about the seeds planted by our ancestors.

Q: Attending IGS helps me to better experience these words of True Father, Sun Myung Moon:

"The world of peace can never come to exist as long as we focus only on receiving love. In the realm of true love, our physical parents are not our only parents, nor are our physical siblings our only brothers and sisters. Even our own biological children are not our only children. Once we become people of true character, we will come to feel that every person is our parents, sibling or child, and we will want to treat them as such."

Generation	Agree	Agree strongly	Neutral	Grand Total
1946-1955 (Boomer - "Early")	25.00%	58.33%	16.67%	100.00%
1956-1964 (Boomer - "Late")	60.00%	30.00%	10.00%	100.00%
1965-1980 (Gen X)	54.55%	27.27%	18.18%	100.00%
1981-1996 (Millennial)	60.00%	40.00%		100.00%
1997-2012 (Gen Z)	69.23%	7.69%	23.08%	100.00%
2013-2015 (Alpha)	100.00%			100.00%
Grand Total	**54.39%**	**31.58%**	**14.04%**	**100.00%**

Name: James B. Edgerly, HJI Doctoral Candidate

Project Title: The Post-Protestant Thesis Part II:
Evangelical Protestantism as the Basis for a New Cultural Consensus

Introduction: This research builds upon my 2023 article "The Post Protestant Thesis: The Decline of Cultural Consensus and Path to Its Recovery", published in *The Journal for Unification Studies*, Volume XXIV . In that article, I argued the dramatic decline of Mainline Protestantism (MP) beginning in 1965 is the primary cause of the loss of cultural consensus in the U.S. I concluded that a viable successor to MP as the much-needed basis for renewed social & cultural cohesion in the U.S. *had not yet emerged.* This project provides an optimistic reassessment of that conclusion.

Research Questions: Is there evidence of the emergence of a religious movement that has become the anointed successor to Mainline Protestantism as the basis for long-term cultural and social consensus in our country?

Research Methods: Study of widely referenced works on U.S. religious, cultural, & political affairs. Study of religious trend data (Pew, PRRI). HPF sessions on "awakenings" & "new lights". Participation in numerous local and national EP led events.

Summary Findings: Modern Evangelical Protestantism (EP), initially announced as "Neo-Evangelicalism" by Harold Ockenga (1948), had developed as an intentional departure from both the combative "Fundamentalist" tradition and more liberal Mainline Protestantism (MP). EP numerically surpassed MP in about 1980 and now stands as the leading Christian tradition in the U.S. Evangelical Protestantism shows all earmarks of being an anointed religious movement, bringing much needed "new light". Based on the 6 criteria listed in my "Post-Post Protestant Thesis" article, the evidence is summarized as follows:

1) EP is within the 400 year "**plumbline**" of Protestant tradition in the US. Its roots originate in the 18th and 19th century Great Awakenings with a major re-alignment vs Fundamentalism in the 1940's. Just like MP, EP is not a vulnerable single denomination, but a broad **cross-denominational** movement, a "chorus of churches" (see J. Bottum).

2) EP has been brought into the mainstream by three generations of powerful "**new light leaders**". Examples are
   1st Generation "new lights" : Billy Graham, Carl Henry, Harold Ockenga
   2nd Generation "new lights" : Bill Bright, Chuck Colson, Francis Schaeffer, James Dobson
   3rd Generation "new lights" : Rick Warren, Bill Hybels, Tim Keller, Charlie Kirk

3) EP departed from narrow fundamentalist dogmatism by differentiating "essential" from "non-essential" doctrine, and focusing on **pro-family advocacy**, cultural engagement and intellectual openness.

4) EP numbers are relatively stable (see Figure 1), easily **outperforming** all other Christian segments in terms of effecting personal spiritual transformation, inter-generational retention, maintaining evangelical vigor, and broad cultural impact.

5) EP has gained broad cultural traction, its values finding **institutional expression** in all spheres (Figure 2). Examples: Fuller & Conwell seminaries, National Associaton of Evangelicals, Saddleback & Willow Creek Churches, Campus Crusade for Christ, *Christianity Today*, Focus on the Family, Family Research Council, Concerned Women for America, World Vision, Students for Life, Christian Broadcasting Network, Heritage Foundation, Turning Point USA. By most accounts, EP voters *played decisive roles* in 1980, 2000, 2004, 2016 and 2024 U.S. presidential elections.

Data from Pew Religious Landscape Study, General Social Survey and RELTRAD
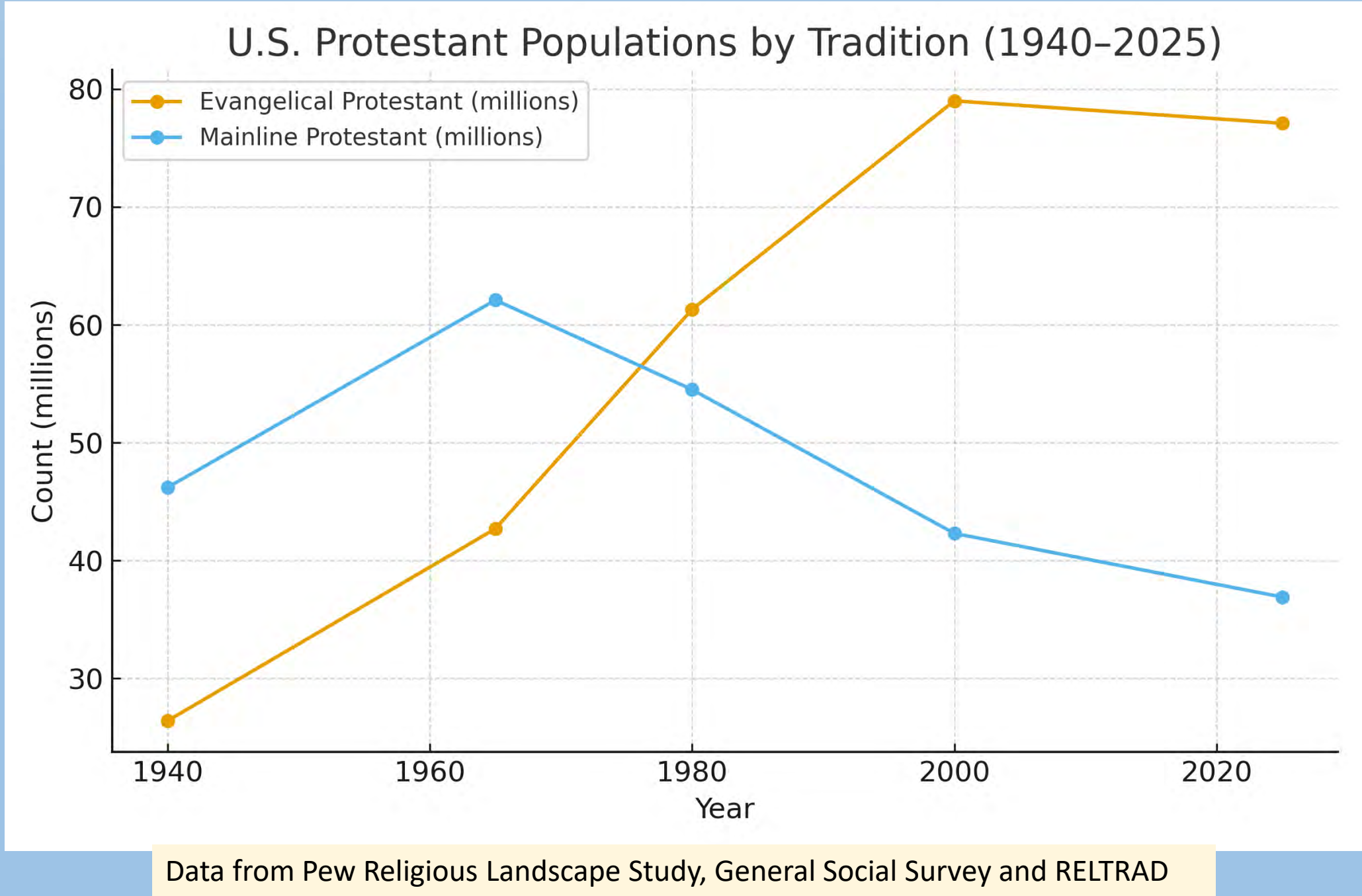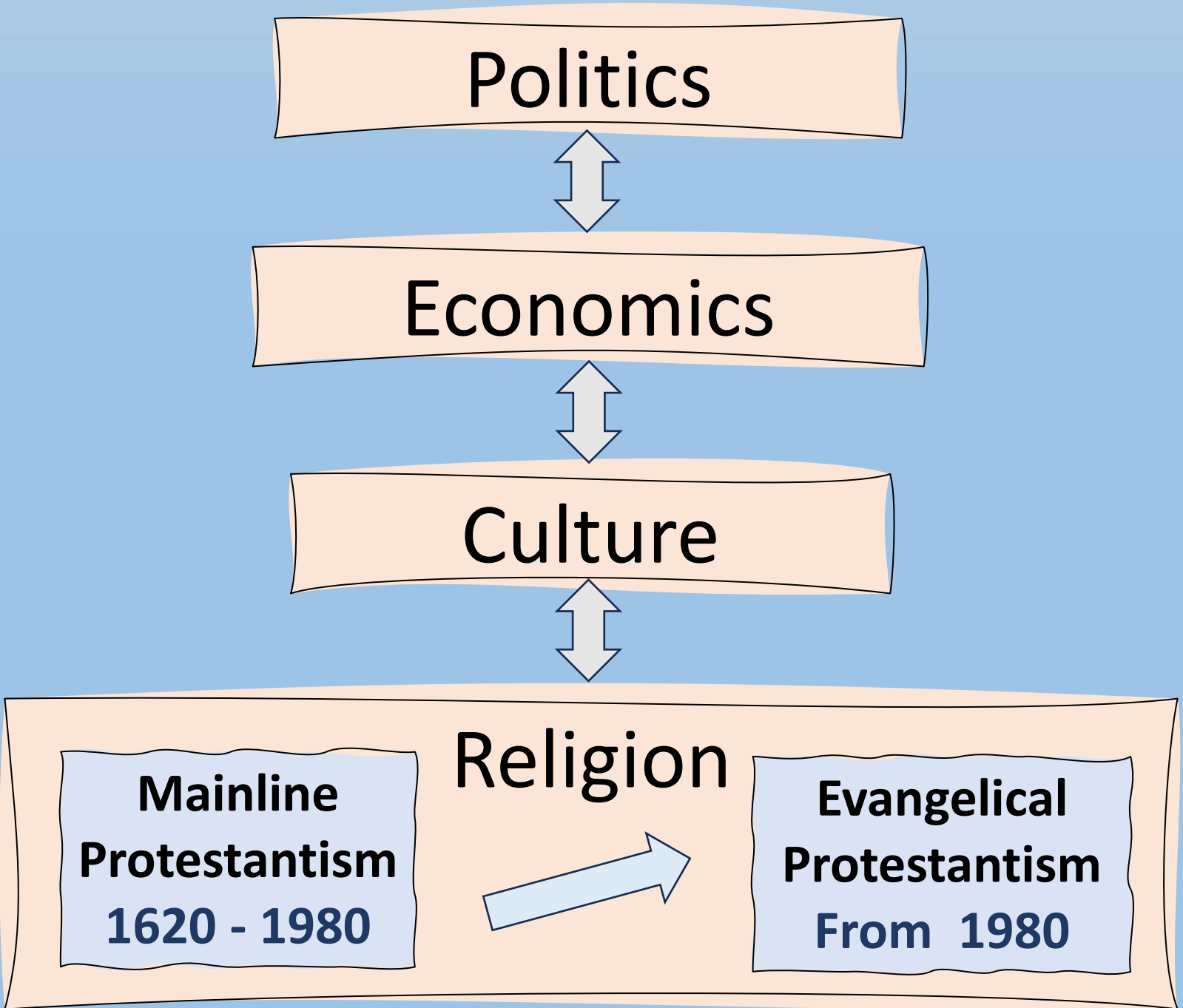
Figure 1

Figure 2

Conclusion: EP meets 5 of 6 criteria in my 2023 article, qualifying as an anointed "new light movement", *bringing possibilities for growing cultural cohesion to the U.S.* For some, EP's ability to meet Criteria VI – "an embracing, non-authoritarian style, engendering consensus rather than polarization" – may remain in question.

Next Steps: Present this project at a *Higher Purpose Forum* (HPF) meeting. Prepare and distribute HPF booklet based on the transcript of that meeting. Facilitate a discussion on the implications of this conclusion for Unificationism

Selected Sources: *An Anxious Age*, J. Bottum; *The Great Dechurching*, J. Davis & M. Graham (2023). *The American Evangelical Story*, Douglas A. Sweeney (2005); *The Evangelicals*, F. FitzGerald, Prof. George Marsden, Mass. Family Institute (MFI).

Name: Giorgio Gasperoni

Project Title
Water, Peace, and Shared Prosperity in the Sahel:
From Threat Multiplier to Cooperation Catalyst

Abstract

Water stress in the Sahel amplifies food insecurity, displacement, and local conflict. Yet water can also catalyze cooperation when three areas work together: ecosystem restoration (e.g., Great Green Wall), smart infrastructure (context-tested transfers and irrigation), and good governance (IWRM at basin scale with credible MRV). This project synthesizes scholarship, policy sources, and practitioner insights to map risks and actionable pathways.
Using Lake Chad as a lens, it compares ecosystem-first and infrastructure-heavy approaches, arguing for robust transboundary institutions, women-led community initiatives, and next-generation monitoring to convert hydro-insecurity into peace dividends.

Research Questions

- How does hydro-insecurity shape local conflict and cooperation?
- Which approaches deliver the most reliable peace & livelihood gains?
- What governance/MRV settings enable fair, basin-scale deals?

Methodology and/or Research Used

- Desk review and targeted content analysis.
- Comparative cases: GGW (ecosystem), Transaqua (infrastructure), LCBC/IWRM (governance).
- Practitioner insights: public talks, reports, semi-structured notes.
- Framing: risk pathways → levers → expected peace/livelihood effects.

Findings from Research

- Weak rules → tensions at wells, pumps, pasture calendars.
- Upstream restoration lowers water stress and opens youth jobs.
- Mega-transfers need strong governance and credible MRV.
- Basin institutions + open data build trust, cut incidents.
- Women-led stewardship scales resilience and cohesion.

Conclusions / Next Steps

1. Deploy next-gen MRV: low-cost sensors + open satellite dashboards.
2. Strengthen LCBC: binding-yet-flexible accords; basin funds rewarding restoration/efficiency.
3. Scale low-cost solutions: rainwater harvesting, small-scale irrigation, local maintenance, continuous training—aligned with SDGs.

Major sources used in conducting research

1. UN General Assembly (2010) — Human Right to Water & Sanitation, A/RES/64/292.
https://www.refworld.org/legal/resolution/unga/2010/en/76535

2. LCBC — Lake Chad Basin Commission (mandate, countries, basin facts). https://cblt.org/

3. WRI / AFR100 — African Forest Landscape Restoration Initiative (100 Mha by 2030). https://afr100.org/

4. WAHARA (FP7) — Water Harvesting for Rainfed Africa (methods & results hub). https://wahara.wur.nl/

5. Med-Or Foundation (Climate & Security report). Link: https://www.med-or.org/volumes/news/01_medor_-quaderno_clima_ebook.pdf

https://www.med-or.org/volumes/news/Report-acqua.pdf

Publications or planned publications resulting from research

«Quando l'acqua manca: il volto umano della crisi climatica nel Sahel," *Voci di Pace*.

Link: https://www.vocidipace.it/2025/08/quando-lacqua-manca-il-volto-umano.html

- Planned policy brief: "Water & Peace in the Sahel: Basin-Scale Governance and Community Solutions."
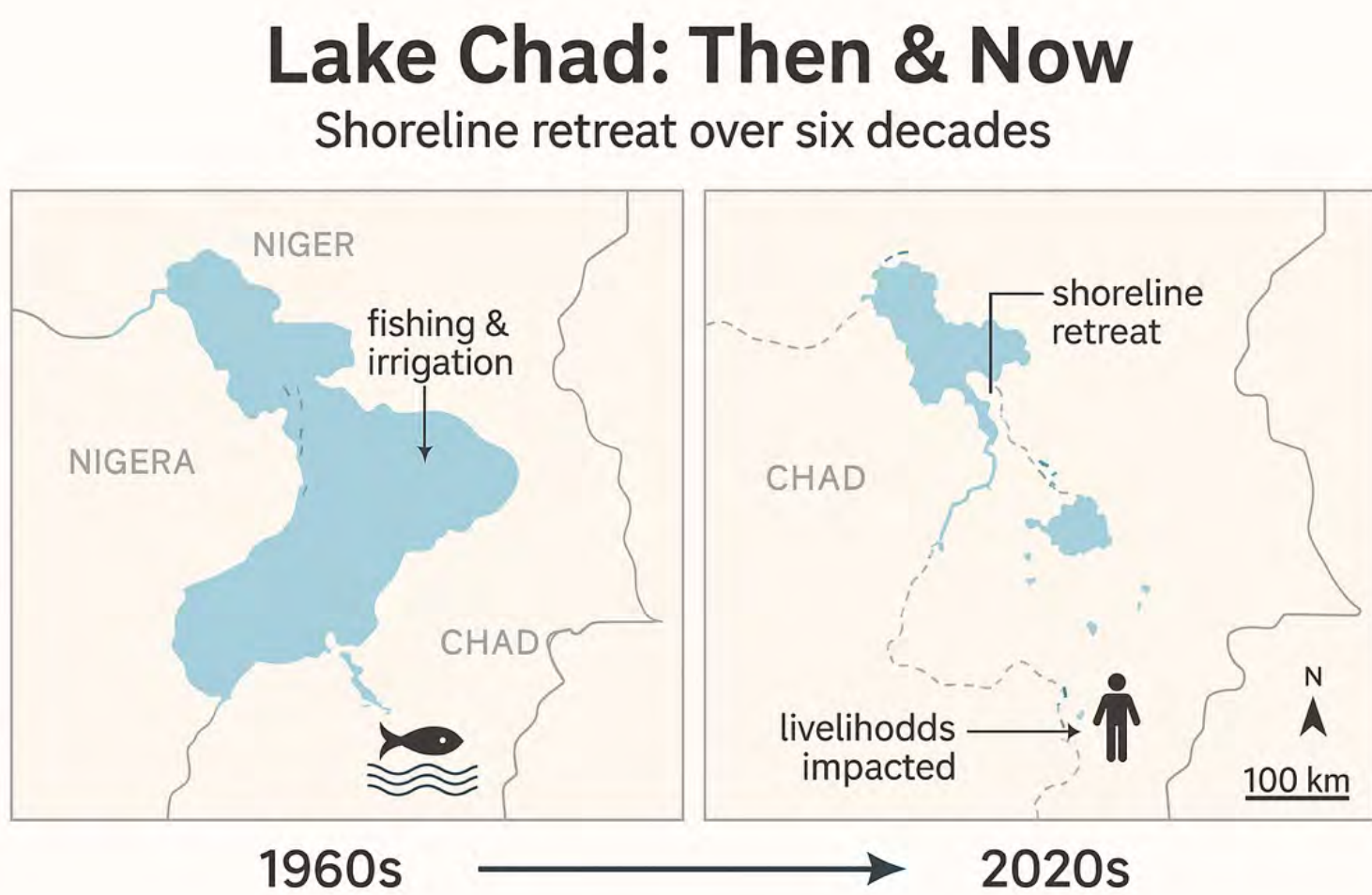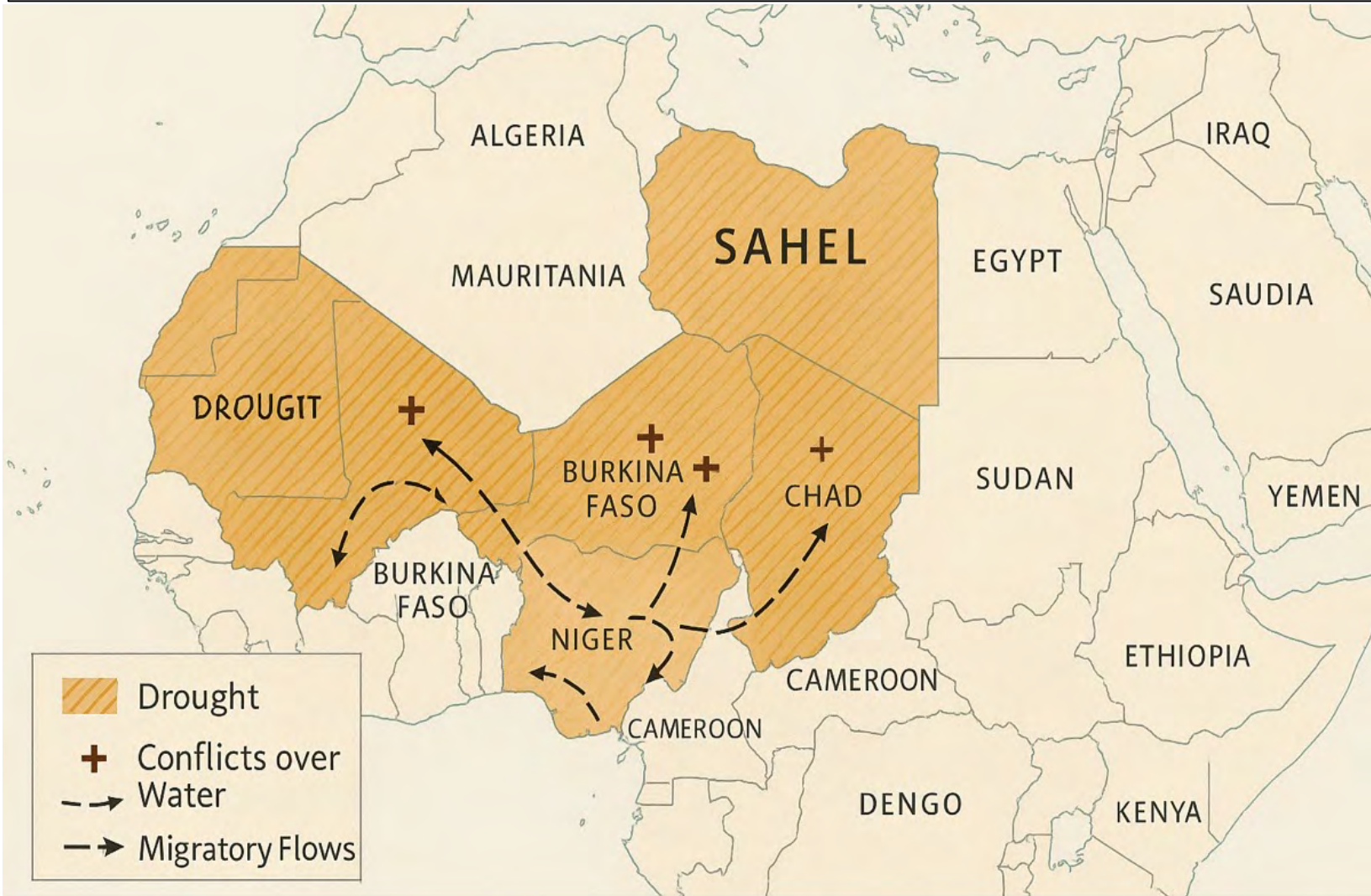
Lake Chad: Then & Now
Shoreline retreat over six decades

Terms used in the presentation: Great Green Wall; basin-wide water governance; public monitoring; Lake Chad Basin Commission (Also integrated water resources management).

Exploring the Practical Effects of Heavenly Tribal Messiah Mission (Horizontal Restoration) on Family and Community / Barangay in Caloocan City, Philippines

Jovencio Piñero Gulayao

Introduction or Abstract

The Heavenly Tribal Messiah (HTM) Mission is fundamentally conceived as a process to realize the ideal family, which subsequently expands to encompass the ideal tribe, nation, and world. Central to this mission, which seeks to fulfill the "Heavenly Parent's dream," is the restoration of fallen humanity at the tribal level through the perfection of the family unit. In the 1990s, our victorious True Parents authorized Blessed Families to assume the role of "Tribal True Parents." This mandate required these families to actively identify, educate, and conduct a marriage blessing ceremony for 430 non-member couples within their respective communities.

Within the Philippine context, this research focuses on the specific implementation of the HTM Mission, known as Horizontal Restoration, carried out in partnership with a Japanese Blessed Family. The practical fieldwork commenced in late 2019 in Caloocan City. This implementation involved collaborating with Local Government Unit (LGU) and Barangay Officials to organize the Interfaith Peace Family Program, which features the Holy Blessing Ceremony, Family Education, and Intervention Workshop. Through the expansion of this HTM Mission, we fortunately helped some barangays to have a partnership with one state university (Technological University of the Philippines - Manila Campus) to conduct a Livelihood Training Program for free.

Research Question

What are the practical effects or impact of Heavenly Tribal Messiah Mission - Horizontal Restoration on Family and Community / Barangay in Caloocan City?

Methodology

- Qualitative is the overall approach. I conducted interviews with those barangay officials in the community who were actively part of the program.

- I asked for testimony from those couples who received the Holy Blessing in that HTM Mission and who joined the different activities in the Interfaith Peace Family Program.

- Having personal relationships and communication with those couples who joined the program, I experience and observe how they are grateful for being part of the program.

Findings from Research

- Couples say they are very happy and feel love during the Holy Blessing Ceremony.

- There are 2 Barangay Officials who are actively working with FFWPU Caloocan.
  - Hon. Brix Sanchez, Barangay 181, North Caloocan, Philippines
  - Hon. Gloria Arellano, Barangay 168, North Caloocan, Philippines

- Established a Memorandum of Agreement between Barangay and Technological University of the Philippines, Manila, for the Livelihood Program for the next 3 years.

- Established youth programs in the community partnership with the International Association of Youth and Students for Peace – Pilipinas

- 25 Active families who have continuously joined and connected to Caloocan Family Church.

- 2 Families decided to do full-time work in Caloocan Family Church

Challenges

- The program can't accommodate a huge number of couples due to financial capacity

- Many couples are objective about what they will gain practically from the program

- Political Alliance Issue.

Conclusion

The Heavenly Tribal Messiah Mission in Caloocan City is **more than a spiritual program**; it has proven to be an effective model for community-based peacebuilding and practical livelihood support, successfully aligning the religious ideal of family restoration with tangible socio-economic development through strategic partnerships with local government and academic institutions. Future research should focus on **developing sustainable funding models and strategies** to effectively address the practical needs of potential tribe members to ensure the mission's long-term viability and expansion.

Major Sources Used in Research

Foundational/Contextual Source

- Book 1: What is a Heavenly Tribal Messiah - HTM Academy

- Book 2: Becoming a Heavenly Tribal Messiah - HTM Academy

Qualitative Data

- In-depth Interviews

- Participant Testimonies

- Direct Observation and Personal Relationships

- Program Documentation/Administrative Data

Planned Publications

- Publish an article in FFWPU Philippines Website (https://ffwpuph.com/)

- FFWPU International Website

Image

Acknowledgements

I would like to offer the highest praise and gratitude to Heavenly Parent & True Parents for guiding me.

Gratitude to Sir Errol Delmonte (My Spiritual Father), who was with me in the entire HTM Mission in Caloocan, and also Prof. Juvy Delmonte (My Spiritual Mother) who became our bridge to have a partnership with the University.

Thank you also, Pres. Jun Young Teves for the youth development program, and to my supportive wife, Bhim Kumari Chaudhary Gulayao.

Name: **Drissa Kone**

Project Title: **Religion, Symbolism and the Archetypal Evil**

Addressing conflict as archetypal evil is essential today because it moves beyond surface-level politics to engage the spiritual and psychological dimension of human conflict. It teaches that peace cannot be sustained by suppressing evil or projecting it onto others but by integrating it consciously, transforming darkness into understanding and enmity into empathy.

Research question: How is archetypal evil symbolized in religious and political discourses to morally justify violence and conflict?

The study adopts qualitative contents analysis design to detect archetypal evil symbolism across religious traditions and political discourses to justify violence.

Findings from research: Historical Cases (Rwanda Genocide and Nazi Germany) Symbolic evil expressed in Political discourses.

Conclusions: When the archetypal evil is politicized or projected onto human groups, it intensifies moral polarization, hardens collective identities, and makes dialogue difficult.
:

Major sources: Segal, R. A. (1985). "A Jungian View of Evil." Zygon: Journal of Religion & Science, 20(3), 259-284. University Press.
Thompson, A. (Ed.). (2007). *The Media and the Rwanda Genocide.* Pluto Press.
Herf, Jeffrey. *The Jewish Enemy: Nazi Propaganda during World War II and the Holocaust.* (2006)

Planned publication: Journal of Conflict Resolution (JCR), 2026
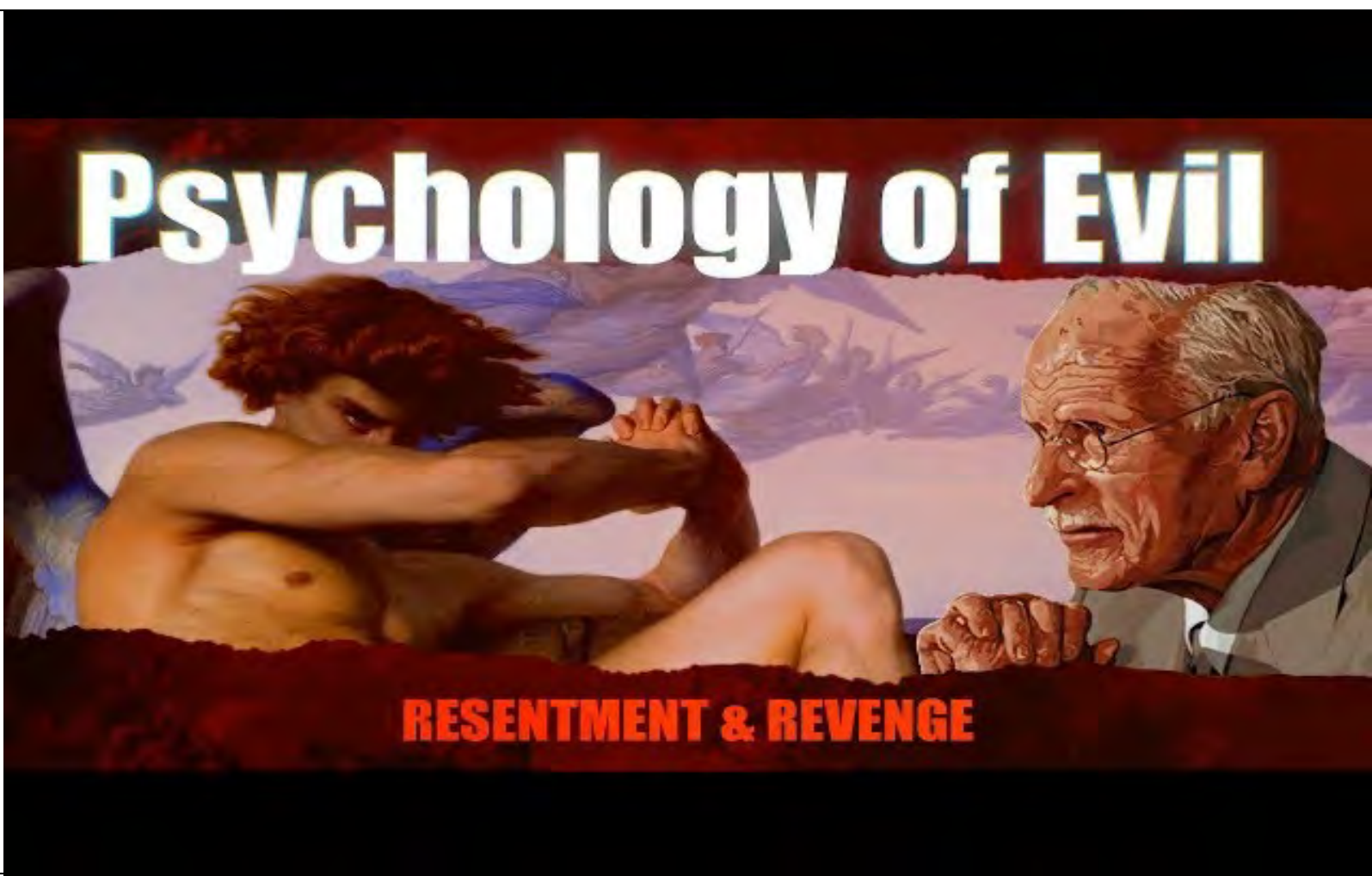
Centric Model OF Moral Evaluation

What is morality?

Even though we could cite many definitions and argue about their validity, the fact remains that we all search for a description or specification of moral rules we could follow and fulfill our own as well as social expectations of being a virtuous human. Moral and civic virtue have been an essential element of the concept of meritocracy in all known cultures and continue to guide us in creating the ethical rules of our social life.

Morality as an object of human search

The desired ideal state forms the core of various paths in the human search for ethical rules across multiple dimensions. Two main currents are considered here. The first is the internal one, in which we compare the evaluated fact with our internal conception of right and wrong and the value system of our moral environment, which shapes our value system. The second current arises in the moral environment through interactions (such as debates or discussions) between moral subjects (people participating in a moral discussion) and is weighed against shared values, the so-called public morality. These could be represented as two spheres of search, with the ethical ideal at the center, which dictates the "azimuth" of the evaluation. Thus, *centric.*

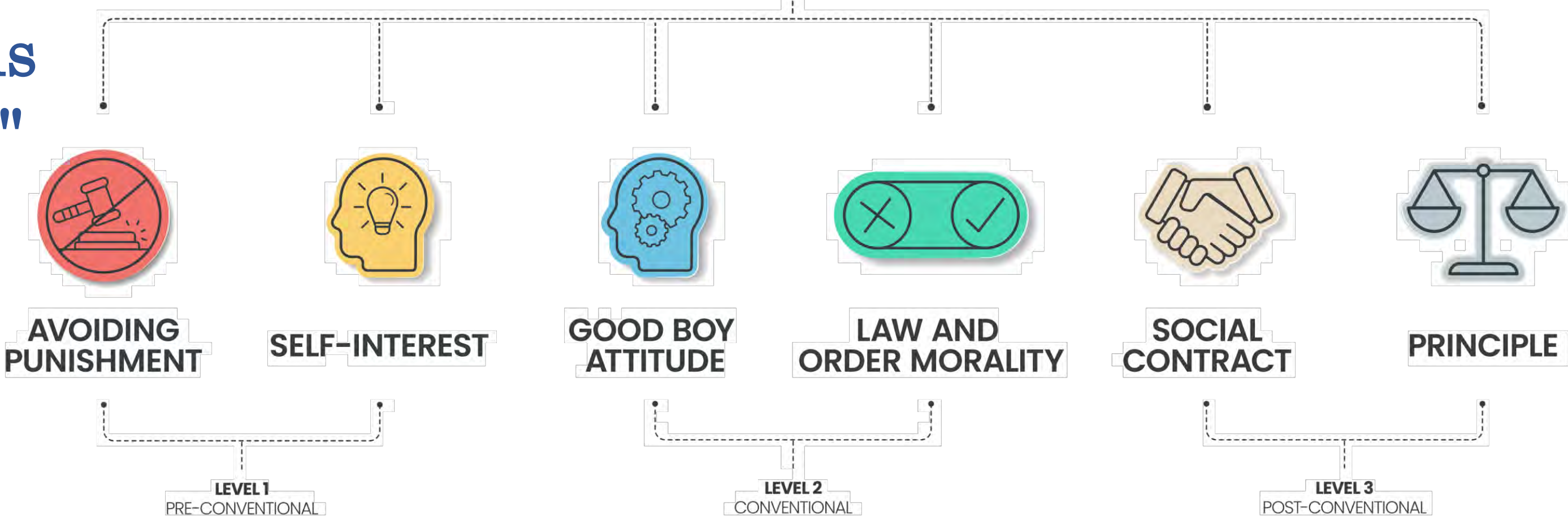People strive for such a state of society's ethical order in which there is no need to talk about morality; let us call this state of ethical "utopia" *Etopia*

ETOPIA

SIX STAGES OF MORAL DEVELOPMENT

| AVOIDING PUNISHMENT | SELF–INTEREST | GOOD BOY ATTITUDE | LAW AND ORDER MORALITY | SOCIAL CONTRACT | PRINCIPLE |

LEVEL 1 PRE-CONVENTIONAL · LEVEL 2 CONVENTIONAL · LEVEL 3 POST-CONVENTIONAL

ideal ethical order

- a state of ethical order where moral rules are no more necessary
- morality emerges in the "gap" between current and the ideal state
- many ways targeting the center—**centric model**

Methodology
- Qualitative research
- Thematic analysis

Main sources:
- Sandel, Michael J. The Tyranny of Merit: What's Become of the Common Good? London: Penguin Books, 2021.
- Legutko, Ryszard. The Cunning of Freedom: Saving the Self in an Age of False Idols. First American edition. New York: Encounter Books, 2021.
- Sandel, Michael J. Justice: What's the Right Thing to Do? 1st pbk. ed. New York: Farrar Straus and Giroux, 2010.
- Frankl, Viktor E. Man's Search for Ultimate Meaning / by Viktor E. Frankl. London: Rider, 2011.
- Shafer-Landau, Russ. Fundamentals of Ethics. Sixth edition. New York: Oxford University Press, 2024.
- HJI course THE 5141 Ethics and Social Justice

ToDo:
Develop evaluation framework based on Unification Thought

Two currents of search in the centric perspective:
- Individual: Starting from our inner impulse to act morally we evaluate facts of our reality through the filter of our value system. The main elements of evaluation are reason and intuition (a feeling about the evaluated fact). We compare the evaluated fact with our inner notion of right and wrong and the value-system of our moral environment, which conditions our sense of values.
- The other current is that emerging in the moral environment as a result of the interactions (like debate, or discussion) among the moral subjects (people engaging in a moral discussion) and weighing against shared values, so called *public morality*. Such a public notion of right and wrong emerges mostly on the basis of the dominant religion and culture of the region. Members of such particular society or social groups decide upon the inputs from moral authorities, cultural developments or religious and scientifical currents. Beyond the general, conformist case, when the individual just follows the rules posed by the moral environment, he or she may also act as an agent influencing the settled system of values.

Name: Michael L. Mickler
Project Title: South Korea's Troubled Prosecutors' Tradition

Abstract

South Korea's Prosecution Service began with the establishment of the Republic in 1948 but has devolved into "a scandal-ridden tool of political retaliation." It is a threat to South Korean democracy. Governing authorities must investigate and implement ways to curtail unrestrained prosecutions.

Research question

How did the South Korea's Supreme Prosectors' Office (SPO) attain power and what measures will curb its excesses?

Methodologies/Research Methods

1. Literature review and examination of scholarly and media coverage;
2. Conferrals with human rights professionals and activists, including those opposing the prosecution of religious leaders in South Korea.

Description of Findings

1. Following an era of authoritarian rule (1948-1988), South Korea ceded power from military figures to prosecutors;
2. Afterwards, unprecedented cycles of post-presidency prosecutions appear to be new administrations mobilizing prosecutors to wipe out their predecessors. In reality, it is prosecutors tightening their control over the country's politicians;
3. Adherence to an inquisitional prosecutorial tradition is the structural root of South Korean prosecutors' abuse of authority.

Conclusions/Next Steps

1. South Korea must reform its prosecutorial system. This has been recognized for decades and is a top priority in opinion polls.
2. At minimum, the government must end the prosecution service's right to both investigate and indict. Beyond that, it needs to consider additional measures of democratic accountability.
3. Separate from political reform, South Korea should assess the impact of current prosecutions on human rights and religious freedom.

Major Sources Used for Research

- Chisholm, Neil. "Prosecutorial Independence Lost: How Prosecutorial Bureaucracy Is Politicized in South Korea." *Emory International Law Review* 38:3, 2024
- Kim Ji-eun and Kwak Jin-san. "Goodbye to Korea's prosecution service, a scandal-ridden tool of political retaliation." *The Hankyoreh*, September 29, 2025.
- Seong Han-yong. "Korea's politically empowered prosecutors will be the downfall of the republic," 2022

Resultant/Planned Publications

- Submission of "South Korea's Troubled Prosecutor Tradition" to *Bitter Winter: A magazine on religious liberty and human rights*
- Submission of an expanded version to the *Journal of CESNUR* or the *International Journal for Peace and Public Leadership*

Prosecution Service Headquarters

Unification Leader Hak Ja Han Detained

Name: Robison Ndomba

Project Title: Human Rights and Democracy in sub-Saharan Africa: a case study of Tanzania

*Human rights and Democracy are central to building fair and peaceful society. This study examines how these principle are applied in sub-Saharan Africa with a focus on **Tanzania**. It explore challenges faced during election periods and the impact of political interests on Human Right protection.*

Research Questions

1)To what extent does real democracy exist in sub-Saharan African counties particularly in Tanzania during election periods, 2)How are human right are applied and protected in this countries especially during election time.

Methodology

This research uses a **qualitative approach** drawing information from 1)academic journals, government reports, and human rights publications. 2)case studies from resent Tanzania elections. 3)interviews and reports from election observers and civil society organizations. Data were analyzed thematically to identify patterns of democratic practice and human rights protections.

Findings

1)Many political leaders prioritize their own interest, leading to the erosion of democracy. they often ignore the voice of majority and use their power to dominate Ruther than serve 2)The self-centered leadership contribute to the violation of human rights. When leaders act out of self interest freedom and equality are undermined and the voice of citizen are silenced.

The study reveals that democracy and human rights in sub-Saharan Africa, particularly in Tanzania faced significant challenges- especially during elections. Political self interest, weak accountability, and limited civic education hinder true democracy participation. strengthen institution, promoting transparency, and empowering citizens are vital for sustaining both democracy and human rights in the region.

Sources used

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Publications or planned publications resulting from research

Institution repository or university library; to make the research accessible to other students and researchers.
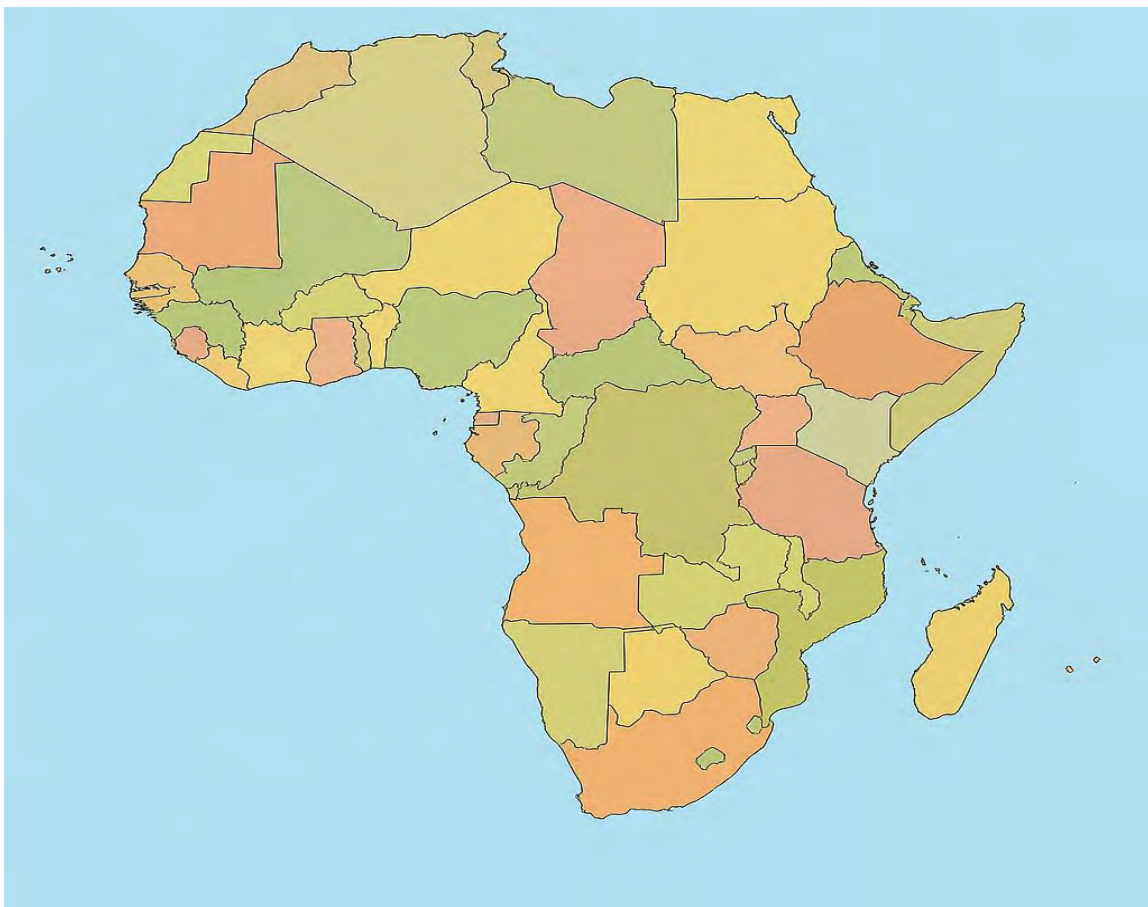
Acknowledgements

I would like to thank all of those who participate and those who gives their contributions up to the end of this research; also, I would like to especial recognizing the pioneering work of Emmanuel tungu, kafumu Bundala

Name: Thomas J. Ward *#ReleasetheMotherofPeace*
Project Title: How can we better explain and understand Holy Mother Han?

In September 2025 to the shock of her family, followers, and friends around the world, Dr. Hak Ja Han, Co-Founder and Key Inspiration of today's HJ International Graduate School, was detained by Korean Government Authorities. More shocking than her detention was the significant popular support that there was for her detention. This project reflects on how to respond to this.

How serious is the animosity towards Holy Mother Han, what is its basis, and how do we best address this?

This project examines the sources of animosity to Mother Han. It invites reflection on sharing a different view of Holy Mother Han with the broader public. It is in an early stage.

Media reports that Mother Han in has usurped all of Reverend Moon's past roles and portray her as self-absorbed, insensitive, authoritarian, and politicized as a leader.

There is the need for a deeper explanation of Mother Moon's heart, intention and demeanor based on her work and her words.

Sources: Hankyoreh, Korea Times, Korea Joongang Daily, Bitter Winter, the Washington Times, New York Times, postings of breakaway groups; Holy Mother Han's words, writings, and testimonies about her.

Planned Outcome: An article focusing on the insights that we gain about Hak Ja Han, the kind of person, woman, and world leader that she is and what people need to understand about her life and character. mission.

I wish to acknowledge and express my appreciation for Rev. Demian Dunkley, Sungmi Holdhus, Koichi Nakai and all those involved in telling True Mother's Story on a day-to-day basis in these trying times. Their work inspires this effort. *#Releasethe MotherofPeace*

Roger Wetherall
The Decline and Evolution of Marxist-Leninist Materialism from 1985 to 2025.

1985 was arguably the year that Marx's influence reached its peak in the world and then began its decline. There has been a transition from revolutionary activity to more gradual subversive cultural change through established institutions. From the time of *Solidarity* in Poland until now, many countries have given up on the economic and political structures of Communism, but the impact of Marx's philosophy have infiltrated into many other areas of life. I will be examining the changing global influence and control that Marxist-Leninist philosophy has had in the world during this period.

Research Question:
Why has the Marxist-Leninist ideology failed to produce the Communist form of government and economy that it predicted and how has the agenda of the Marxist-Leninists adapted to this new reality?

Initial findings from research
At the height of Communist influence in the world in 1985, there were over 30 Communist-based countries in the world. Since the collapse of the Berlin Wall in 1989, that number has declined markedly. Today there are only 5 countries in the world that can be classified as 'Communist'.

Countries that are still considered to be communist.

China	China does have political parties other than the Communist Party of China (CPC), and open elections are held locally throughout the country. But the CPC has control over all political appointments, and little opposition typically exists for the ruling Communist Party. In 2004, the country's constitution was changed to recognize private property.
Laos	Officially the Lao People's Democratic Republic—became a communist country in 1975 following a revolution supported by Vietnam and the Soviet Union. Laos' government is largely run by military generals who support a one-party system grounded in Marxist ideals. In 1988 though, the country began allowing some forms of private ownership, and it joined the World Trade Organization in 2013. Unlike other communist regimes, the government of Laos does not openly profess communism. In fact, the word "communism" does not appear in official documents, nor is the country strewn with statues of communist leaders like Marx and Lenin. World Atlas
North Korean	The Democratic People's Republic of Korea (DPRK) government doesn't consider itself communist, even if most world governments do. Instead, the Kim family has promoted its own brand of communism based on the concept of *Juche* (self-reliance). First introduced in the mid-1950s, Juche promotes Korean nationalism as embodied in the leadership of (and cult-like devotion to) the Kims. Juche became official state policy in the 1970s and was continued under the rule of Kim Jong-il, who succeeded his father in 1994, and Kim Jong-un, who rose to power in 2011. In 2009, the country's constitution was changed to remove all mention of the Marxist and Leninist ideas that are the foundation of communism, and the very word "communism" was also removed.
Vietnam	Became communist in 1976 as a unified country after the US pulled out of the Vietnam War. Like other communist countries, Vietnam has, in recent decades, moved toward a market economy that has seen some of its socialist ideals supplanted by capitalism.
Cuba	A revolution in 1953 led to the takeover of the Cuban government by Fidel Castro and his associates. By 1965, Cuba became a fully communist country and developed close ties to the Soviet Union. At the same time, the United States imposed a ban on all trade with Cuba. Because of this, when the Soviet Union collapsed in 1991, Cuba was forced to find new sources of trade and financial subsidies. It did so in countries including China, Bolivia, and Venezuela.

Countries that could be considered culturally communist as a result of the adoption of Marxist economic or political policies:

Venezuela	Although even the Marxists do not think that the government of Maduro is a true communist government, they bear the hallmarks of a dictatorial system with oppression of opposing parties, nationalization of private companies and elements of a centrally planned economy that has resulted in a decline in GDP, excessive inflation and political oppression or dissenters
Cambodia	Although nominally, a 'Kingdom', the country is an autocratic one-party state after experiencing years of Marxist rule and a terrible genocide under the Khmer Rouge. Since 2018, the Cambodian People's Party (CPP) has occupied all seats in parliament, and many of the rulers have a connection to the previous government of Pol Pot.
Russia	Although Russia has abandoned Marxist economics in favor of a capitalism ruled by oligarchs who accumulated huge fortunes during the breakup of the USSR, the government still bears much of the cultural heritage of the former Politburo, and the disappearance of opposition leaders is still a common occurrence

Methodologies
In approaching this question, I will be looking at five different definitions of communism as follows:
Areas of Classification
1. Countries that are **self-declared Communist** and adhere to Marxist principles of politics, economics and ideology
2. Countries that are recognized by the Western world as being communist but have not declared themselves as such.
3. Countries that are **politically Communist** but economically Capitalist (Single party, little freedom of press or ability to dissent)
4. Countries that are **Culturally Communist** as a residual effect of having been Communist in the past.
5. Countries that have been indoctrinated with and have adopted 'Postmodernism' policies such as legalized gay marriage, transgenderism and racial confrontation.

Research will be conducted online and through, country specific constitutions, legal and historical texts and journals to determine the classification of countries based on these criteria and to look more deeply into the influence of Marxist-Leninist philosophy of each country.

Conclusions
Since the collapse of Communism in 1989 after the dismantling of the Berlin Wall, there has been an expectation that all Communist countries would eventually abandon this philosophy, however, there continue to be 'communist' countries and people who adhere to these Marxist ideas.

Many countries that have attempted to implement Communist principles in the last 40 years have had to abandon them due to the economic and humanitarian crises that resulted. But there are still residual effects of these attempts, and the philosophy of Marxism has now transformed into a more subtle, ideological underpinning of various movements that seek to create a materialistic, godless society and corresponding form of political governance with central economic planning. This strategy is largely being implemented from within the existing social and legal systems using Humanism, Intersectionality and Postmodernism as the philosophical underpinnings.

These ideas may come from the same materialistic foundations as Marxism, but it is debatable as to whether they can be labeled directly as Marxist philosophies that seek to instigate a violent revolution that will topple the ruling capitalist class and implement a proletarian dictatorship of the proletariat. Although violent Marxist-Leninist revolutionary struggles have been largely abandoned, the philosophies continue to be adapted to fuel movements for social change through gradual legal, educational and social influence. These movements are becoming increasingly effective in challenging Christian social norms.

Publications or planned publications resulting from research
My goal in pursuing this research would be to produce a booklet that traces the relationships and lineages between the Marxist politics of the 1980s and the ideological movements of the 2020s. Although the CAUSA lecture materials developed in the 1980s to challenge the spread of Communism were effective for the time, these materials need to be updated with relevant facts that relate to the current state of the world and the challenges we face today that come from within our society rather that from external threats.

Map of Communist countries as of 1988

Communist countries in 2025

THE FIVE COMMUNIST COUNTRIES OF THE WORLD

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