

FFWPU Europe and Middle East: Pres. Tomihiro Tanaka on Communist Strategy Against Religion and Family

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Tomihiro Tanaka speaking September 15, 2025

Japanese dissolution order seen as part of global anti-religious strategy orchestrated by Chinese Communist Party allied with anti-cultists in Japan and Korea



From the 18th National Congress of the Communist Party of China (CPC), November 11, 2012



Front page of Global Times July 12, 2022

Edited excerpts from two messages by Tomihiro Tanaka (田中富広), President of the [Family Federation](#) in Japan, one originally delivered in Sapporo 21st August and one in Fukuoka 15th September. The excerpts were presented in a video message 26th September at a large prayer vigil held by the [Family Federation](#) in Gapyeong, South Korea. Tanaka argues that the [dissolution order](#) against the [Family Federation for World Peace and Unification](#) in Japan is part of a broader communist strategy, orchestrated by the Chinese Communist Party (CCP), to destroy religion and the family unit globally.

Communism was born out of Christianity under the declaration that it hates all gods. Its primary goal is the destruction of religion and how to destroy its breeding ground - the family. I will introduce one clear example beyond this current tide: a communist force across the sea from Japan.

Right after the 8th July 2022 incident [the assassination of Shinzo Abe (安倍晋三), former Prime Minister of Japan] the media began reporting that a certain religious organization was involved. Reports started to say that the perpetrator's mother was a member of the [Family Federation](#). Our own investigation confirmed that the mother was indeed a member. Rather than let the matter simply be sensationalized, we thought it better

to state the facts clearly ourselves, so on 11th July we held our first press conference.

Early the next morning, Global Times (环球时报, Huánqiú Shíbào) was the first to report about it. It is a newspaper that is published under the auspices of the People's Daily (the official newspaper of the Chinese Communist Party). [See editor's note 1 below]

The piece positioned the suspect Yamagami - who should be seen as a criminal - as a victim and framed our [organization](#) as destroyers of the family. This was in the morning edition on 12th July 2022.

That afternoon a nationwide group of lawyers for alleged victims held a press conference. Even at a stage when the situation's true nature was not understood, they used public media to demand the dissolution of the [Family Federation](#).

This was the start of all the reporting. You could even say it grew from that root. In the sequence of events that followed I believe Prime Minister Kishida's soul was captured by communist thought. Then, on 25th March of this year, the Tokyo District Court [decided to dissolve](#) the [Family Federation](#). Immediately after that [decision](#), an organization under the control of the Chinese Communist Party - the China Anti-Cult Association (中国反邪教协会) - issued a statement.

What did it say? First, that this Tokyo District Court [verdict](#) shows that Japan is beginning to view religion in the same way that China does in its religious policy, which aligns with China's national interests. Second, it paved the way for the eradication of anti-communist forces and for future measures regarding religion. Third, it would become a model for other countries' anti-cult measures. Fourth, it created a path to cut off funding for the [Family Federation](#) and to completely sever the financial support of anti-communist forces.

The Japanese media, increasingly explicit in its communist-minded thinking, evaluated the Tokyo District Court decision accordingly. And just recently, the China Anti-Cult Association, taking the lead in a targeted offensive in South Korea and held a secret event there.



Yoshihide Sakurai

In the name of that anti-cult association, Chinese public security officials - what in Japan would be called the public security police - along with Chinese legal officials entered Korea. At that gathering, Korean participants included the anti-cult faction within Christianity.

From Japan those invited were people who earnestly hope for the dissolution of our [Federation](#): Yoshihide Sakurai (櫻井義秀), together with Hiroko Nakanishi (中西博子). They always speak in unison. People like these were assembled in Korea and a meeting was held.

Right now, China, South Korea, and Japan - this fanatical anti-religious coalition - are colluding, and they are trying to build a new transnational network to root out religion not only in Japan but across the world. China is taking the lead in all of this.

It is now clear that the issue concerning the [Family Federation](#) is by no means merely an internal organizational matter. It is directly connected to Japanese democracy itself.

As cultural Marxists [See editor's note 2 below], they are using art, film, and print media to change culture over time - a slow, deliberate strategy - and finally to settle things through seizing power. We have understood that their long-term, deliberate strategy has begun to work.

We believe that the pillars of the nation are religion and [family values](#); we hold that conviction, It has been taught to us by Rev. [Sun Myung Moon](#) and Dr. [Hak Ja Han](#).

No matter what happens, if we praise world peace we must also be determined to resist communist regimes that seek to destroy our foundation. We are resolved to take on that struggle with conviction as a last bulwark of democracy. Let us proceed with that commitment.

[Editor's note 1: The People's Daily is the Chinese Communist Party's central mouthpiece. The Global Times is its more outward-facing, nationalistic tabloid-style subsidiary, often publishing in both Chinese and English. While the People's Daily is usually more formal and ideological, the Global Times is known for provocative commentary and international coverage, but both ultimately operate under the Chinese Communist Party's Propaganda Department.]

[Editor's note 2: The phrase "cultural Marxism" originally referred to a school of thought influenced by Marxist theory, especially the Frankfurt School (e.g., Theodor Adorno, Max Horkheimer, Herbert

Marcuse). These thinkers adapted Marxist analysis of power and oppression to culture rather than just economics.

Instead of focusing only on workers vs. capitalists, they examined how culture, media, education, and ideology reproduce social hierarchies (class, race, gender, etc.).

In academia it developed into critical theory, cultural studies, and post-Marxist thought.]

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as a Tort

by the Religious Freedom Investigative Team of the editorial department of *Sekai Nippo*

See [part 1: Dissolution Case: Inflated Damages, Forced Logic](#)

See [part 2: MEXT's Legal Spin and "Dissolution at All Costs"](#)

See [part 3: Court Ignored Awkward Facts in Dissolution Case](#)



New law on donations enacted in Japan intended to help dissolve or constrain the *Family Federation* Here, woman **offering a donation** at a Sunday worship service. Illustration: Microsoft Designer Image Creator, 10th February 2025.

In its written [decision](#), the *Tokyo District Court* (hereafter "the court") inferred, based on the claims of plaintiffs or complainants, that the **solicitation of donations and related acts** by the *Family Federation for World Peace and Unification* (*Family Federation*, formerly the *Unification Church*) and its followers **"constituted torts"** in connection with judicial settlements or out-of-court agreements that had been reached and executed prior to the

[religious organization's 2009 Compliance Declaration](#) [\[See editor's note 1 below\]](#). How exactly did the court arrive at such an inference?

First, **the court stated that its finding of "torts" was made "under the criteria of this case"**. [\[Editor's note: The key nuance is that "tort" \(不法行為\) here is not being used in its strict legal sense \(as in Civil Code Article 709, etc.\), but in a broader or case-specific sense defined by the court's own criteria.\]](#)

In other words, the "tort" here does not mean a violation of established laws such as the Penal Code or Civil Code. Instead, it is based on the standards established by the District Court in order to determine whether an act constitutes a violation of laws and regulations under Article 81, Paragraph 1, Item 1 of the *Religious Corporations Act* [\[See editor's note 2 below\]](#), which sets forth the requirements for dissolution.

So, what are these standards? Various explanations have been given, but the explanation on page 65 of the [ruling](#) is particularly clear:

"If, as a result of circumstances that impede a donor's ability to make an appropriate decision regarding whether to donate, or circumstances that impair the ability of the donor or their spouse, etc., to maintain their livelihood, among other factors, it is found that the method of [solicitation](#) has deviated from the socially acceptable range, the act will be deemed unlawful under tort law."

This is something we've seen before. Amid the storm of criticism against the [religious organization](#) that erupted after the assassination of former Prime Minister Shinzo Abe (安倍晋三), the "Act on the Prevention of Improper Solicitation of Donations by Corporations, etc." [\[See editor's note 3 below\]](#) was advanced in an extraordinary Diet session in the autumn of 2022.



New law hurried through parliament soon after his assassination: Here, Shinzo Abe in March 2022, few months before he was assassinated. Leftwing activists have seized on his cold-blooded murder as a political opportunity. Photo: United States Ambassador to Japan Rahm Emanuel / Wikimedia Commons. [Public domain image](#). Cropped

Article 3 of that law sets out three obligations for corporations when [soliciting donations](#), and the court's criteria essentially replicate them:

1. Ensure that donors are not coerced into a state where they cannot make free and appropriate decisions.
2. Ensure that donations do not make it difficult for donors, their spouses, or relatives to maintain their livelihood.
3. Clearly identify the soliciting organization and prevent

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misunderstandings about the use of donated assets. Even here, the court omitted detailed discussion of item ③ – the so-called “concealed solicitation” – essentially keeping it hidden. A bigger issue, however, is that if the court were to explicitly apply this law, it would violate the principle of non-retroactivity [See editor's note 4 below]. Thus, instead of citing the law or its provisions directly, the court appears to have adopted the **vague concept of “the criteria of this case”**, emphasizing **whether solicitation deviated from “socially acceptable limits”**. Such **vagueness expands the scope of the court’s discretion while also shielding it from criticism** – killing two birds with one stone.

Although the law was, in part, drafted with the *Family Federation* in mind [See editor's note 3 below], it was created with input from legal experts and therefore contains universal principles. Accordingly, it is possible to evaluate the 32 civil judgments that recognized tortious acts by the *religious organization* and its members as constituting torts even under “the criteria of this case”.

However, **applying “the criteria of this case” to donation solicitations** by the *religious organization* or its followers in pre-compliance declaration [See editor's note 1 below] settlements or agreements **is not possible**. This is because **such settlements or agreements did not confirm specific factual acts that could be judged as violations of law**; they merely recorded one-sided allegations by plaintiffs or complainants in complaints or notices.

Civil lawsuits are less strict than criminal trials, but in damages suits the burden of proof lies with the plaintiff (the alleged victim) to establish the defendant's tort. If even one element of the tort cannot be proven, the claim is dismissed. **If courts were to recognize torts solely on the basis of one-sided allegations in settlements or agreements, one might say there would be no need for courts at all.**

See part 1: *Dissolution Case: Inflated Damages, Forced Logic*

See part 2: *MEXT's Legal Spin and “Dissolution at All Costs”*

See part 3: *Court Ignored Awkward Facts in Dissolution Case*

Featured image above: Japanese judges. Illustration: Microsoft Designer Image Creator.

[Editor's note 1: The **2009 compliance declaration** of the Unification Church of Japan (now the *Family Federation for World Peace and Unification*) was a formal commitment by the organization to reform its practices in response to longstanding public criticism and legal challenges.

The Unification Church in Japan had faced numerous allegations related to recruitment tactics and donation solicitation, termed “spiritual sales” (霊感商法) by a hostile network of activist lawyers who had declared the *religious organization* an enemy. These issues led to multiple lawsuits orchestrated by the activist lawyers and significant media backlash. This prompted the organization to take measures to restore its reputation and demonstrate compliance with legal and ethical standards.

The *religious organization* pledged to stop possibly unethical donation practices, including what the hostile network of lawyers claimed amounted to “pressuring members into making large financial contributions under spiritual pretexts.”

This was in response to accusations from the same activist lawyers that followers “were being manipulated into giving away substantial amounts of money or property.”

The Unification Church stated it would enhance internal oversight to ensure compliance with ethical and legal standards. Measures included better training for leaders and stricter guidelines for evangelization and solicitation of donations.

After this compliance declaration, there was a significant decrease in the number of lawsuits against the Unification Church – since 2015 called the *Family Federation*. The *religious organization* has used this as evidence that it has improved its practices and should not be subject to dissolution.]

[Editor's note 2: Article 81, Paragraph 1, Item 1 of the *Religious Corporations Act* (宗教法人法) says that a religious corporation may be dissolved by court order if it engages in “acts in violation of laws and regulations that are clearly detrimental to the public welfare” (法令に違反し、著しく公共の福祉を害すると明らかに認められる行為).



This provision is the main legal hook the Japanese government has used when asking courts to dissolve the **Family Federation** as a religious juridical person.

The quoted sentence explains that the court needed a way to decide whether the **Family Federation's** fundraising/donation practices actually count as "violations of laws and regulations" under Article 81.

But here's the complication: Most of the **Unification Church's** donation practices were never prosecuted criminally. Instead, victims won **civil lawsuits** where courts recognized tort liability (不法行為, unlawful acts under the Civil Code). Civil torts are not always straightforwardly treated as "violations of law" for the purposes of Article 81, which is meant to be a serious standard (dissolution is a drastic step).

So the *Tokyo District Court* set its own interpretive standards (基準) to decide what counts as a "law violation" in this context.

Critics argue that the court blurred the line by relying not directly on the *Act on the Prevention of Improper Solicitation of Donations* (2022 law) – since that can't apply retroactively – but instead by creating a vague "criteria" derived from it.

This allowed the court to treat past civil cases (where plaintiffs won damages) as proof of "violations of law", even though those cases were not criminal convictions.

Supporters of dissolution say this was necessary to protect victims and reflect the accumulated judicial record of harm.

Opponents (including some legal scholars and the **Family Federation** itself) say this stretched the meaning of "法令に違反" (violation of laws) beyond what the statute really permits, effectively bending the law to make dissolution possible.]

[Editor's note 3: There are several reasons to believe "**Act on the Prevention of Improper Solicitation of Donations by Corporations, etc.**" was intended to help dissolve or constrain the **Family Federation**. The new law addresses precisely the domain – **donation solicitation** tactics – that critics have long accused the **Family Federation** (**Unification Church**) of abusing. Its passage just after Abe's assassination and during intense public scrutiny gives the appearance of legislative reaction to that pressure.

The law was passed quickly – in an "extraordinary Diet session" in autumn 2022. A fast-track process, in a charged political climate, invites suspicion that the law was intended in part to respond to a specific target. Supporters of the law might argue the urgency was to prevent further harm to victims.

At the time of drafting/proposal, voices in the nonprofit sector warned that the law could chill legitimate donations to ordinary NGOs and religious groups, since "malicious solicitation" could be broadly construed. For example, JNPOC (Japan Non-Profit Organization Center) expressed concern that though the law was said to target frauds (e.g. fortune-telling fraud), its formulation could endanger good-faith organizations.

That implies the drafters were aware of potential side effects and suggests the targeting of those practices (i.e. spiritually or religiously framed solicitations) was part of the design.

In the dissolution request and court proceedings, the government and courts appear to draw on the conceptual terrain of "improper solicitation" and "coercion" that overlapped with the new law's standards, even where the law might not directly apply retroactively. This suggests the law helps create a legal and rhetorical framework for arguing that certain solicitations are "beyond the socially acceptable limit." And as **Sekai Nippo** points out, courts are adopting "criteria of this case" akin to the law's obligations.

Opponents of the dissolution (e.g. legal scholars critical of the move) have explicitly argued that the law is being used as a de facto instrument to dismantle the **Family Federation's** status without needing criminal convictions. For instance, Patricia Duval – in a legal commentary – notes that because the existing tort-based court judgments lacked clear statutory law violations under pre-existing law, the government pushed a new "unjust solicitation" statute to help justify dissolution claims.



Front page of 2018
English version of
*Religious Corporations
Act of Japan.*



Patricia Duval – Member
of the Paris Bar
Association, specializing

Some critics argue that the law's vague elements, broad discretion, and retroactive interpretive use open the door to controlling or sanctioning religious organizations in a way that undermines religious freedom.

The law is certainly a powerful tool that can – and arguably does – facilitate pressure on certain religious groups.

Several legal scholars, observers, and defenders of the [Family Federation](#) or critics of the dissolution process have explicitly made claims along these lines. Some examples:

Patricia Duval (in a [CESNUR](#) / academic commentary) critiques that the government effectively passed a “new law” to supply a statutory basis for future dissolution requests, noting that pre-2022 tort judgments lacked a statutory “improper solicitation” violation.

The organization Freedom of Belief (FOB) and affiliated commentators have warned that the dissolution effort, aided by the new law and its interpretive use, risks undermining religious liberty and equating unpopular religious practices with criminality.

Critics of the court decision and defenders of the [Family Federation](#) have framed the dissolution order as a “turning point” in Japan’s treatment of religious organizations – arguing that the new law’s broad and vague criteria are being used to penalize a religious group without criminal conviction.

In the nonprofit/NPO community, when the law was being debated, JNPOC (Japan NPO Center) expressed concern that the law – though presented as targeting fraud or “fortune-telling fraud” – could also chill legitimate donation appeals and religious giving. That concern aligns with the hypothesis that the law’s scope might have been influenced by concern about religious solicitation practices.]

[Editor’s note 4: Non-retroactivity: One important legal constraint is that “Act on the Prevention of Improper Solicitation of Donations by Corporations, etc.” generally cannot be applied retroactively to past acts (especially criminalizing them) without violating legal principles. The above [Sekai Nippo](#) article itself raises this point: courts are reluctant to cite the law for past acts, instead adopting vaguer “criteria of this case” doctrines. So the law is less suited to retroactively dissolve or punish past solicitations, which reduces its utility as a tool for dissolving long-standing institutions purely on historical conduct.]

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in international human rights law. Earned a degree in public law from Sorbonne University. Has defended the rights of religious and faith minorities both in France and internationally, including at the European Court of Human Rights (ECtHR), the Council of Europe (CE), the Organization for Security and Co-operation in Europe (OSCE), the European Union (EU), and the United Nations. Author of numerous academic papers on religion and freedom of belief.

Photo: [Sekai Nippo](#)

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