FFWPU Europe and the Middle East: 2nd-Gen Unificationists Abused in Japan's Schools

Knut Holdhus
November 1, 2025

Patricia Duval responding to an interview on afternoon of 29th October 2025, Toshima Ward, Tokyo

Sekai Nippo

School 're-education' of religious children raises human rights concerns - French legal expert Patricia Duval warns of dehumanizing treatment of children of Family Federation believers

Tokyo, 1st November 2025 - Published as an article in the Japanese newspaper Sekai Nippo. Republished with permission. Translated from Japanese. Original article.

Concerns Over "Re-Education" Through Human Rights Classes

Interview with International Human Rights Lawyer Patricia Duval

Second-Generation Believers Face Faith-Related Abuse at School

UN Special Rapporteurs Warn - Has the Japanese Government Ignored Them?

by Takafumi Honda (本田 隆文)

See also Using Schools to Break Faith: Japan's Policy

See also Politics Fueled Japan's Attack on Federation

The headline of the press release issued by OHCHR on 1st October 2025

The Office of the United Nations High Commissioner for Human Rights (OHCHR) has issued a press release publishing the views of UN Special Rapporteurs who expressed concern about the dissolution order against the Family Federation for World Peace and Unification (formerly the Unification Church) and about religious education in Japanese public schools.

We spoke with French international human rights lawyer Patricia Duval, who prepared supplementary explanatory materials for the 23rd October release, about the decision by the Tokyo District Court, the

government's handling of second-generation Family Federation believers, and other issues.

Interview by Takafumi Honda (本田 隆文)

- On 1st October, a UN press release disclosed the opinions of Special Rapporteurs concerning the Tokyo District Court's March decision to order the dissolution of the former Unification Church.

There is a body called the UN Human Rights Council, composed of 47 member states, and the Special Rapporteurs act as its eyes and ears.

UN Special Rapporteur: Clément Nyaletsossi Voule

UN Special Rapporteur: Irene Khan (2024)

UN Special Rapporteur: Farida Shaheed. 2016

Nazila Ghanea, UN Rapporteur on Religious Freedom since February 2023

Four Special Rapporteurs - on freedom of religion or belief, the right to education, minority issues, and freedom of peaceful assembly and association - reported on the situation in Japan and expressed concern over the state of religion and education.

In April 2024, these Rapporteurs formally questioned the Japanese government about its guidelines concerning child abuse related to freedom of religion.

The guidelines specifically addressed child abuse said to arise from religion, which in itself poses a serious issue. In June, the Japanese government responded that there was no problem and that human rights were being properly protected.

The press release was a follow-up, representing an official warning and preventive statement from the four Rapporteurs. In essence, it was issued to say, "Japan must not continue doing what it is doing now," and it carries serious significance.

- They are particularly concerned about what's happening in schools.

In January 2024, a ministerial meeting decided to expand "support" for second-generation members of the former Unification Church, including by assigning school counselors. There are already "human rights classes" for children, and the issue of the Unification Church [See editor's note below] is now to be addressed in those classes.

These counselors are trained by former believers hostile to the Church. Teachers are instructed to identify which students are "second-generation" and to bring them to these counselors. There, the children are "re-educated" to adopt critical views toward the Church.

We compiled all related materials into a report and submitted it to the UN Special Rapporteurs.

They also expressed concern over the dissolution order itself. The Tokyo District Court has approved the government's petition to dissolve the organization, but the Rapporteurs' statement clearly warns that the High Court must not repeat this decision. It thus holds great significance at this timing.

The issue is not only that dissolving a religious organization based on the vague notion of "public welfare" violates international law, but also that past court rulings against the Family Federation on grounds of "social unacceptability" themselves constitute violations of international law.

We have been urging the Japanese government to respond, but unless we continue to publicize the UN's

official statement, it will simply be ignored.

- Young Family Federation believers have been giving speeches and holding rallies to protest what they call the unjust dissolution order.

The media completely ignores the voices of these young believers. I think it is wonderful that they are going out and speaking up. Those voices must be heard.

Family Federation families targeted by extreme Japanese laws to "protect children from their parents' faith". Illustration: Microsoft Designer Image Creator

Religious Persecution for Political Reasons

- It has been more than three years since the trial began over the assassination of former Prime Minister Shinzo Abe (安倍晋三).

The defendant, Tetsuya Yamagami (山上徹也), is said to have held resentment toward the Church over donations, but in fact, a settlement was reached - he signed it himself - and half of the donations were returned.

Given that, it makes no sense that, twenty years later, he would commit murder out of resentment toward the Church, and even stranger that his target was Abe, who had no direct connection to it.

I can only believe that someone put him up to it. I cannot specify who, but likely those opposing the Unification Church [See editor's note below]. His weak mental state may have been influenced and exploited.

There are lawyers who oppose the Church for political reasons. Along with Protestant pastors who abduct and confine believers to force them to convert, these lawyers have long engaged in anti-Unification Church activities.

- In South Korea, religious organizations including the Family Federation are currently being raided, and their leaders are being detained and indicted.

South Korea's current president Lee Jae-myung seen to retaliate against conservative religious groups that supported former President Yoon Suk-yeol. Here, day after winning the election on 3rd June 2025

That is a completely different issue from Japan's case or from any "public welfare" matter. It is purely a political issue.

I believe these actions are retaliation by the current President Lee Jae-myung (이재명), who is seen as pro-China, against conservative religious groups that supported former President Yoon Suk-yeol (윤석열).

Countries like China, which deny religion, are closely watched by the UN. The Unification Church [See editor's note below] originally opposed communism, and now the world is becoming increasingly concerned about the political persecution of religions - particularly in Asia.

See also Using Schools to Break Faith: Japan's Policy

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[Editor's note: Although Patricia Duval uses the name "Unification Church" and also the word "church", please be aware that the Unification Church in Japan in 2015 changed its name to Family Federation for World peace and Unification.]

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- October 31, 2025
- Knut Holdhus

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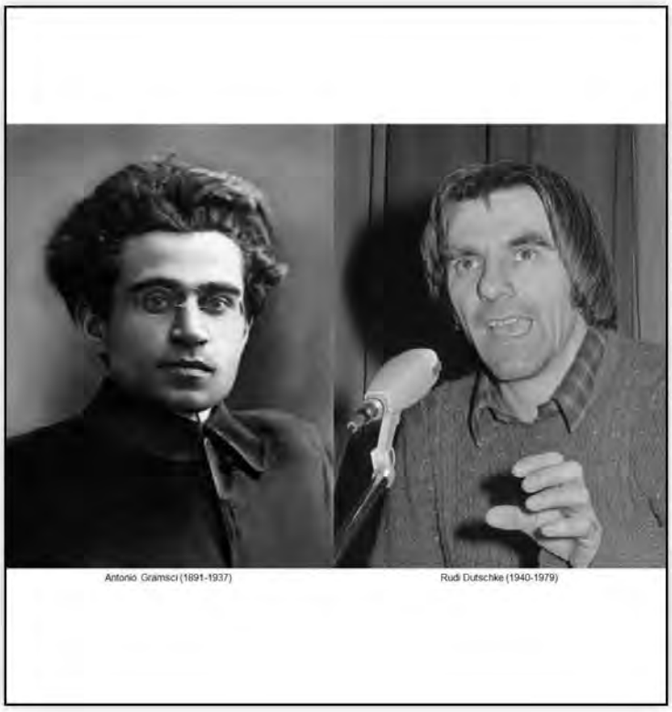

Gramsci, the "father of cultural marxism", and the marxist capture of American universities after a "long march through academia"

Tokyo, 31st October 2025 – Published as an article in the Japanese newspaper Sekai Nippo. Republished with permission. Translated from Japanese. Original article.

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[Series] Trump vs. America's Elite Universities – part 4

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***Bill Ayers** in Zuccotti Park, New York at "Occupy Wall Street" in March 2012. Photo: Joe Lustri / Wikimedia Commons. License: CC ASA 2.0 Gen.*

Among the connections former U.S. President Barack Obama built during his years in Chicago is a man named Bill Ayers – one of the founding members of the far-left militant group *Weather Underground*, which carried out multiple bombings of federal buildings such as the U.S. Capitol, the Pentagon, and police stations during the Vietnam War.

After evading federal prosecution, Ayers transformed himself from a terrorist into a professor of education at the *University of Illinois* (now retired).

In 1995, it was Ayers who hosted a reception at his home to introduce Obama to key local figures when Obama decided to run for the *Illinois State Senate*. In other words, Obama's political career began in the home of a former far-left terrorist.

Ayers can be described as a figure who embodied the theories of **Antonio Gramsci**, the Italian thinker who called for a shift from violent revolution to cultural revolution. Ayers even quotes Gramsci on his personal website and makes no effort to hide his admiration.

Gramsci, often regarded as the "father of Cultural Marxism", witnessed firsthand the limits of Leninism – which could maintain its regime only through terror – during his exile in Russia. Based on that experience, he concluded that in Western societies, where civil society had developed between the state and the people, a violent "war of maneuver" (mobile warfare) to seize state power would not succeed.

Instead, he proposed a "war of position" (trench warfare) [See editor's note below]: infiltrating civil society and gradually undermining existing culture and values over time in order to gain power.

This revolutionary strategy of Cultural Marxism was later popularized in the 1960s by German student activist **Rudi Dutschke**, who coined the slogan **"The Long March Through the Institutions".** Borrowing the term from the *Chinese Communist Party*'s "Long March" of the 1930s, Dutschke called not for the destruction of the existing system, but for patient infiltration from within – steadily expanding influence. This idea became a guiding principle for revolutionaries in the United States.

Radical organizations like Ayers's *Weather Underground* began to lose momentum by the early 1980s. In line with the "long march" slogan, Ayers shifted to academia and established himself as an authority in the field of education.

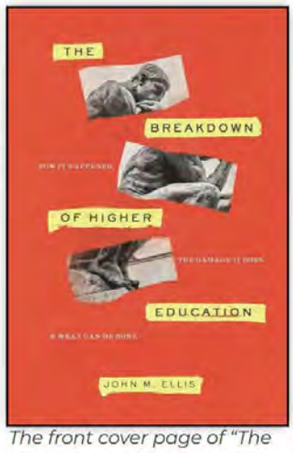
Mike Gonzalez. Photo (2023): Elekes Andor / Wikimedia Commons. License: CC Attr 4.0 Int. Cropped

According to **Mike Gonzalez**, a senior fellow at the *Heritage Foundation*,

"Teaching was one of the most sought-after professions among members of the New Left."

Many radical leftist students from the 1960s became professors in the 1980s, and universities rapidly grew more left-leaning.

John M. Ellis, professor emeritus at the *University of California*, Santa Cruz, presents data in his book *The Breakdown of Higher Education* showing how faculty positions became dominated by the left after the 1960s.



The front cover page of "The Breakdown of Higher Education" by John M. Ellis, 2020.

A 1969 survey found that 45% of professors identified as left-wing, while 27% identified as conservative. By 2006, however, left-wing professors made up 80%, and conservatives only 9% – a dramatic widening of the gap. Moreover, over

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half of those on the left identified as far-left.

Once the left gained control of hiring decisions, they appointed leftist successors to replace retiring conservatives. This accelerated the growth of left-wing faculty – a trend that appears to have widened even further today.

The 2006 survey also found that one in five social science professors identified as "Marxist". According to Ellis, many avoid the term "Marxist" due to its negative connotations, preferring labels such as "socialist" or "progressive". For that reason, he estimates the actual number of Marxists to be significantly higher.

Ellis laments the current state of universities, saying,

> "While only a tiny fraction of ordinary Americans call themselves Marxists, among social science professors they represent an enormous faction – showing a deep divide between academia and the real world."

In short, Gramsci's "war of position" strategy has been realized with stunning success in America's universities.

See also Politics Fueled Japan's Attack on Federation

See also Communist Strategy Against Religion and Family

***Featured image** above: Antonio Gramsci (left) and Rudi Dutschke. Photo: Wikimedia Commons. Public domain images.*

[***Editor's note***: **"War of maneuver" and "war of position" are Gramsci's own metaphors**, but they come from **Italian military terminology**, not from Japanese or later reinterpretations. "Mobile warfare" and "maneuver warfare" are just English renderings of *guerra di movimento* – the phrase Gramsci himself used.

In his *Prison Notebooks* (written between 1929–1935), Gramsci uses two military concepts: "**guerra di movimento" –** literally "war of movement" or "war of maneuver" **– and "guerra di posizione" –** "war of position".

These were drawn from early 20th-century military theory (particularly World War I strategy), but Gramsci repurposed them as **political metaphors** for revolutionary strategy.

In Gramsci's thought, war of maneuver (guerra di movimento) referred to a direct, frontal attack on state power – like the 1917 Bolshevik Revolution in Russia, where the old regime was overthrown through a relatively rapid and violent insurrection.

War of position (guerra di posizione) means a prolonged struggle for ideological and cultural dominance within civil society – slowly eroding the existing order's moral and intellectual foundations from within (schools, media, religion, etc.).

Gramsci argued that in Western Europe, with its strong civil societies, the "war of maneuver" (violent revolution) could not succeed as it had in Russia. Instead, revolutionaries needed to wage a "war of position" – a cultural and ideological struggle.

In English translations of Gramsci, "war of maneuver" and "war of position" are the standard academic translations. But some translators also use "*mobile warfare*"and "*trench warfare*"for *guerra di posizione*, emphasizing its slow, entrenched nature.]

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