

FFWPU Europe and Middle East: David Carlson on Communism Reborn in New Forms Today

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Evolution of the Cold War through a rebirth of communism in new forms. Illustration: ChatGPT



Dr. David Carlson, 1997

Post - Cold War rebirth of revolutionary ideology and the rise of radical movements as manifestations of larger spiritual and historical patterns

In the [second installment](#) of his three-part opinion series, "[Are We Truly Prepared in Our Current World Situation?](#)", Dr. David Carlson turns his attention to what he regards as one of the defining ideological and geopolitical developments of the modern era: the transformation and continued influence of communism after the apparent end of the Cold War. Rather than treating communism as a defeated political system confined to the twentieth century, Carlson argues that its ideological spirit has not disappeared, but has instead re-emerged in new forms and in new geopolitical contexts. His discussion is framed through the teachings and prophetic statements of Rev. [Sun Myung Moon](#) (1920-2012), whose

observations on the future trajectory of communism Carlson presents as remarkably prescient.

Carlson begins by situating communism and democracy within the broader history of competing worldviews. According to his interpretation, these two systems developed out of fundamentally different understandings of human nature, society, and history, and their rivalry shaped much of the twentieth century. He recalls the atmosphere of the Cold War during his youth in the United States, particularly during the 1960s, when tensions between the democratic West and the communist bloc had reached alarming levels. At that time, many Americans feared the possibility of nuclear conflict between the United States and the Soviet Union, to the extent that ordinary families discussed constructing bomb shelters in preparation for a potential war.

Although communism eventually lost much of its global influence with the collapse of the Soviet Union and the decline of the Eastern Bloc, Carlson contends that the reasons behind this collapse are often oversimplified. While many in the West credit U.S. President Ronald Reagan with bringing about the fall of the Soviet system through strong anti-communist policies and military initiatives such as the Strategic Defense Initiative (SDI), Carlson argues that [Rev. Moon](#) also played a major and often overlooked role in the ideological defeat of communism.

Drawing on accounts from within [Unificationism](#) - a lecture in 2014 by Pak Bo-hi (박보희 - 1930-2019), an assistant to Rev. Moon - Dr. Carlson notes claims that the conceptual origins of SDI may have been influenced by [Rev. Moon's](#) ideas and that both Reagan and [Rev. Moon](#) contributed to weakening the communist world. Regardless of the precise historical balance of influence, Carlson emphasizes what he sees as the key point: communism appeared to collapse as a dominant global force.



Cold War map in 1974

However, Carlson's central argument is that this collapse did not signify the permanent disappearance of communist ideology. Instead, he points to a statement made by [Sun Myung Moon](#) in 1958, decades before the fall of the Soviet Union, in which [Rev. Moon](#) reportedly predicted not only the eventual collapse of communism but also its later revival through the Arab world, followed by renewed opposition to democratic nations. Dr. Carlson writes,

"There are three important ideas in this statement by [Rev. Moon](#): 1) communism will collapse; 2) it will revive through the Arab nations (basically Islamic, just as America is basically Christian); and 3) it will oppose the democratic world again."

Carlson regards this statement as especially significant because, in 1958, communism appeared to be expanding rather than weakening. The Soviet Union was powerful, communist China had recently consolidated control, and much of the world viewed Marxism as an enduring force. For this reason, Carlson interprets the later collapse of communism as evidence supporting [Rev. Moon's](#) prophetic insight.



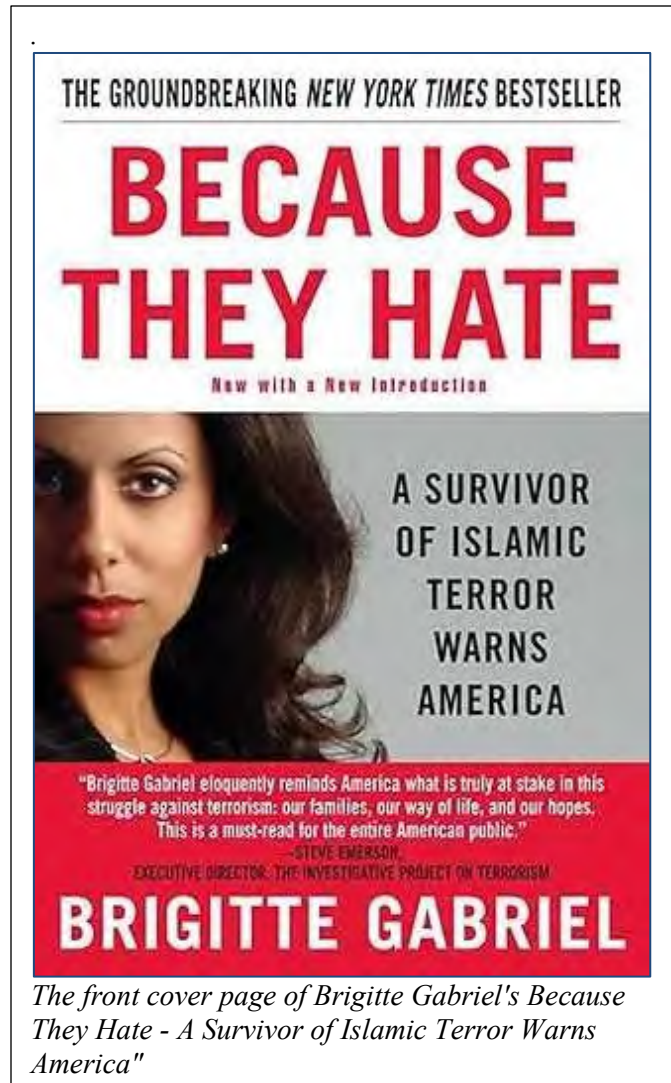
Official logo of the People's Mujahedin Organization of Iran, founded by leftist Iranian students in 1965

The more urgent aspect of the prophecy, in Carlson's view, concerns the idea that communism would later reappear in conjunction with radical movements in the Islamic world. He argues that contemporary radical Islamic jihadism reflects a fusion of religious extremism and revolutionary political ideology that resembles certain aspects of twentieth-century communism. To support this interpretation, he cites discussions surrounding the National Council for Resistance in Iran (NCRI) and the People's Mujahedin of Iran (MEK), organizations that have at various times been described as combining elements of Islamic theology with Marxist revolutionary thought.

Carlson acknowledges that such a combination may initially appear contradictory, since Marxism is traditionally atheistic and materialistic, whereas Islam is a theistic religion centered on belief in [God](#). Yet he argues that revolutionary movements are

capable of blending ideological components in ways that transcend classical doctrinal boundaries. In his reading, this synthesis fulfills [Rev. Moon's](#) warning that communism would not simply vanish, but would adapt itself within new cultural and religious contexts.

A major theme in Carlson's discussion is the continuing confrontation between radical Islamist movements and democratic societies, especially the United States. He argues that just as communism once positioned itself in opposition to Western liberal democracy, certain extremist Islamist groups now portray America and the West as enemies to be resisted and ultimately defeated. Carlson references anti-American rhetoric used by radical groups and points to terrorist attacks, including the September 11, 2001 attacks on the World Trade Center and later incidents in New York City, as evidence of this hostility.



To further develop this point, Carlson draws extensively on the writings of author and commentator Brigitte Gabriel, who was raised in Lebanon during periods of violent conflict involving militant Islamist groups. Gabriel's books "Because They Hate" and "They Must Be Stopped" are presented as warnings to Western nations about the dangers posed by radical Islamic extremism. Carlson highlights Gabriel's argument that understanding the historical roots of ideological conflict is essential for interpreting present events and preparing for future challenges.

According to Gabriel's perspective, radical Islamist movements seek broad political and cultural domination beyond the Middle East, posing a threat not only to specific governments but also to the broader values and institutions of Western democratic societies.

Carlson sees a parallel between these ambitions and the global aspirations historically associated with communism. During the Cold War, communism presented itself not merely as a national political system but as a worldwide ideological movement seeking universal expansion. In Carlson's interpretation, radical Islamist extremism similarly advances a transnational vision that challenges democratic systems and Western influence on a global scale. Because of these

perceived similarities, he notes that some commentators have even referred to militant Islamism as a form of "21st-century communism".

Throughout this section, Carlson's purpose is not simply historical analysis but also moral and spiritual warning. He argues that democratic societies, and particularly the United States, should not assume that the ideological conflicts of the twentieth century have ended. Instead, he believes the struggle has entered a new phase in which old revolutionary impulses have taken on different forms and different cultural expressions. In this framework, vigilance, spiritual preparedness, and ideological clarity are necessary if democratic nations are to respond effectively to emerging global threats.

At the same time, Carlson's argument reflects a distinctly [providential](#) interpretation of history rooted in the teachings of [Sun Myung Moon](#) and the broader worldview of [Unificationism](#). Events such as the fall of communism, the rise of radical Islamist movements, and geopolitical tensions between East and West are understood not merely as political developments but as manifestations of larger spiritual and historical patterns. His analysis therefore combines political commentary, religious interpretation, and prophetic reflection into a single narrative concerning the future direction of the modern world.

Section 3 of the [second part](#) of [Dr. Carlson's essay](#) presents the claim that communism did not disappear with the end of the Cold War, but rather evolved into new ideological forms that continue to challenge democratic societies. By linking radical Islamist movements with aspects of revolutionary Marxism and by framing contemporary global tensions through the prophetic statements of [Rev. Moon](#), Carlson argues that the world remains engaged in an ongoing ideological struggle whose implications are both political and spiritual. His discussion ultimately serves as a call for awareness and preparedness in the face of what he perceives to be continuing threats to democratic civilization and religious values.

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The South Korean weekly current affairs magazine Sisa Journal (시사저널) published on 17th May 2026



Logo of Sisa Journal

a report titled “‘Dissolution Ordered’ – Unificationism in Japan Attempts Revival Under a New Name”. The article by reporter Kim Hyeon-ji (김현지) describes how the Japanese branch of the *Family Federation for World Peace and Unification* – in Korea often simply called *Unificationism* (통일교) – faces one of the most serious crises in its history. On 4th March, the *Tokyo High Court* ruled that the *religious organization* should be dissolved, affirming an earlier *lower-court decision*. Under Japanese law governing religious corporations, liquidation procedures begin immediately after such a *second-instance ruling*, even while *appeals continue*.



The Japanese headquarters of the Family Federation for World Peace and Unification in Shibuya, Tokyo, where a court-appointed liquidator has entered. Photo taken on 4th March 2026. Photo: *Sekai Nippo*

The *Sisa Journal* reports that the dissolution process moved very quickly. *Liquidators* reportedly arrived at churches across Japan within hours of the ruling. Clergy and staff were allegedly forced to *vacate buildings* with little time to prepare. Employment contracts for many workers were later scheduled for termination as part of the winding-down process.

However, according to the *Sisa Journal report*, the *religious organization* did not simply accept the end of its activities in Japan. Instead, leaders of the dissolved *organization* appear to have begun exploring ways to preserve operations through other legal structures. Reporter Kim writes that two major strategies emerged almost immediately after the *court ruling*. First, an existing nonreligious foundation connected to the *Family Federation* changed its registered objectives to include religious activities “involving ceremonies and education”. Second, former senior officials reportedly began preparing an entirely new organization under a different name.

These moves are controversial because critics argue they undermine the purpose of the court's dissolution order. Supporters of the relatively large minority faith, however, argue that the *organization* is defending religious freedom and attempting to continue lawful activities despite what they see as unfair government intervention.

Changes to an Existing Foundation

One of the clearest signs that the *organization* intended

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to continue operating came only days after the [Tokyo High Court decision](#) on 4th March.

According to the [Sisa Journal article](#), an affiliated entity called the *Hyojeong Education & Culture Foundation* had originally been established in Tokyo in 2018. At the time, it was registered as a general incorporated foundation with nonreligious purposes such as scholarship programs, youth education, and cultural development activities. On paper, it functioned as an educational and cultural organization rather than a religious corporation.

That changed shortly after the [court ruling](#) against the [Family Federation](#). On 7th March, just three days after the [dissolution order](#), the foundation amended its registered business purposes. The revised registration added language allowing the association to conduct activities involving religion, ceremonies, and religious education. This was not a minor administrative adjustment. Some viewed it as an attempt to create a legal vehicle through which the [religious body](#) could continue operating even if the original religious corporation was dismantled.



Japanese Unificationists gathering for an outdoor worship service in a park on 17th May 2026. Photo: [FFWPU](#)

The timing attracted particular attention. The amendment occurred immediately after the [court ruling](#) and while [liquidation procedures](#) were beginning nationwide. To observers, it appeared that the leadership of the [religious organization](#) had already prepared contingency plans in anticipation of losing the case.

Another detail that fueled speculation was the appointment of a new representative director for the foundation. The position was given to Masaichi Hori (堀正一), a former president of the Japanese [Family Federation](#). His involvement strongly suggested continuity between the dissolved [organization](#) and the newly modified foundation. The registration changes were formally completed on 13th March.



Rev. Masaichi Hori, here in January 2026. Screenshot from video by [FFWPU](#)

Under Japanese law, general incorporated foundations are generally permitted to revise their objectives unless the changes directly violate laws or regulations. Officials from Japan's *Ministry of Justice* declined to discuss the specific case publicly but acknowledged that such amendments are ordinarily accepted in principle.

The broader implication is significant. Even if the original religious corporation loses its legal status, affiliated entities may still be able to continue many practical activities associated with the [movement](#). That could include educational events, ceremonies, community gatherings, and potentially the continued collection of donations from supporters.

Critics argue this amounts to a circumvention of the court ruling. They believe the dissolution was intended not only

to eliminate the [organization's](#) legal corporate status but also to stop the structures through which it carried out its operations. If essentially the same leadership, networks, and supporters continue functioning through a different corporate form, opponents argue the dissolution loses much of its practical effect.

Supporters of the religious minority see the issue differently. They argue that changing the foundation's objectives is a lawful administrative step intended to protect believers' freedom of religion and association. From this perspective, the state may dissolve a particular legal corporation, but it cannot prohibit individuals from organizing new groups or continuing religious practices under another structure.

Plans for a New Organization

[Sisa Journal](#) points out that at the same time that the foundation was being restructured, reports emerged that former [Family Federation](#) executives were considering the creation of an entirely new organization.



Japanese [Unificationists](#) street preaching in front of Nagano Station in Nagano, Japan on 16th May 2026. Photo: [FFWPU](#)

According to the [weekly magazine](#), Japanese media first reported these plans in early April 2026. According to those reports, former leaders of the [Family Federation](#) intended to establish a new group specifically designed to continue religious activities after the dissolution of the original [organization](#). Masaichi Hori (堀正一), the same former leader connected to the foundation changes, was reportedly expected to head the new entity as well.

The proposed name reportedly drew directly from the English abbreviation of the [organization's](#) full international title: “[Family Federation for World Peace and Unification](#)”, commonly shortened to [FFWPU](#).

The reported goal of the new organization was straightforward: preserve the [religious movement's](#) operational continuity despite the legal destruction of the [old corporation](#). Observers believe this would allow the faith community to maintain worship services, organizational structures, fundraising systems, and member networks under a different legal identity.

The issue quickly became politically controversial in Japan. Legislators questioned whether authorities should allow organizations closely connected to the dissolved [religious corporation](#) to continue operating under nearly identical leadership and branding. According to the [Sisa Journal report](#), questions were reportedly raised in Japan's *House of Representatives* about whether authorities would approve efforts to rename existing organizations or register new entities connected to the [movement](#).

Japanese authorities, however, avoided giving detailed public answers. Officials reportedly declined to comment on specific applications or hypothetical future decisions.

The situation highlights a broader legal and philosophical question facing Japan. Dissolving a religious corporation does not automatically eliminate the religious beliefs, communities, or personal networks associated with it. Members remain free to organize unless specific criminal violations occur. As a result, even a major legal defeat may not permanently end the movement itself.

For opponents, this possibility is deeply frustrating because they believe the [organization's](#) activity system and influence networks could simply reappear under a different name. For supporters, the attempt to reorganize represents resilience and the continuation of constitutionally protected religious activity.

What happens next will likely depend on Japan's [Supreme Court](#) ruling, future regulatory decisions, and whether the reorganized [movement](#) can retain enough financial and organizational support to survive the many attacks largely orchestrated by campaigning enemies like the large *Japanese Communist Party* (JCP) and a large network of leftwing activist lawyers that has worked continuously for 40 years to eliminate a movement that has grown far bigger than what hostile activists feel comfortable with.

Text: *Knut Holdhus, editor*

Featured image above: *Preserving religious activity after dissolution. Illustration: ChatGPT, 17th May 2026*

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