

FFWPU Europe and the Middle East: Silencing Religious Voices Aids Communist China's Expansion

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May 3, 2025



Pastor Haruhisa Nakagawa giving a lecture April 25, 2025, in Niigata, Japan



Christian pastor calls for national awakening and use of social media, warning that Japan's current actions silencing religious voices serve CCP [Chinese Communist Party] goals, not Japan's interests

Tokyo, 29th April 2025 - Published as an article in the Japanese newspaper [Sekai Nippo](#). Republished with permission. Translated from Japanese. [Original article](#).

Covering Up the Family Federation's Anti-Communist Activities

Pastor Haruhisa Nakagawa Gives Lecture in Niigata

by the editorial department of the [Sekai Nippo](#)

A current affairs lecture meeting hosted by the Sei-Nichi Club, composed of readers of the Sekai Nippo newspaper in Niigata Prefecture, was held on 26th April in Niigata City, drawing about 200 attendees. Pastor Haruhisa Nakagawa (中川晴久) of the Christian Church of the Lord's Sheep (主の羊クリスチャン教会) delivered a lecture.



From a Victory over Communism campaign in Japan in 1969

During his talk, Pastor Nakagawa pointed out, "The [Family Federation for World Peace and Unification](#) (formerly the [Unification Church](#)) is being silenced on Japan's 'taboo' topics."

He referred to a case during last autumn's Hyogo gubernatorial election where the outcome was reversed against predictions, saying,

"In order to correct the distortions in Japanese society, it's necessary to make use of the increasingly influential social media to reveal

facts and truths."

Pastor Nakagawa praised the International Federation for Victory over Communism - an organization

related to the [religious organization](#) - for its [anti-communist activities](#), such as campaigning for the enactment of an anti-espionage law. Nakagawa noted that such efforts have served Japan's national interest in terms of security. He warned that Japanese society as a whole has ignored these facts, and instead, the government and judiciary produce results that are in line with the aims of the Chinese Communist Party.

Following the assassination of former Prime Minister Shinzo Abe (安倍晋三), the Global Times newspaper, which is affiliated with the Chinese Communist Party, praised China's policy of outlawing the [Family Federation](#) and designated it a "cult" early on. When the Tokyo District Court approved the Ministry of Education's request to dissolve the [Family Federation](#), the China Anti-Cult Association, which is also affiliated with the Communist Party, called the decision historic and praised the work of Japan's National Network of Lawyers Against Spiritual Sales.

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The Dark World of
Deprogramming Spreading Amid
the Move to Dissolve the Family
Federation (6)



by the Religious Freedom Investigative Team of the editorial
department of [Sekai Nippo](#)

See [article 1](#), [article 2](#), [article 3](#), [article 4](#), [article 5](#)

Voices of victims shared on social
media

“I am a current believer of the [Family Federation \(Family Federation for World Peace and Unification, formerly the Unification Church\)](#). In the past, I was [abducted, confined, and forcibly pressured](#) to renounce my faith.”

A woman in her 50s using the pseudonym “Murasakino Neko” on X (formerly Twitter) began this April sharing her experiences of [abduction](#) and [coercive faith-breaking](#) [[See editor’s note below](#)]. She revealed to [our paper](#) her motivation for going public:

“I had prepared a written statement to oppose the [dissolution order](#), but my message didn’t get through. I couldn’t let things end like that.”

She criticizes the *Ministry of Education, Culture, Sports, Science and Technology* for submitting past court rulings as evidence in which testimony from former believers who left the [Family Federation](#) through [deprogramming](#) [[See editor’s note below](#)] was heavily cited. She asserts,



“Statements from ex-believers who were forcibly brainwashed (to renounce their faith) while under [confinement](#) lack credibility.”

In 1987, Murasakino says she was [detained](#) in a room in an apartment in Kyoto by her family. Her father threatened her,

“We can stay here for years until this is resolved.”

Her parents bombarded her all day long with baseless slander about the [religious organization](#), saying things like “There are people who had been killed, buried under the [church](#).”

She recounts,

“The psychological pain became so intense that I ran to the bathroom, but they used a spare key to open the door and drag me out.”

After two weeks in this unimaginable situation, she and her family were pushed into an abnormal psychological state. She began to feel mentally cornered to the point of contemplating jumping out of the window.

Before this ordeal, her family had a good relationship – she often met them for meals. Her father, in particular, frequently visited the [church](#) and tried to understand her faith. So why did her parents suddenly change?

The turning point was when an acquaintance critical of the [church](#) introduced them to the late Pastor Takeo Funada (船田武雄), whose church they began attending. Funada implanted false information such as “You’ll stop caring about murder,” and “You’ll become a criminal,” convincing the parents that the [church](#) was dangerous.



Illustration of **professional faith-breaker and pastor Takeo Funada (船田武雄)**.
Image: Grok xAI, 2025.

Later, the parents confessed how they felt at the time,

“We thought we had no choice but to ‘protect’ her (through [abduction and confinement](#)) to stop her from becoming a criminal.”

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They also told her, "The pastor scolded us."

When Pastor Funada visited the apartment, he found Murasakino resisting. She recalls:

"My father restrained me in a headlock, my mother grabbed my hair and forced my face upward, and sometimes my siblings kicked me in the stomach."

While she was being held down, Funada mocked, "Doesn't the [Unification Church](#) teach you to love everyone?" He shouted at her to make her renounce her faith.

The only way Murasakino could think to escape was by drinking detergent and be taken to hospital. After downing the liquid, she became violently ill and pleaded with her mother through tears to take her to the hospital. But her mother coldly replied, "The pastor told us things like this could happen." Even her cries, and she being prepared to risk her life, were anticipated in advance. It took an hour before she was hospitalized.



In hospital, with nurses, supervised by her father. Illustration: Grok xAI, 2nd May 2025.

Even in the hospital, she was constantly supervised by her family, unable to escape. Discussions even began about transferring her to a psychiatric hospital.

She says she was only able to escape because of a "miracle". One of the nurses happened to be a member of the [religious organization](#). She contacted the [church](#) and helped her escape. Murasakino ran barefoot down the emergency stairs and finally gained her freedom after about a month.

However, she lived in fear of being [abducted](#) again and had to hide her real name and stay out of public view. She developed severe PTSD [Post-traumatic stress disorder] and was unable to live a normal life for years.

Intervention by hostile forces leads to family breakdown

After her escape from the hospital, her parents frantically searched for her. Under Funada's guidance, they were urged to try [confinement](#) again. A journalist from a news agency introduced by Funada kept feeding them information on Murasakino's whereabouts. The details were so precise that she suspected they had a special collaborator.

In notebooks kept by her parents, who documented Funada's instructions, there were notes such as:

- "Just send letters, items, or cash."
- "The [church](#) members have little personal money, so she will definitely accept it."
- "If we keep sending things, there may be a mistake in forwarding that reveals her address."

This shows how the [deprogramming](#) [See editor's note below] of the believers had been ingeniously systematized and was methodically instructed.





From a [Family Federation seong-hwa ceremony in 2015](#). Photo: [FFWPU](#)

Reconciliation with her parents came only after her eldest son died in an accident, and the [Family Federation](#) held a “seonghwa” ceremony (a funeral service). Her parents, seeing the sincerity of the members preparing the event, were moved.

As for why a second abduction never happened, her parents said, “We gradually realized that it’s hard to change someone’s mind through force.” Reflecting on Funada, they said, “His determination was incredible, almost obsessive. Regardless of right or wrong, the will of someone with faith is powerful.”

In her interview, Murasakino said,

“Because of the intervention of groups opposed to the [Family Federation](#), many families have been destroyed and are suffering. The 4,300 victims of [abduction and confinement](#) experienced hellish suffering, and the families who carried it out are burdened with guilt.”

She also criticized recent media coverage, saying,

“Terms like ‘cult’, ‘brainwashing group’, and ‘mind control’ have taken on a life of their own, making believers seem like some kind of terrifying ‘monsters.’”

See [article 1](#), [article 2](#), [article 3](#), [article 4](#), [article 5](#)

Featured image above: *Helped by nurse to escape*. Illustration: Grok xAI, 2nd May 2025.

[Editor’s note: Coercive faith-breaking (“deprogramming”) in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members, professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the [Family Federation](#) or Jehovah’s Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements.



Also subject to faith-breaking attempts: *Members of Soka Gakkai. Here students belonging to the faith in 2001*. Photo: Wikimedia Commons. License: [CC ASA 3.0 Unp](#). Cropped

However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

The practice gained attention in the latter half of the 20th century, particularly in the 1980s and 1990s. Parents or concerned family members often hired faith-breakers who taught them how to abduct and forcibly detain believers. Almost all such cases involved confining the individual believer and cutting him or her off from the religious community. During the confinement, the believer was subjected to intense questioning or indoctrination designed to break his or her faith. The aim was to “rescue” the person from what the family often had been tricked by faith-breakers or lawyers to regard as harmful influence from the religious organization.

Critics of forced de-conversion argue that it violates fundamental human rights, including freedom of thought, religion, and association. Reports of psychological trauma and accusations of unlawful detention have sparked debates over its ethical and legal implications. In response, some religious groups, particularly NRMs, have lobbied for greater protections against such practices.

Japanese courts have been inconsistent in addressing cases of coercive faith-breaking. While some verdicts have condemned the practice as illegal detention, others have been more lenient, citing

practice as illegal detention, others have been more lenient, citing family concerns about “mental health” or alleged “exploitation” as mitigating factors.]

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