

FFWPU Europe and Middle East: Unlikely Alliances Defends Holy Mother Han

Knut Holdhus
November 19, 2025

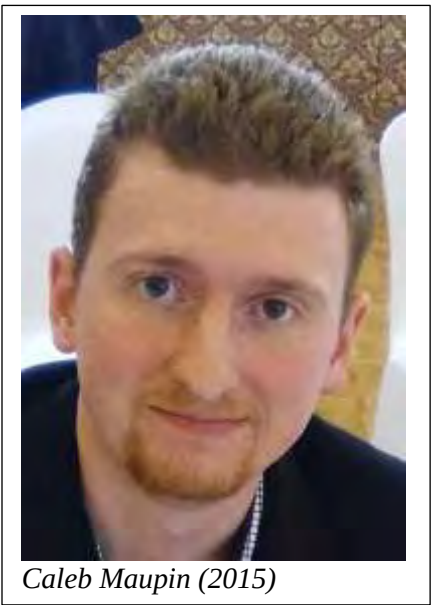


Demonstration in support of Mother Han in front of the South Korean embassy in San Francisco, USA November 2025

Leftwing advocacy group forms strategic alliances and points out treatment of Mother Han as warning against religious persecution and abuse of state power in South Korea and japan



On 15th November The Center for Political Innovation (CPI) published a well-written article on its news page titled "[Persecution of Peace Church Intensifies in Japan and South Korea](#)". The piece by Philip High presents a forceful condemnation of what it characterizes as an escalating, coordinated campaign of political repression against the [Family Federation for World Peace and Unification](#).



At the center of the narrative is [Hak Ja Han](#) - referred to by followers as the "[Mother of Peace](#)" or "[Mother Han](#)" - whose arrest, detention, and alleged mistreatment in South Korea are portrayed as emblematic of a broader assault on religious freedom. Drawing upon testimony from supporters, international political figures, and human rights advocates, the article argues that [Mother Han](#)'s treatment represents not merely legal overreach but a model of "lawfare": the weaponization of judicial and administrative systems to destroy minority religious communities and their leadership.

The article places this crisis within a transnational frame. The dissolution order issued against the [Family Federation](#) in Japan is depicted not as an isolated legal dispute but as an extension of the same ideological persecution that, in the authors' view, has targeted [Mother Han](#) in South Korea. These two developments together - South Korean prosecution and Japanese judicial dissolution - are described as an existential threat compelling [Family Federation](#) leaders to flee to the United States for safety.

Through testimonies from prominent American conservatives, such as former Secretary of State Mike Pompeo and former House Speaker Newt Gingrich, alongside commentary by CPI founder Caleb Maupin, the article places the struggle over [Mother Han](#)'s treatment within a global discourse on human

rights, religious liberty, and the use of state power.



In its concluding call to action, the article presents this situation as a watershed moment for religious freedom worldwide. Echoing Rev. Demian Dunkley of the [Family Federation](#) in USA, it urges broad international mobilization, warning that the violation of fundamental rights in these cases carries implications for all minority faiths. The article thus functions not only as reporting but also as advocacy - seeking to galvanize public opinion, frame the conflict in moral terms, and position the [Family Federation](#) as a victim of systemic oppression.

According to the site of the publisher - The Center for Political Innovation (CPI) - the organization is "a sociopolitical education project and community of solidarity [...] deeply aligned with an optimistic, pro-growth, anti-imperialist vision."

At first glance, CPI is an anti-imperialist, left-wing, pro-state, pro-growth socialist organization. So it certainly looks strange that they would publish an article quoting prominent Republicans like Mike Pompeo and Newt Gingrich as well as conservative religious-freedom advocates.

But when you zoom out and look at CPI's actual political method, it turns out that CPI routinely aligns with non-left groups on single-issue anti-imperialist or civil-liberties causes.

Even though CPI is left-wing, they have a long-standing pattern of forming temporary or "united front" alliances with very ideologically different groups, including libertarians, Christian right figures, and anti-war Republicans.



So CPI using Pompeo or Gingrich to bolster a narrative is not ideological alignment - it seems more like a rhetorical alliance around a specific issue: "religious persecution" and "abuse of state power".

It appears that CPI doesn't fit neatly into standard left-right categories. Its "Innovationist" ideology combines left-wing economic ideas (public ownership, strong state) with a pro-growth, pro-technology outlook, and a somewhat unorthodox anti-imperialist posture. This makes it attractive to a certain segment disillusioned with both neoliberalism and traditional Marxism.

According to CPI, its innovationism is not only pro-growth, pro-state, and anti-imperialist, but also spiritually eclectic - deriving ideas from a broad and diverse range of sources. In fact, CPI often praises Christianity, Confucianism, and "pro-family" traditions.



Demonstration near Seoul City Hall Nov. 16, 2025 in support of [Holy Mother Han](#)

In addition, CPI is supportive of "peace diplomats" who push US-North Korea or US-Russia reconciliation CPI has a documented admiration for figures who engage in diplomacy with North Korea, religious or otherwise.

[Hak Ja Han](#) fits several CPI themes, e.g. its advocacy of Korean reunification. CPI has always been sympathetic to North Korea's stance on reunification, and they praise figures who help facilitate US-North Korea diplomacy.

CPI appears to frequently elevate religious leaders whom they view as resisting US liberal secularism or Western geopolitical agendas. And [Mother Han](#) is such a leader.

Innovationism talks a lot about the danger of "neoliberal states crushing nonconforming groups".

Thus, CPI placing [Hak Ja Han](#) within an anti-imperialist or anti-state-abuse narrative is ideologically consistent for them, even if the [Family Federation](#) is, culturally, viewed as a conservative movement.

The CPI article employs a layered rhetorical strategy that merges political critique, moral appeal, and human-rights framing. At its core, the piece positions [Mother Han](#) as both a symbolic and literal victim of political abuse, grounding its argument in vivid descriptions of her alleged treatment during detention. By emphasizing her age, physical frailty, and lifetime record of law-abiding citizenship, the article constructs a moral contrast between [Mother Han](#)'s personal character and what it presents as the state's disproportionate, degrading response. This narrative tactic reinforces the claim that her prosecution is not grounded in legitimate legal concerns but in ideological hostility toward the [Family Federation](#) and its influence.

The emotional intensity of the article is heightened through detailed accounts of [Mother Han](#)'s conditions in custody. The emphasis on lack of heating, inadequate ventilation, the absence of a wheelchair or cane, and the requirement to wash a single set of clothes underscores the argument that her treatment amounts to cruel, inhuman, or degrading treatment. These descriptions serve two functions. First, they support the claim that South Korea's actions constitute human-rights violations. Second, they dramatize the stakes of the conflict to mobilize sympathy and solidarity from an international audience.



Demonstration near Seoul City Hall Nov. 16, 2025 in support of [Holy Mother Han](#)

A second major theme in the CPI article is the portrayal of transnational persecution. By linking South Korea's prosecution of [Mother Han](#) with Japan's dissolution order against the [Family Federation](#), the article suggests a broader regional trend: the use of legal tools to suppress religious minorities and silence ideological dissent. The authors highlight the Japanese government's reinterpretation of the Religious Corporations Act and the invocation of "mind control" theories in court as evidence of judicial bias. Whether or not one accepts these claims, the rhetorical strategy positions Japan and South Korea's legal systems as aligned in a broader, coordinated hostility toward the Family Federation.

This transnational framing also serves a strategic purpose: it elevates the conflict from a domestic legal matter to a global human-rights crisis, thereby inviting international scrutiny. The invocation of statements by Pompeo, Gingrich, and Maupin reinforces this global dimension. Their comments frame the issue as a betrayal of democratic principles and religious liberty, thus situating the [Family Federation](#)'s plight within a larger ideological struggle over state power and freedom of belief.

The article's reliance on political figures from the United States - especially those associated with conservative causes - also reflects a particular political alignment. CPI founder Caleb Maupin, while a left-wing populist, joins voices from the political right in a rare cross-ideological convergence. This

indicates the article's aim to appeal broadly to critics of government overreach, regardless of party affiliation, and underscores how the story of [Mother Han](#)'s detention is positioned as a rallying point for diverse movements concerned about civil liberties.

A significant element of the article's strategy is its use of moral exemplars and martyrdom narrative. The reported suicide of a Korean church leader following harsh interrogation is presented as tragic evidence of the destructive effects of the prosecution. This rhetorical choice reinforces the claim that the state's actions are not merely legalistic but fundamentally destructive to human dignity and life.

Finally, the article concludes with a call to action, warning that the persecution of [Mother Han](#) foreshadows potential oppression of other minority faiths. This closing argument transforms the narrative from a specific case study into a universalist warning: that unchecked state power threatens both religious liberty and democratic values.

Text: Knut Holdhus, editor

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Members Giving Strength To Detained Mother Han

- November 18, 2025
- Knut Holdhus

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Mother Han with multiple health problems in tiny detention cell receives strength from all who pray and stand up for her

Mother Han as she appeared on South Korean TV in Sep. 2025. Photo: Massimo Introvigne / Bitter Winter

Extracts from a message delivered by Hoon-sook Moon (문훈숙) at a prayer vigil in Gapyeong, South Korea 18th November 2025. Translated from the transcription of the original Korean. Slightly edited.

When we arrived at the visitation room, Mother had already been brought out and was sitting with her eyes closed, waiting. Even when we entered, True Mother kept her eyes closed because she cannot hear any sound until

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the official start time, so she remained with her eyes closed until then.

A few seconds before the visitation was about to begin, she opened her eyes. **Mother**, who had been leaning back slightly in her wheelchair, lifted her body forward toward us with joy and asked, “Who has come?”

When Moon Shin-heung (문신흥) introduced everyone one by one, **True Mother** said,

“Yes, Tanaka [Tomihiko Tanaka (田中富広)], you’ve worked so hard all this time. I know the situation in Japan very well, so I hope you can work together with the *Central Administration Office*.”



Moon Shin-heung 14th October 2025 in **Gapyeong**, South Korea. Screenshot from live transmission by **FFWPU**



Tomihiko Tanaka, President of the **Family Federation** in Japan, here 19th Sep. 2025 in **Gapyeong**, South Korea. Screenshot from live transmission by **FFWPU**

[...] Chairman Tanaka shared that to convey **True Mother**’s heart, Doo Seung-yeon (두승연), leader of the *World Mission Headquarters*, will tour the five districts of Japan and that Pure Water youth [young activists] in Japan are going out into the streets, appealing and shouting out the truth.

True Mother said, “The truth will surely be revealed. Heaven will show that it is with us. Don’t worry.” Then she said, “Shin-heung – let’s work hard.” Moon Shin-heung (문신흥) explained that following Japan’s example, members gave testimonies in front of Seoul

City Hall last Sunday and were working hard. [...]

Chairman Tanaka conveyed that the Japanese members call **True Mother**’s name every day in prayer for “**Holy Mother Han**’s safety” and earnestly long for her. **True Mother** responded joyfully,

“The Korean members and Japanese members have become one. The Korean members and the world members have truly become one. Heaven is showing this. Thank you. I am so grateful.”

She was extremely happy. [...] “Brothers and sisters”, what I felt today after seeing **Mother** was exactly what Moon Yeon-a (문연아) shared yesterday. When **Mother** hears about the members working hard, she is deeply, deeply joyful. Those reports give her tremendous strength. Before the visitation began, **Mother** had her eyes closed the whole time, so I worried inside that she might be very tired. But the moment she saw us, she opened her eyes wide, looked at each of us, lifted her upper body toward the glass, and with strong energy asked, “Who has come?” welcoming us warmly.



Moon Yeon-a, October 2025. Screenshot from live transmission by **FFWPU**

Mother, who is living in the humblest and most difficult of circumstances, never speaks about her own hardships. I wished I could ask, “**Mother**, is your body all right?” but I could not. If we asked, “**Mother**, is it difficult for you?” she would answer, “Being here is simply waiting.” **Mother** welcomes her “children” joyfully. She is happy when she hears about the members. She is comforted knowing that Japan and Korea have become one, and that Korea and the world have become one. You all understand that this is the genuine, deep heart, love, and earnestness of our Holy **True Mother**, don’t you? [...]

We are very sorry that only a few of us can go to see **Mother** while all of you cannot come with us.

Even as I share these words, I know they are insufficient. But **Mother** is so deeply earnest.

I hope you truly understand how much strength you are giving to **Mother**. Her earnest desire is that not a single “child” be lost – that every “child” becomes a child of our Heavenly Parent. Her earnest desire is that this chosen nation fulfills its responsibility. Her earnest desire is for a world with no more **indemnity**. Her earnest desire is for a peaceful and happy world under our Heavenly Parent. **Mother** personally hopes for nothing for herself. We, who attend such a holy **Mother**, are truly blessed and fortunate “children”. Isn’t that right?

Send us a message

First Name *

Last Name

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Arnold Joseph Toynbee (1889-1975), English historian, a philosopher of history, an author of numerous books and a research professor of international history at the London School of Economics and King's College London. Best known for his 12-volume *A Study of History* (1934–1961), where he studied the emergence and decline of 26 civilizations throughout human history and concluded that their success came from effectively meeting challenges under the guidance of creative minorities made up of elite leaders. Photo (1967): Wikimedia Commons. License: [CC ASA 3.0 Netherlands](#). Cropped.

The famous British philosopher of history Arnold J. Toynbee (1889-1975) once said that if the Earth were to perish and humanity had to flee into space, the one thing they must take with them is Korea's culture of filial piety. He praised the Korean family system as the most excellent system for humanity and the core ideology of humankind. [\[See editor's note below\]](#)

While this traditional filial piety is being forgotten among us, it is being recognized globally as a precious, shared culture of all humanity. In this, we realize again how valuable the culture of hyojeong (효정) [\[Editor's note: filial heart, serving one's parents devotedly with love and respect\]](#) that [True Mother](#) has established truly is. And because we understand this value better than anyone, let us become "children" who fulfill absolute hyojeong (효정) toward [True Mother](#), and walk with her until the end to realize the dream of our Heavenly Parent, the Parent of all humankind.

As we left the visitation, seeing the beautifully colored late-autumn leaves outside, I felt the infinite love and greatness of our Heavenly Parent, the greatest artist. And it pained my heart to think that [True Mother](#) could not see this beauty. Let us offer devotion so that as soon as possible, [True Mother](#) can come out, breathe fresh air, see the beautiful scenery, enjoy her grandchildren freely, and love them as she wishes.

Our Heavenly Parent, thank you for sending us our good and beautiful holy [Mother](#), the [True Mother](#). Thank you, thank you, thank you. With hearts of gratitude, let us pray and offer devotion so that Heaven can work, and let this be a time of devotion giving love, comfort, and strength to [True Mother](#).

Thank you.

[\[Editor's note: Arnold J. Toynbee's deep admiration for Korean filial piety \("hyo"\) has been reported several times by Korean media. According to *The Korea Times*, a common saying attributed to Toynbee is:](#)

"The family system in Korea, which is based on the virtue of filial piety, is the greatest heritage in human history, which I would like to take with me [...] when I go to heaven."

The [Korea JoongAng Daily](#) also reports that Toynbee supposedly said,

"If there is an apocalypse and humans have to relocate, they need to take with them the filial piety of the Koreans."



The Chinese character for hyo (filial piety). In the character a son, 子 (Korean ja), carries an old man, 老 (Korean no), on his back. Photo: Jnzl's Photos / Wikimedia Commons. License: [CC Attr 2.0 Gen](#). Cropped

Bibliographic notes and short treatments (e.g., an [Academia.edu](#) note "Toynbee on Korea," and various cultural web pages) that reference Toynbee's interest in East Asian religion, and that he met and corresponded with Japanese figures in the early 1970s, e.g. the Buddhist philosopher and peacebuilder Daisaku Ikeda (1928-2023). These show Toynbee did engage with East Asian interlocutors – which makes the anecdote of his interest in "hyo" plausible in spirit. We haven't succeeded finding primary textual sources from Toynbee himself for the exact quotations.]

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