

FFWPU Europe and Middle East: Rome Statute Safeguards Religious Freedom?

Knut Holdhus
October 10, 2026



Hans Noot, Associate Director of [Human Rights Without Frontiers](#), delivering his message at the conference on the theme "The Vital Role of the Statute of Rome for the Protection of Religious Freedom", in The Hague, Netherlands on September 21, 2026

Can the Rome Statute help safeguard minority faiths against disproportionate state restrictions?



From the conference in Het Nutshuis in The Hague, Netherlands on September 21, 2026

A speech by Hans Noot, Associate Director of [Human Rights Without Frontiers](#), delivered at a conference on the theme "The Vital Role of the Statute of Rome for the Protection of Religious Freedom", organized by the [Family Federation for World Peace and Unification](#) in the Netherlands in commemoration of the International Day of Peace on 21st September 2026 in Het Nutshuis, a conference and meeting facility in The Hague, Netherlands.

See also [Japan's Treatment of Faith Headed to The Hague?](#)

Today is a very important day. As today's moderator and Associate Director of [Human Rights Without Frontiers](#), I would like to place today's discussion in a broader setting.

We meet on the International Day of Peace to consider religious freedom and the Rome Statute.

Peace requires more than the absence of war. It requires respect of conscience, dignity - we talk about that a lot - due process and equal citizenship.

Our concern is that the restrictive policies against certain religions rarely remain confined to one country. A precedent created in one democracy can become a model for another, while language portraying minority religions as dangerous or illegitimate can cross borders even faster.

That's why Japan is not an isolated case.

After the assassination of former Prime Minister Shinzo Abe in 2022, you might remember that public and political attention focused on the [Family Federation](#).

Allegations of coercion, fraud and other unlawful conduct must be investigated, and the victims must have access to justice. Religious organizations are not above the law. It makes sense, right?

But responsibility must be established through fair proceedings and attributed to those responsible. Restrictions must be lawful, necessary and the allegations against the individuals must not become collective punishment of an entire religious community.

In March, the Tokyo High Court [upheld the dissolution](#) of [Family Federation](#) as a religious corporation. In June, Japan's Supreme Court [rejected its final appeal](#). The order is now final, and [liquidation](#) is underway.

This is unprecedented in Japan. It's the first dissolution of a religious corporation based on unlawful conduct under civil rather than criminal law.

The order does not formally prohibit individual believers from contributing their faith. Yet removing legal personality and [liquidating institutional assets](#) profoundly affects communal religious life.



Asked his government to learn from Japan's dissolution case: Lee Jae-myung, President of South Korea since June 4, 2025. Here on October 29, 2025, at the Hilton Hotel in Gyeongju, South Korea



Lee Man-hee (95), founder and chairman of Shincheonji (New Heaven and Earth)

Whatever one's opinion about the [Federation](#), this precedent matters beyond one movement.

We now see the troubling echo in South Korea, where I was a couple of weeks ago. President Lee Jae-myung asked his government to examine Japan's precedent.

At the [presidential meeting](#) with representatives of established religious traditions, leaders described the [Family Federation](#) and the Shincheonji Church - Shincheonji means New Heaven, New Earth - [See editor's note 1 below] as pseudo-religious and heretical organizations and called for harmful religious bodies to be dissolved with assets used to compensate the victims.

This is what I mean by "export", not necessarily coordination between governments in this case Japan and South Korea, but the conscious borrowing of a precedent, its vocabulary and its underlying logic. The human consequences are visible.

Dr. [Hak Ja Han](#), known to the members of the [Family Federation](#) as [Mother Han](#), is the 83-year-old leader of the [Family Federation](#).

After months of detention, she was [sentenced](#) on 31st August to two years imprisonment on political funding, bribery and embezzlement charges.

She denies wrongdoing, and her detention is currently being [suspended](#) on grounds of health. She has particular heart conditions.

Chairman Lee Man-hee, the 95-year-old leader of the Shincheonji Church, has been held in [pretrial detention](#) since June on charges linked to the alleged mass enrollment of its followers in a political party.

By the way, I visited him a month and a half ago before we did a [press conference in Seoul](#) on this matter. He has not been convicted in these proceedings, and yet he's in pretrial detentions.

He doesn't have a bed. He lies on the floor basically, a 95-year-

old man.

The principle is simple. Churches are not above the law, but believers are not beneath it. A democracy may punish proven unlawful acts, but it should not use theological labels, public hostility or political disagreement as substitutes for evidence, nor extinguish legal personality when targeted remedies can protect victims and the public.

Today's reference to the Rome Statute also calls for precision. Not every violation of freedom of religion or belief is a crime against humanity. Article 7 requires, among other elements, a widespread or systematic attack against a civilian population.

The question is, "Is this the case?" We are not announcing a legal verdict. We're asking when acts, policies and patterns become serious enough to demand international attention and accountability.



Japan turned a blind eye to Toru Goto and [4300 other victims](#) of long-term forcible detention and [coercive faith-breaking](#). Here, Toru Goto in 2023 in Tokyo

Mr. Toru Goto will shortly remind us that persecution may also arise when authorities fail to protect a believer from private coercion and forced deconversion [See editor's note 2 below].

Later, our legal speakers will examine the limits of possibilities of the Rome Statute.

As we listen, I invite us to keep four questions in mind.

Are state measures based on proven individual conduct necessary and proportionate?

Is the state neutral towards all beliefs, including unpopular ones?

And is a precedent first used against one minority, now being prepared to be used against another?

On this International Day of Peace, let us remember that peace begins with freedom of conscience. It is inherited to all of us, the freedom to believe, the freedom to not believe, to change one's belief and to live according to one's conscience while respecting

the rights of others.

With that responsibility before us, I will invite Mr. Toru Goto to come forward and give his presentation.

Transcribed from video recording of the event by the [Family Federation](#). Slightly edited.

See also [Japan's Treatment of Faith Headed to The Hague?](#)

[Editor's note 1: Shincheonji, officially known as Shincheonji Church of Jesus, the Temple of the Tabernacle of the Testimony, is a new religious movement founded in South Korea in 1984 by Lee Man-hee, who claims to be the promised pastor mentioned in the Bible's Book of Revelation.

Shincheonji teaches that the Book of Revelation is being fulfilled through its church and that Lee Man-hee has received divine revelation to interpret it. He teaches that South Korea is the location where the prophecies of the Book of Revelation are actively playing out in real-time, making it the epicenter of the final harvest. Shincheonji focuses on filling the literal 144,000 slots of the 12 Tribes mentioned in Revelation. Once this number of truly sealed, flawless believers is completed, they believe they will rule as kings and priests over the rest of humanity.]

[Editor's note 2: 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.

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.



Also subject to faith-breaking attempts: Members of Soka Gakkai. Here students belonging to the faith in 2001

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 family concerns about "mental health" or alleged "exploitation" as mitigating factors.]

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12 Years Locked Up In Flat, Justice At Last

October 9, 2026 • The News Desk



From a Tokyo flat to a landmark court victory, Toru Goto vows that the fight against coercive faith-breaking is not over



Part 8 (final) of "My Experience of Abduction, Confinement, and Forced Deconversion": a testimony on 19th

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Abducted For Their Faith: Japan's Untold Story



Toru Goto speaking during the online conference on 19th September 2026. Screenshot

September 2026 by Toru Goto (後藤徹), a Japanese member of the [Family Federation](#) and victim of attempted coercive [faith-breaking](#) [See editor's note below] – locked up for over 12 years in [apartment turned prison](#). This first-hand witness account – of [high relevance for the current dissolution case](#) against the [Family Federation](#) in Japan – was delivered at a Zoom conference organized by [Peace and Reconciliation Together](#) (PnR-T), a Dutch-registered foundation focused on reconciliation, peacebuilding, dialogue, and healing historical conflicts.

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The staff at the headquarters helped me and took me to a hospital, where I was admitted immediately.

At the hospital, I was diagnosed with severe generalized muscle weakness, muscle atrophy, and malnutrition.

In this way, through what I experienced as [God's](#) guidance, I was rescued and safely admitted to the hospital.

This photograph (to the right) was taken three days after I was released from confinement.

After I had been admitted to the hospital, I spent time praying deeply from my bed. I thanked [God](#) for protecting and guiding me throughout those twelve years and asked what path I should take from that point onward and what [God's](#) will for me was.

As I prayed, I felt a strong prompting that I should not simply remain silent and let the matter end there, but that I should confront the injustice of [abduction and confinement](#) and fight it openly.

At first I was confused. But when I prayed again the following day, I received the same conviction.



The reality of faith-breaking: Toru Goto, a member of the [Family Federation](#), in 2008 emaciated, with medical bandages, and barely able to move after being held in forcible detention by his own family in league with professional faith-breakers for **more than 12 years**. Photo: Kazuhiro Yonemoto / [Japanese Victims' Association against Religious Kidnapping and Forced Conversion](#)

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Then a passage from the Old Testament that had come to me during my confinement once again resonated strongly in my heart:

“Be strong and courageous.” (Joshua 1:9)

I understood this as a message from God to me, and I decided to confront the matter directly.

One of the teachings I have cherished is the principle of loving one's enemies. No matter how unreasonable the treatment I received during my confinement was, I resolved not to hate the people involved. I also firmly resolved never to use violence myself.

At the same time, however, I came to believe that **coercive faith-breaking** [See editor's note below] through **abduction and confinement** was an unacceptable violation of human rights.

Feeling that I had God's support, I filed a criminal complaint and subsequently brought a civil lawsuit.

The legal battle was not easy. However, in 2014, the *Tokyo High Court* recognized the unlawful conduct involved in my 12 years and five months of confinement and ordered the defendants to pay a total of ¥22 million [In 2014, ca. 200,000 US dollars] in damages.



*Professional faith-breaker **Takashi Miyamura** (宮村 峻), responsible for hundreds of deprogrammings based on abduction and forcible detention. He is said to have been advisor to the Constitutional Democratic Party (CDP). Photo: [FFWPU](#)*

Of that amount, faith-breaker Takashi Miyamura (宮村 峻) was held jointly liable for ¥11 million, while another defendant, faith-breaker and pastor **Yasutomo Matsunaga** (松 永堡智) of the Niitsu Evangelical Christian Church (新津福音キリスト教会), was held jointly liable for ¥4.4



*Carried out a campaign of criticism, ridicule, and theological challenge in Niigata designed to break Goto's faith: Faith-breaker: pastor **Yasutomo Matsunaga** (松永堡智) of the Niitsu Evangelical Christian Church. Photo: [FFWPU](#)*

million.

Then, in September 2015, the Supreme Court dismissed the defendants' appeal, and the High Court judgment that had recognized the unlawful confinement became final.

In Japan, more than **4,300 victims** of **abduction and confinement** had been identified by that point.

As lawsuits accumulated and the issue received greater attention, the number of cases declined.

By 2016, the number of newly identified cases had finally fallen to zero.

However, that did not mean that the problem had completely disappeared.

Even if the number of cases has fallen dramatically, the issue of **abduction and confinement** has not ended.

See also *[The Rome Statute: Safeguarding Religious Freedom?](#)*

There are people who suffered similar harm, even if they were not confined for such a long period, and who continue to suffer from psychological trauma, damaged family relationships, and other lasting effects.

Moreover, it cannot be said that Japanese society is yet sufficiently

aware of the problem of [abduction, confinement](#), and [coercive faith-breaking](#) [See editor's note below].

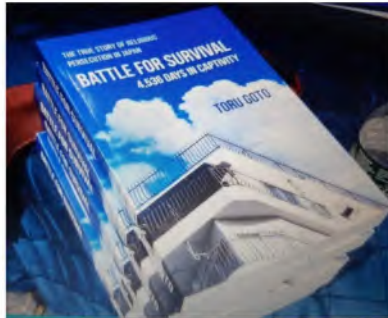
We must ensure that new victims never suffer this again, and we must not forget the suffering of those who have already been victimized.

In that sense, this issue is not yet over.

Last February, I published a book about my experience, *Battle for Survival – 4,536 Days in Confinement*.

At the beginning, I wrote something along these lines:

"After 12 years and five months of confinement, followed by seven years of legal struggle, I began under extremely difficult circumstances. Struggling at the bottom of despair, I gradually turned the situation around, and in the end achieved a dramatic reversal and victory.



The English version of Toru Goto's new book: *Battle for Survival – 4536 Days in Captivity*. Photo: FFWPU

I hope that this account of my experience will be of some help to people who are quietly confronting lonely and difficult battles of their own."

If I were to add one thing to those words now, it would be this:

It was God, who is alive and working even today, who protected me, supported me, and guided me to the very end through that terrible ordeal.

That is why I want to share the conviction I gained from that experience with all of you who are going through trials today.

We, too, are now going through a great trial. Amid the legal proceedings concerning [Mother Han](#) and the difficult situation surrounding the [Family Federation](#) in Japan, some of you may feel that you cannot see what lies ahead, as though you are trapped in a completely dark container.

I myself experienced the deepest despair, with absolutely no idea what the future held, during those 12 years and five months of confinement. There were many times when I did not know what would happen the next day and felt that I had reached my limit.

Even so, I did not lose my faith. I held on to [God's](#) word and continued to pray.

And now, looking back, there is something of which I am certain. Even when I cannot see a way forward, [God](#) can see the way. Even when I cannot see hope, [God](#) is with me, protecting and guiding me.

Therefore, no matter how great your difficulties are, and no matter how impossible the future may seem, please do not lose hope. Protect your faith, hold firmly to [God's](#) word, and pray as you walk each day with dignity.

Through my own experience, I am convinced that the living [God](#) will surely make a way.

See also [The Rome Statute: Safeguarding Religious Freedom?](#)

Let us move forward together with hope.

Thank you very much for listening.

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Continued from part 7: *The Grueling, Lonely 10-km Walk to Freedom*

Featured image above: Toru Goto, left, after winning the first instance case in Tokyo District Court on 28th January 2014. The poster held up says, “勝訴” – “Won the case.” The verdict was upheld by Tokyo High Court on 13th November 2014, and finally by the Supreme Court on 29th September 2015. Photo: Toru Goto

[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 BY-SA 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.

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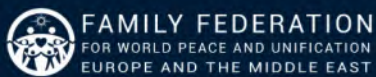
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