FFWPU Europe and Middle East: Sang Hun Lee on Limits of Marxist Liberation

Knut Holdhus
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1991-photo of Dr. Lee Sang-heon (Sang Hun Lee) by FFWPU in collage depicting the necessary move away from a Marxism-based materialism to a society characterized by the original good human nature. Illustration: ChatGPT

세계일보

Segye Ilbo, one of the top 10 comprehensive daily newspapers in South Korea



Religious affairs reporter Jeong Seong-su

Lee Sang-heon's alternative to Marxism addresses the limits of materialist philosophy by placing God at the center of human existence

Continued from part 1: Can Materialism Truly Liberate Humanity?

Can human beings fully recover their humanity by transforming society, or must the search for human fulfillment begin with restoring their relationship with God? This question reveals one of the most fundamental differences between Marxist philosophy and the thought of Korean thinker Lee Sang-heon (이상헌 - also anglicized as Sang Hun Lee).

See also The Rebirth of Communism in New Forms Today

On 5th November, the major South Korean daily newspaper Segye Ilbo published an article by religion correspondent Jeong Seong-su (정성수). Jeong examines the fundamental disagreement between Karl Marx and Lee over the essence of humanity, particularly the question of whether human alienation originates in social and economic structures or in the loss of humanity's relationship with God.

Lee is the man behind the philosophical system called Unification Thought and several books containing reflections on communism where he sought to establish a philosophical alternative to materialism.

Both Marx and Lee recognized that humanity had become alienated from its original nature, but they fundamentally disagreed about the cause of that alienation and the path to restoring human dignity.

As Lee examined Karl Marx's theory of human alienation, he acknowledged that Marx had identified a genuine problem in modern society. Industrial capitalism had created economic systems in which workers were separated from the products of their labor, deprived of control over their working lives, and increasingly caught in relationships governed by competition and financial interests.

Yet Lee believed that identifying the symptoms of human alienation was not the same as understanding its deepest cause. The decisive question was not simply why people had become alienated, but what their original nature actually was.



Karl Marx (1818-1883)

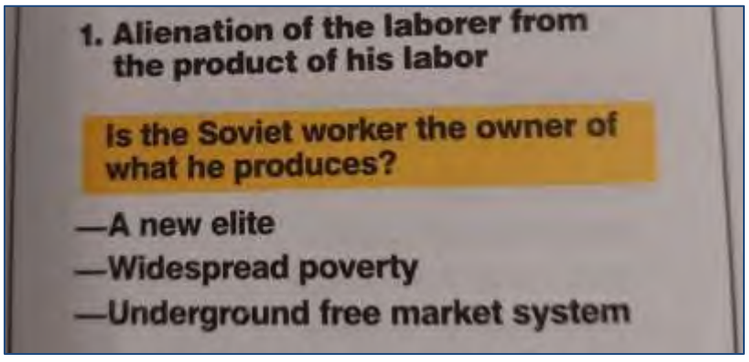
A shared recognition of humanity's lost nature

At first glance, Christianity and Marxism might appear to have little in common. One is rooted in faith in God, while the other is based on a materialist understanding of history and society. Nevertheless, Lee identified an important point of convergence between them.

Both traditions begin with the recognition that humanity's present condition is not what it should be.

Christianity teaches that human beings were created by God but became separated from Him through the Fall. As a result, humanity lost its original relationship with the Creator and must undergo a process of restoration.

Marx, approaching the issue from an entirely different direction, also argued that human beings had become estranged from their original nature. His theory of alienation described how economic and social conditions could deprive people of their freedom, creativity, and ability to establish meaningful relationships.



More alienation under communism. illustration in CAUSA Lecture Manual (1985), page 49.

In both cases, the underlying concern was the recovery of something essential that humanity had lost.

Lee did not dismiss Marx's concern as meaningless simply because it originated in a materialist philosophy. On the contrary, he considered Marx's recognition of human suffering and alienation an important starting point for examining the limitations of communism.

The fundamental disagreement, however, concerned the explanation of this loss.

Two different explanations of human alienation



A communist state seizing and nationalizing private property from farmer family perceived to belong to the "capitalist class". Illustration: Grok xAI

For Marx, the roots of alienation were primarily economic and social. He believed that private ownership of the means of production had created a division between those who controlled production and those who performed the labor.

Capitalists owned factories, machinery, and other productive resources. Workers, lacking ownership of these means, had to sell their labor power in exchange for wages. The products created through their efforts belonged to the owners of capital rather than to the workers themselves.

This arrangement, Marx argued, deprived workers of control over their own productive activity. It also transformed human relationships into economic relationships increasingly governed by competition and self-interest.

His proposed solution followed directly from this diagnosis. If private ownership of the means of production and capitalist relations of production were the causes of alienation, then abolishing them would make it possible to restore workers' control over their labor and recover their humanity.

Lee Sang-heon (이상헌) understood the problem differently.

From his Christian perspective, the fundamental cause of humanity's loss of its original nature was the Fall and the resulting separation from God. Economic exploitation and distorted social relationships could certainly contribute to human suffering, but they were not the ultimate source of the problem.

Human beings, in Lee's understanding, were created in the image of God. Their original nature and purpose therefore could not be determined independently of their relationship with their Creator.

Consequently, human alienation was not simply a matter of being separated from one's work, one's products, or one's fellow human beings. At a deeper level, it meant being separated from God, the source of love and the foundation of human existence.

This distinction fundamentally changed how the problem of human restoration was understood.

The problem of defining human nature



Marxism in theory and practice. CAUSA Lecture Manual (1985), page 48.

Lee's criticism of Marx went beyond the question of whether communism could successfully reorganize society. He considered the materialist foundations of Marx's understanding of humanity to be problematic in themselves.

Marx regarded human beings as part of nature and as social beings whose identities and activities were shaped through material conditions. He did not seek the essence of humanity in a transcendent Creator. Instead, he understood human nature primarily through human labor and social relationships.

Lee believed that this left an essential question unanswered: What is the ultimate standard for determining what constitutes a truly human life?

If human nature is defined exclusively through material and social relationships, then it becomes difficult to establish an absolute standard of human values. Social structures change, and the relationships between individuals and society change with them. If these relationships are the sole foundation for defining human nature, the criteria for determining what is good or evil may also change.

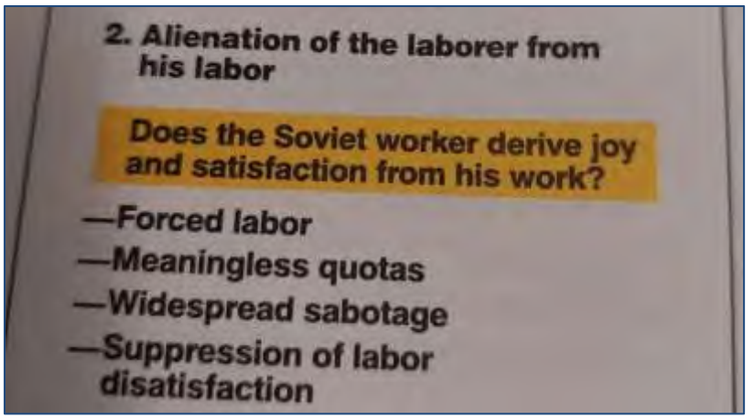
For Lee, a philosophy seeking to restore humanity needed a more fundamental point of reference.

Human beings could not independently determine the ultimate purpose of their own existence, just as the purpose of something created could not be separated from the intention of its creator. If humanity was created by God, then the original nature of human beings had to be understood in relation to God's purpose for creation.

The question of human liberation therefore could not be reduced to changing economic structures or redistributing ownership. It also required an understanding of what human beings were originally intended to be.

Restoration begins with the source of love

This difference led Lee to a fundamentally different understanding of how human alienation could be overcome.



More alienation under communism. CAUSA Lecture Manual (1985), page 50.

Marx believed that the transformation of economic and social relationships would enable people to regain their freedom and develop their human potential. Lee, however, maintained that no restructuring of society could by itself restore the deepest dimension of human nature if humanity remained separated from God.

For him, the original human being was not simply a free and creative worker participating in a cooperative society. Human beings were created to resemble God and to live in relationships grounded in love. Their fulfillment depended on realizing this original purpose.

The loss of that relationship was therefore the deepest form of alienation. Other forms of alienation, including economic exploitation and the breakdown of human relationships, had to be understood against this more fundamental background.

This did not mean that economic injustice or social exploitation could be ignored. Rather, Lee's approach placed these problems within a broader understanding of the human condition. A society might change its economic arrangements, but genuine human liberation required more than a change in ownership or production.

Ultimately, the disagreement between Marx and Lee Sang-heon (이상헌) concerned the very definition of humanity. Marx sought to restore human beings through the transformation of material and social conditions. Lee sought to recover humanity's original nature through the restoration of its relationship with God.

Both began with the recognition that something essential had been lost. But while Marx looked primarily to society and its economic structures for the solution, Lee believed that the path to genuine human liberation had to begin with the source of human existence and love.

Continued from part 1: Can Materialism Truly Liberate Humanity?

See also The Rebirth of Communism in New Forms Today

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Convicted Pastor Leads Faith-Breaking Network

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Maintaining links with Chinese and Japanese activists targeting religious minorities, a South Korean pastor convicted of involvement in coercive faith-breaking now heads a national association of counselling centers

Part 2 *of new 4-part series*

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Pastor Jin Yong-sik (진용식) was convicted by South Korea's Supreme Court for his involvement in the confinement

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and coercion of religious believers. Today, he leads a nationwide network of counselling centers and maintains international connections.



Dr. Massimo Introvigne in April 2023. Photo: FOREF. Collage by ChatGPT, 1st Nov. 2026.

The renewed reports of forced religious de-conversion in South Korea have drawn attention to a controversial Protestant pastor who has played a central role in organizing the country's anti-heresy counselling movement.

Pastor Jin Yong-sik (진용식) is not simply an outspoken critic of minority religions. According to court records cited by Italian sociologist Dr. Massimo Introvigne, Jin was convicted of crimes connected with the unlawful confinement and coercion of members of a religious movement.

Nevertheless, his influence within South Korea's anti-cult movement has continued to grow. He now heads a national association of Christian counselling centers and maintains connections with anti-cult activists in China and Japan.

Logo of Bitter Winter, the world's leading online magazine on religious liberty and human rights.

In a 30th October article in Bitter Winter, Introvigne identifies Jin as a central figure in what he describes as an international alliance targeting religious minorities.

A conviction that did not end his activities

Jin is the senior pastor of *Ansan Sangnok Church*, affiliated with the Hapdong branch of the Presbyterian Church in Korea. He also serves as president of the *Korea Christian Heresy Counseling Center Association*, known in Korean as Hansanghyeop.

In addition, he presides over the *World Association Against Heresy*, an organization through which Chinese anti-cult activists cooperate with Korean religious leaders.

Jin is credited with developing a systematic approach to what Korean Protestant activists call "heresy counselling". According to media published by his association, the network now comprises 25 counselling centers across South Korea.

However, his record includes a criminal conviction.

The logo of Church & Faith (교회와신앙).

On 27th October 2008, the Korean Christian magazine *Church & Faith* (교회와신앙), which is sympathetic to the anti-cult movement, reported that South Korea's Supreme Court had confirmed Jin's sentence of ten months in prison, suspended for two years.



From World Mission Society Church of God on Capitol Hill in Washington, D.C., USA. Photo (2016): Farragutful / Wikimedia Commons. License: CC ASA 4.0 Int

The conviction concerned his involvement in night-time joint confinement and coercion under South Korea's *Act on the Punishment of Violence*. The victims were members of the *World Mission Society Church of God* [See editor's note 1 below].

The appellate court, whose decision was upheld by the Supreme Court, described the actions of Jin and his co-defendants as grave crimes violating physical liberty and religious freedom under the pretext of recommending religious "de-conversion", also known as faith-breaking [See editor's note 2 below].

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The judges also emphasized that the defendants deserved severe punishment because they had shown no repentance. The judges rejected the argument that the confinement and coercion could be justified as socially acceptable conduct.

Two members of Jin's church received suspended prison sentences of six and four months.

Psychiatric hospitals used in conversion efforts

The case involved more than physical confinement in private accommodation.



***Not only in South Korea**: Here, image of believer forcibly sent to psychiatric hospital in Tokyo: Illustration of Hideo Mima's forced hospitalization. He is a Japanese member of the Family Federation. Illustration: Hideo Mima. Used with permission.*

According to Introvigne, some victims were sent to psychiatric institutions after their families followed Jin's advice to have them committed to mental hospitals or sanatoriums.

Two psychiatrists were convicted on appeal of unlawful confinement and fined.

A parallel civil case also resulted in a significant judgment. On 9th October 2008, South Korea's Supreme Court dismissed the defendants' appeal, confirming compensation payments to one of the victims.

Jin and two church members were each ordered to pay seven million won (in 2008 ca. $5,300 USD). In addition, all defendants, including a psychiatrist and the hospital involved, were jointly held liable for 20 million won (in 2008 ca. $15,000 USD) in damages.

The civil court made an important point about the limits of religious persuasion: attempting to convert someone against their will could never constitute a legitimate purpose for confinement. Sending someone to a psychiatric hospital against their wishes was considered an excessively harsh measure.

A subsequent investigation in 2012 reportedly revealed that Jin's deprogramming (faith-breaking) [See editor's note 2 below] activities had generated more than one billion won in revenue.

Despite the criminal proceedings and civil judgments, his career in the anti-cult movement continued.

Building a nationwide counselling network

Jin's influence is closely connected to the development of a network of Protestant organizations that describe their activities as protecting Christians from heretical movements.

The terminology is significant. "Heresy counselling" is presented as a religious service intended to help people escape supposedly dangerous religious organizations.

In practice, however, the term has also been used to describe coercive faith-breaking [See editor's note 2 below] activities involving confinement, intimidation, and pressure to abandon one's faith.

Jin helped establish a network of counselling centers where pastors could conduct these activities. His association's own publications reportedly identify 25 centers throughout South Korea.



The network also extends beyond the country. In August 2025, Jin hosted a confidential meeting at Mokwon



Representatives of Chinese Communist Party organizations working closely with faith-breakers in South Korea. Here, from the 18th National Congress of the Communist Party of China (CCP), 11th November 2012. Photo: Dong Fang / Wikimedia Commons. Public domain image

University in Daejeon. Korean anti-cult activists, a Japanese scholar, and representatives of Chinese Communist Party organizations reportedly participated. According to Introvigne, the participants discussed coordinated action against the Family Federation and other religious movements labelled as cults.

See also Communist Strategy Against Religion and Family

See also New Admission by Top Japanese Communist

Another important event took place two years earlier in China. On 21st July 2023, Jin's associations organized a *Korea-China Anti-Heresy Experts Academic Forum* at *Northeastern University* in the large Chinese city of Shenyang. Among the participants were Chen Dequan (陈德权) and Zhang Chunli (张纯俐), two Chinese figures whom Introvigne identifies as important participants in the wider international network.

International campaigning against minority religions



Also targeted by South Korean faith-breakers: Falun Gong, here from a press conference by the Taiwan Falun Dafa Association calling on the Chinese government to stop human rights persecution. Photo: Voice of America. Public domain image. Cropped

Since 2023, Jin has also travelled internationally to lecture against Shincheonji [See editor's note 3 below] and the Family Federation. At the same time, he has supported China's campaigns against the Church of Almighty God and Falun Gong.

Introvigne sees this as evidence that Jin's activities are no longer confined to domestic Korean religious disputes.

His network has developed relationships with organizations and activists in countries where campaigns against minority religions have attracted political and institutional support.

The international dimension is particularly important because Jin's methods and organizational experience could potentially be transferred to other countries.

In Japan, where coercive deprogramming [See editor's note 2 below] had largely ceased following the Supreme Court's 2015 ruling in the Toru Goto (後藤徹) case, a related network [See editor's note 4 below] has continued to operate.

Its leading figure is another Korean pastor, Jang Cheong-ik (장청익), who heads a Japanese Christian counselling organization.

The relationship between Jin and Jang provides a direct connection between South Korea's deprogramming [See editor's note 2 below] infrastructure and Japanese anti-cult activists.

It also sets the stage for an important development: a formal cooperation agreement signed in Tokyo in January 2025 between Jin's association and a Japanese lawyers' network [See editor's note 4 below] that played a leading role in the legal campaign against the Family Federation.

For Introvigne, this agreement suggests that the international network is

moving beyond ideological cooperation towards practical coordination.

Source: Based on Massimo Introvigne, "Deprogramming Returns: The Korea-Japan-China Axis of Evil in Action", Bitter Winter, 30th October 2026.

To be continued. Part 3 coming soon

See part 1: A Dark Practice Returns in South Korea 2026

***Text**: Knut Holdhus, editor*

***Featured image** above: Collage of South Korean faith-breaking with international connections. Illustration. ChatGPT, November 2026*

[***Editor's note 1***: The **World Mission Society Church of God** (WMSCOG) is a South Korean Christian movement founded in 1964 by Ahn Sahng-hong (안상홍 – 1918–1985). Its distinctive teachings include the belief that Ahn Sahng-hong (안상홍) was Christ returned to Earth and that God exists as both God the Father and God the Mother. The church believes that Zahng Gil-jah (장길자, born 1943) is the literal embodiment of God the Mother. The church emphasizes the Bible, observance of the Saturday Sabbath and biblical festivals, particularly Passover, which it considers essential to salvation. Headquartered in South Korea, it has expanded internationally, establishing congregations in numerous countries. Its members also participate in volunteer activities, including environmental projects and community service.]

[***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.



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

[***Editor's note 3***: **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 4***: The ***National Network of Lawyers Against Spiritual Sales*** (*Zenkoku Benren*) presents itself to the Japanese public as a benevolent coalition of legal professionals fighting for consumer rights. Established in 1987, the network claims its sole mission is to protect vulnerable citizens from fraudulent business practices and what it terms "spiritual sales". However, an objective examination of their history, methods, and underlying political motivations reveals a far more sinister agenda. Scholars of religious liberty and investigative journalists have increasingly exposed the network as an ideological weapon designed not to protect consumers, but to systematically dismantle minority religious organizations – most notably the Family Federation.

Prominent critics, including Italian sociologist Massimo Introvigne and the human rights organization CESNUR, have documented how *Zenkoku Benren* acts as a **primary instigator of religious intolerance in Japan**. Rather than operating as an objective legal resource, the network has long been accused of actively facilitating, or turning a blind eye to, the brutal practice of "deprogramming" or coercive faith-breaking. For decades, thousands of faith believers were abducted, confined, and subjected to severe psychological duress by professional faith-breakers working hand-in-hand with hostile relatives and network-aligned activists.



Masumi Fukuda (福田ますみ), Japanese investigative journalist and prize-winning author, here speaking at a press conference in Brussels, Belgium on 29th June 2026. Screenshot from live transmission by HRWF

Furthermore, acclaimed Japanese investigative journalist Masumi Fukuda has meticulously exposed the inner workings of the network, highlighting how it **manufactures legal grievances**. Fukuda's reporting reveals that many of the lawsuits championed by *Zenkoku Benren* involve former members who originally made voluntary, faith-driven donations but were later coerced by anti-cult lawyers **into retroactively claiming they were defrauded**. This **predatory litigation strategy** serves a dual purpose: it generates **immense financial payouts for the lawyers** involved while **feeding a sensationalist media narrative** designed to stoke public prejudice.

The network's ultimate objective has culminated in their aggressive push to strip the Family Federation of its religious corporation status. Critics argue this is a politically motivated campaign driven by an alliance of left-wing and communist activists seeking to purge religious voices from the public square. By weaponizing the concept of "spiritual sales", *Zenkoku Benren* has succeeded in manipulating public opinion and pressuring government authorities to violate fundamental constitutional rights to religious freedom.

To understand the ongoing religious liberty crisis in Japan, it is vital to look past the network's consumer-protection facade. *Zenkoku Benren* represents a dangerous precedent where activist legal networks can selectively target and destroy minority faiths under the guise of public interest.]

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