

FFWPU USA: Supportive Journalist Masumi Fukuda Sued for Defamation

Demian Dunkley
June 5, 2026



FAMILY FEDERATION

The Newsletter

June 5, 2026

Hello family. Quick Connect update. Masumi Fukuda fights back. Bitter Winter articles on Japanese government's purge of the Unification Church. Sunday service livestreams.

News

Supportive Journalist Sued for Defamation



A supportive Japanese journalist is being sued for defamation, and more details about schools in Japan being encouraged to identify and counsel children of members, on today's Quick Connect.

watch here

Masumi Fukuda fights back on lawsuit against her



A journalist who reports on Japan's Unification Church controversy has been sued by a lawyer hostile to it. In November 2025, nonfiction author Masumi Fukuda (福田ますみ) was sued for defamation by Masaki Kito (紀藤正樹) of the National Network of Lawyers Against Spiritual Sales, which has long opposed the church.

read more

Unification Church in Japan: After the Dissolution, the Purge. 3 The Government’s “Re-Education” Plan

New school-based procedures instruct educators to identify and monitor children from Unification Church families, raising concerns about privacy violations.

[read more](#)

Unification Church in Japan: After the Dissolution, the Purge. 4 Students of church families under surveillance

New school-based procedures instruct educators to identify and monitor children from Unification Church families, raising concerns about privacy violations.

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Fukuda Masumi Trial Support Site

fukuda-support.com/circumstances

Court proceedings report (first oral argument, March 5, 2026)

fukuda-support.com/wp-content/upl...



fukuda-support.com

裁判に至った経緯 - 福田ますみさん 裁判応援サイト

2022年7月の安倍元首相銃撃事件を機に、旧統一教会問題が社会の注目を集めました。ノンフィクション...

9

22

408



Ernst Spari

@ErnstSparix · 22h

Thousands were deprived of their physical freedom and forced to renounce their faith. And this happened in a so-called democratic country like Japan. That something like this can still cost money in the 21st century is almost unbelievable.

1

22



DLI Electronics

@DLiElectro19205 · 16h

Fukuda has the full backing of the nat'l network of lawyers which is, reportedly, an arm of the Communist party in Japan. Obviously filing a lawsuit now is to hamper/stop the full disclosure of criminal charges that could be brought against him and the subservient NN of lawyers

19



Kochanpop

@Kochanpop · Jun 4

It looks like this lawyer is afraid to face the real facts. He thought he could get away with. We support you @masumifukuda let the real truth come out 🙏

3

7

54



Heikki Rissanen

@HeikkiRiss · Jun 4

I trust that Ms. Fukuda's reporting is truthful and spot-on. But are the Japanese courts on the side of truth?

2

6

43



Gabor Vasmatics

@GaborVasmatics · Jun 5

These nasty "lawyers" belong behind bars. Can't happen soon enough. And the journalist deserves an award for reporting the inconvenient truth that others just wanted to sweep under the rug!

2

5

35



Daniele Cohen

@DanieleCohenWA · Jun 4

#LiberateFaithFreedominJapan

1

2

33



FFWPU Europe & Middle East

@ffwpueume · Jun 5

Very worrying news. Religious freedom is a fundamental human right and must be respected. Journalists must report objectively and honestly, regardless of public pressure or prejudice, and their independence must be protected. #ReligiousFreedom

4

14

51



Christine Chevé

@ChristineC16543 · 15h

thank you so much Mrs. Fukuda for your tenacity. #ReligiousFreedom #Japan

3

18



Abenaki

@AbenakiTcham · 13h

Masaki Kito should be ashamed of himself!

1

12



Daisy

@mariavlok10 · Jun 4

This really must be made public about what is happening with law in Japan. I hope more righteous people will stand up with Ms Fukuda.

2

5

30



ハイベスカス

@7CtBw04tWt23293 · 14h

7



がんちゃん

@hNj4l7yjn32435 · Jun 4

#拉致監禁・強制棄教重大犯罪を当初から深く関与・加担し続ける全国弁連・日本基督教団・脱会屋 #拉致監禁・強制棄教重大犯罪の被害者を警察官も見放した

2

2

36



はなちゃん

@RFPXOKZF3X52048 · 4h

6



Maria Nodarse

@MariaNodarsd · Jun 4

Amazing, righteous journalist! May God protect and bless her 🙏🙏🙏

2

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44



にゃんSun

@LesserPlhlw · Jun 4

Ms. Fukuda is a journalist who pursues nothing but the truth—a rarity even in Japan. She has been sued for defamation by the other party, Attorney Kito, because she came too close to the truth about the Family Federation dissolution issue. May great protection be upon Ms. Fukuda.

4

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Unification Church in Japan: After the Dissolution, the Purge. 3. The Government’s “Re-Education” Plan

by Patricia Duval | Jun 3, 2026 | [Op-eds Global](#)

New state policies introduce school-based programs designed to reshape the thinking of minors from Unification Church families.

by Patricia Duval

Article 3 of 4. Read [article 1](#) and [article 2](#).



Japanese schoolchildren. [Credits](#).

Government Plan for De-Indoctrination

The governmental measures adopted in January 2024 implement the following:

1. the indoctrination of children in elementary school through cartoons and online discussion forums regarding “abuses” related to religious beliefs;
2. “awarenes-sraising” sessions organized as part of human rights courses, including “consumer education” on religious donations—as if donations to a church were a matter of consumer law—particularly regarding the “criminal financial activities” of the Unification Church, to make children “aware” of the problems that may arise from their parents’ membership in that church;
3. the distribution of SOS mini-letters to be filled out by children and leaflets with telephone numbers for them to call for further questions and talks with counselors;
4. consultation services provided by counselors trained by hostile former members of the Unification Church;
5. referral to mental health institutions of children made anxious about their parents’ affiliation; and
6. requests for the suspension of parental authority and temporary custody in cases of suspected abuse, as provided in the “Guidelines for Handling Cases of Child Abuse Related to Religious Beliefs,” to remove the children from their parents’ influence.

In summary, the “re-education” provided during the Ministry of Justice’s human rights classes aims at making children realize that, due to religion, their parents have been abusing them since an early age. And by “drawing on the knowledge and expertise of former members,” as the government’s plan stipulates, the training of counselors can only lead to this “counseling” being used to indoctrinate children against their parents’ religious beliefs.

The Guidelines

The Guidelines, titled “Questions and Answers on Responding to Child Abuse Related to Religious Beliefs” (the “Guidelines”), were issued by the Ministry of Health, Labor, and Welfare on December 27, 2022. These Guidelines, intended to serve as a reference for teachers and school counselors, include examples of how to respond to cases of “child abuse related to religious beliefs.” They were the subject of [an official UN Communication](#) sent to the Japanese government on April 30, 2024, and signed by four Special Rapporteurs to the Human Rights Council—responsible, respectively, for freedom of religion, freedom of education, freedom of expression, and freedom of association—who expressed their concerns regarding the Guidelines’ non-compliance with international law.

As stated in the Communication, they “were drafted in consultation with the Japanese Society for Cult Prevention and Recovery (JSCPR), whose Chairperson called for the recognition of a new type of child abuse by religious groups in

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October 2022, and had previously made public statements denigrating the Jehovah’s Witnesses and other religious or belief minorities.” They were “hastily prepared, in just 18 days (December 5–23, 2022), in closed-door sessions with those same anti-cult groups, and adopted without any independent expert review or public consultation” (Jehovah’s Witnesses, Submissions to the Japanese Government, March 2024).

These Guidelines include, among other things, that making a child attend religious services when they do not feel like it or participate in religious activities constitutes “psychological abuse,” and that imprinting continuous fear since childhood through verbal reprimands or references to “hell” constitutes child abuse. Clearly, the focus here is on the religious education that parents may provide to their children, as well as their religious, moral, and ethical values and the religious practice itself.

As stated by the four United Nations experts, the Guidelines “appear to set a lower threshold for the establishment of abuse in religious as opposed to non-religious contexts.” For instance, the Guidelines “assert that ‘forcing a child to participate in religious activities, etc., during hours that may interfere with the child’s schooling or daily life constitutes neglect,’ without clarifying what is meant by ‘forcing,’ nor what distinguishes ‘religious activities, etc.’ in this case from activities such as extra tutorials, music or language lessons, or other secular extra-curricular activities in ‘daily life.’”

The UN Special Rapporteurs concluded that “the Guidelines in their current form may undermine the rights of children to freedom of thought, conscience and religion (Convention on the Rights of the Child, Art. 14.1); and of parents to ensure the religious and moral education of their children in conformity with their own convictions, as set out in article 18, paragraph 4 of the ICCPR.” They added that they “are also concerned that in the context of heightened suspicion of religious or belief minorities, the Guidelines in their current form may facilitate stigma, social pressure, or bullying of children belonging to religion or belief communities.” They called on the Japanese government to review and reconsider certain key aspects of the Guidelines to ensure compliance with Japan’s international human rights obligations.

However, Japan’s authorities never reconsidered the Guidelines. On the contrary, the Guidelines have been widely disseminated to teachers, counselors, and social workers, and training sessions and briefings have been organized to ensure proper awareness so that they can track down cases of “child abuse due to religious beliefs.”



Anti-cult “SOS mini-letters” distributed in Japanese schools.

Tracing Children from Religious Minorities

An important phase of the governmental plan concerns the role assigned to teachers, social workers, and counselors in identifying children from Unification Church families who are deemed to need specific “counseling.” These school staff are instructed to act “in the absence of explicit statements from the child,” so their primary mission is to identify those children.

In its opinion submitted to the government, which led to the adoption of the plan, the>NNLASS specifies what instructions should be given in this regard: “As a prerequisite for such efforts, it is essential that schools first identify children who are facing problems related to religion or similar belief systems. As an initial indication, a child may speak to school staff about concerns related to their parents’ religious beliefs while at school. It is also possible that teachers may come to recognize the influence of religious beliefs on a child when, for instance, the parent or the child requests certain accommodations in academic or school life based on faith, or when the child engages in behavior at school that differs from that of other students. Given that the conditions of a child’s home life are often difficult for third parties to observe, schools must make every effort not to overlook such signs and to identify children facing second-generation religious issues accurately.”

Therefore, school staff is instructed to take action even in the absence of any request from the child or any indication of problems in the child’s family life. They are instructed to look for signs of religious upbringing and then infer the existence of problems from those signs. Their first step is to spy on the children and identify those likely to come from a Unification Church family. For this purpose, a Guide for Psychological Counseling on cult issues has been provided to them.

Japan, Religious Liberty, Unification Church



Patricia Duval is an attorney and a member of the Paris Bar. She has a Master in Public Law from La Sorbonne University, and specializes in international human rights law. She has defended the rights of minorities of religion or

belief in domestic and international fora, and before international institutions such as the European Court of Human Rights, the Council of Europe, the Organization for Security and Co-operation in Europe, the European Union, and the United Nations. She has also published numerous scholarly articles on freedom of religion or belief.



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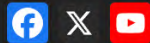
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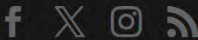
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Unification Church in Japan: After the Dissolution, the Purge. 4. School Surveillance and Coercive Counseling

by Patricia Duval | Jun 4, 2026 | [Op-eds Global](#)

New school-based procedures instruct educators to identify and monitor children from Unification Church families, raising concerns about privacy violations.

by Patricia Duval

Article 4 of 4. Read [article 1](#), [article 2](#), and [article 3](#).



Akira Takada, President of the Japanese Society of Clinical Psychologists. From X.

Guide for Psychological Counseling on Cult Issues

Encouraged by officials of the Ministry of Education, Culture, Sports, Science and Technology (MEXT)—the ministry that oversees religious issues and requested the dissolution of the Unification Church—the Japanese Society of Clinical Psychologists produced a booklet especially designed for school counselors and clinical

They provide the following instructions: “3. Listen Carefully and Elicit Specific Details with Sensitivity. It is necessary to gain a detailed understanding of the child’s living conditions and family environment. In doing so, it is important to encourage the child, as much as possible, to describe specific situations. For example, asking what kind of place they are taken to on Sundays or what their parents say to them can help clarify whether religious factors are at play. Then, when children are identified, counseling should be organized with the school administration.”

This alone constitutes a violation of the right to freedom of religion or belief, which encompasses the right not to be compelled to reveal one’s religious affiliation, as clearly stated by the Human Rights Committee: “In accordance with articles 18.2 and 17, no one can be compelled to reveal his thoughts or adherence to a religion or belief” (General Comment No. 22).

ICCPR Article 17 provides that “no one shall be subjected to arbitrary or unlawful interference with privacy, family, or correspondence, nor to unlawful attacks on his honor and reputation.” Article 18.2 states that “no one shall be subject to coercion that would impair their freedom to have or adopt a religion or belief of his choice.”

The instructions given to school counselors and workers to collect information about children’s religious affiliation and then impose “counseling” on them regarding this matter constitute a violation of both children’s right to privacy and their freedom of religion or belief.

In the absence of any apparent or reported issues, school staff is encouraged to urge children to provide information about their family’s religious practices and to voice criticisms of their parents: “At the same time, children may feel hesitant to speak about their parents. They may be reluctant to say anything negative or may avoid discussing the topic altogether. Therefore, when asking about situations in which the child has felt distress or hardship, it is important to proceed gently, addressing each situation one by one, without pressure, and allowing the child to speak at their own pace.”

Then, instructions are given that “When it is suspected that a student is experiencing difficulties related to a religious background, the matter should be

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The Saga of AROPL: When Headlines Become Weapons



Unification Church in Japan: After the Dissolution, the Purge. 2. Targeting Believers’ Children

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Experiencing difficulties related to a religious background, the matter should be reported and discussed with school administrators.”

臨床心理士のための

宗教カルト関連 心理相談ガイド



一般社団法人日本臨床心理士会

The booklet's cover.

To this end, children must be urged to consent to the disclosure of their religious affiliation to the entire administration: “A key consideration is to obtain the student’s consent before sharing information. If the student expresses reluctance, counselors should carefully explain that information sharing is intended to ensure the student’s safety and well-being and seek understanding through ongoing dialogue until concerns are alleviated. Once consent is obtained, it is important for the school as a whole to respond in a coordinated and systematic manner. Under the guidance of school administrators, relevant staff—including counselors, homeroom teachers, grade leaders, school nurses, and school social workers—should carefully organize and review factual information.”

The Guide then addresses “Inappropriate Responses That Counselors Commonly Fall Into.” The first inappropriate response, according to the Guide, is: “You should talk it over carefully with your parents or family.” The explanation is revealing: “Children are often fully aware that meaningful discussion with their family is difficult. This is not simply because their parents are stubborn or verbally abusive, but because the parents’ views are grounded in religious conviction, making them unlikely to change. Moreover, children repeatedly experience in daily life that opinions differing from their parents’ wishes are not accepted. For this reason, advising them simply to ‘discuss it with your family’ may fail to grasp the reality of their situation.”

The instruction given to the children is clear: do not communicate with your parents about what is being said at school regarding their religious affiliation. In testimony given at the United Nations in Geneva in June 2025, a second-generation mother, Yoshiko Nishi, reported that her son has not spoken to her since he watched certain reports on television and was briefed at school. He came to believe that his parents belonged to a criminal organization. This mother explained that children are told not to speak about the briefings they receive, making it impossible for parents to know what is happening, as their questions remain unanswered.

She stated: “One of the most painful moments of my life was with my fourteen-year-old son. One day, when he went to the dentist’s office, he saw television reports branding our church as ‘criminal.’ He came home shaken. He asked me, ‘Did we do something wrong?’ I said no and tried to explain. But after constant exposure to hatred at school and in the media, he told me, ‘If you don’t abandon this church, I will cut all contact with you. You say you love us, but how can you put your children in such danger?’ His fear was real. Fear of rejection. Fear of losing friends. Fear of being denied opportunities for education or work. My sweet son now lives with paranoia and shame, afraid of his own family. This campaign is not protecting society. It is destroying tens of thousands of lives and families by branding peaceful citizens as criminals.”

Once the children have been pitted against their parents, the school teams consider removal measures, including temporary placement.

The students are proposed some housing, far from their parents’ environment. The Plan provides that they will be offered “a temporary living space away from their parents or other believers, facilitating their path to rebuilding their lives.”

The faith of the Family Federation for World Peace and Unification is rooted in family values, and its members often raise large families in an atmosphere of love and respect for those values. The Japanese government's plan aims to break up these faith-based families and is leading to their collapse. The policy implemented in Japanese public schools results in the stigmatization of thousands of Unification Church's second-generation believers and contravenes all international human rights standards in this regard.

Conclusion

This situation is extremely concerning for freedom of conscience and belief in Japan.

We respectfully urge the United Nations human rights bodies to remind the Japanese authorities of their obligations to protect freedom of religion or belief, freedom of peaceful assembly, and freedom of expression for all people in the country.

Anti-Cult, Japan, Religious Liberty, Unification Church



Patricia Duval

Patricia Duval is an attorney and a member of the Paris Bar. She has a Master in Public Law from La Sorbonne University, and specializes in international human rights law. She has defended the rights of minorities of religion or belief in domestic and international fora, and before international institutions such as the European Court of Human Rights, the Council of Europe, the Organization for Security and Co-operation in Europe, the European Union, and the United Nations. She has also published numerous scholarly articles on freedom of religion or belief.



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