

FFWPU Europe and the Middle East: Police Turns Blind Eye To Forcible Detention

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*Tokyo Metropolitan Police Officer,
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May 2009*

Japanese police systematically ignored thousands of cases of forcible detention

Part 2 of Norishige Kondo's speech 10th Sep. 2023



Norishige Kondo addressing symposium in Tokyo 10th Sept. 2023

Norishige Kondo (近藤徳茂), author and Deputy Director of the Legal Affairs Department of the [Family Federation](#) of Japan, spoke at a special symposium on the theme "Abduction and Confinement - Who Destroys Families?" 10th September 2023 at the Shibuya, Tokyo headquarters of the [Family Federation](#) of Japan. It was organised by the [Japanese Victims' Association against Religious Kidnapping and Forced Conversion](#). His speech was titled, "Response of Public Institutions to the Abduction and Confinement Issue".

On the other hand, I would like to explain how public institutions have responded to this kind of abduction, confinement, and forced de-conversion.

First of all, the police. A scene of a conflict may be when a believer is about to be abducted, and other believers try to help him or her. This can lead to scuffles with those trying to de-convert someone. If the police were to come to such a scene, they would first have the two sides separated. After hearing the circumstances from both sides, they would eventually hand over the believer to his parents or relatives.

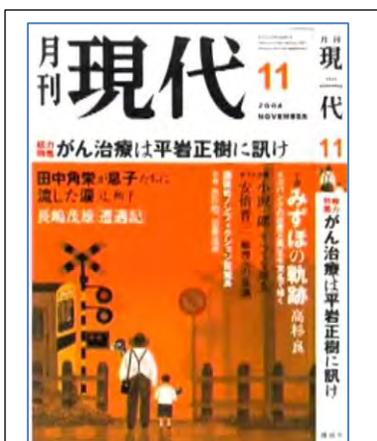
Alternatively, what would happen if a believer forcibly detained managed to call the police? Even if the police did come to the scene, they would only listen to what the relatives had to say, leave them alone, and then withdraw.

Also, let's say a believer reports the incident to the police immediately after escaping. Even if the police came, the police would eventually take the believer to the police station. Then they would call the relatives to come there and hand the believer over to them.

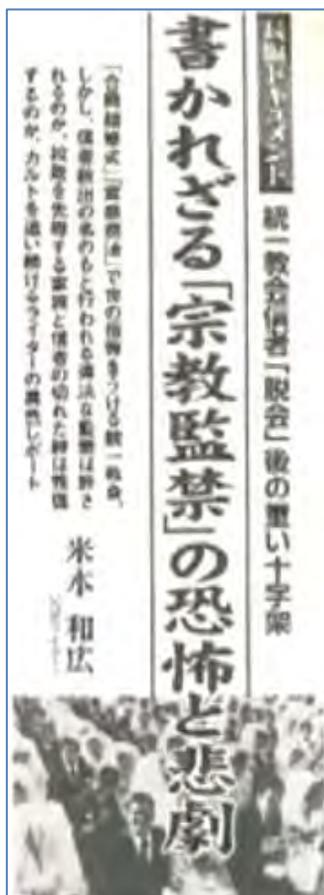
The public prosecutor's office also dismissed all criminal charges filed by believers released from confinement.

Of course, in the past, there have been cases where female believers who were victims of rape [during forcible detention], filed criminal charges. But unless the case was extreme, the public prosecutor's office would generally dismiss all such charges.

In addition, the Ministry of Justice has a Human Rights Bureau (人権擁護局), but it did nothing at all in response to inquiries from our [church](#) headquarters.



Front cover page of Monthly Gendai Nov. 2004



Facsimile from Monthly Gendai Nov. 2004

This is the November 2004 issue of the monthly magazine Gendai (月刊現代) published by Kodansha (講談社). It carried a feature-length article by Kazuhiro Yonemoto (米本和弘) titled "The Untold Story of the Horror and Tragedy of Religious Confinement" (書かれざる宗教監禁の恐怖と悲劇).

As a result of the abduction, confinement, and forced de-conversion, there have been several cases where de-converted believers suffer from severe PTSD due to long-term forcible detention. Among them, is the case of Mrs. Nakajima (中島) mentioned earlier today.

There is also the case when another female believer, who was introduced to the [church](#) at the same time as Nakajima, was abducted and held captive.

On 25th November 1995, the relatives of this female member attempted to abduct her on the streets of Takadanobaba (高田馬場) [in Shinjuku, Tokyo]. A scuffle ensued with members of the [church](#).

At that time, a police car came, and an investigation was conducted at the police station. However, when the police realized that it was a [Unification Church](#) issue, they ended up handing the person over to her parents.

After leaving the church due to her abduction, she ended up suffering from severe PTSD [Post-Traumatic Stress Disorder]. For this reason, her family deeply regrets their involvement in the abduction.

Therefore, in a sense, the police thought it was a good thing and turned a blind eye to the abduction and confinement. They ended up handing the believer over to the parents. However, as a result, even the parents were left with a situation that they regretted.

This is an incident involving a female believer named S.A. She was abducted on 22nd October 1997 and held captive in a sixth-floor apartment in Koto-ku (江東区) in Tokyo. She was unable to open or close the door to her room and the windows, which all faced the balcony.

However, on 1st November she somehow managed to get out onto the balcony and was able to escape to the adjoining flat. She then borrowed the landline phone of the person next door and called the police.

The police arrived at the scene and took her to the police station. They then called her relatives to come and tried to convince her to return with her relatives.



Apartments similar to the one where S.A. was held in forcible detention in 1997

She refused, so the police ended up putting her in a police car and took her to the entrance of an expressway. When a car carrying her relatives arrived, the police handed her over to them.



Guesthouse similar to the one where S.A. was held in forcible detention in 1997 in Yamanashi

Her relatives took her to Yamanashi Prefecture (山梨県) and detained her in a guesthouse like the one shown here.

Then, on 8th November, she was able to get out through the bathroom window and escape through the bushes.

There was also an incident involving a female believer named A.M. She was abducted from her apartment in Akishima City (昭島市) on 16th May 1998 and held captive in an apartment in Saitama (埼玉).

She succeeded to escape through the window while pretending to have left the [church](#). But after the escape, she discovered that her father had made a plan to abduct and forcibly detain her.

The plan included a passage with instructions to notify the police in advance. At that time, the opposition group was instructing relatives who were trying to abduct and forcibly detain a believer, to contact the police beforehand.

To be continued. Part 3 coming soon.

"Police Turns Blind Eye to Forcible Detention" - text: Norishige Kondo

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And then, to my surprise, the next thing I knew, a claim for a writ of habeas corpus [legal writ that orders those holding a detainee to bring him before a court] had been filed by the hospital where I worked. My parents were notified of this and

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hospital where I worked. My parents were notified of this, and it was delivered to the place where I was forcibly detained.



Pastor Yasutomo Matsunaga (松永康智) of the Niitsu Evangelical Christian Church. Photo: [FFWPU](#)



Professional deprogrammer Takashi Miyamura (宮村峻). Photo: [FFWPU](#)

My father then consulted with Takashi Miyamura about it, and he suggested that we flee to someone he knew. That was pastor Yasutomo Matsunaga. We went where the pastor indicated, first to Niigata City, then to Kashiwazaki City and Joetsu City. We moved from one place to another, and finally to Niitsu City, where the church of pastor Matsunaga was located. There I was confined. (Those are all cities in Niigata Prefecture)

False confession

I think one of the main reasons for all this moving from one place to another was that a habeas corpus claim has been filed.

Then, in November in Joetsu City, I actually thought, "If I don't say that my faith was wrong, I won't be able to get out of this." So for about four months I kept saying that I was wrong. I kept saying it, but in Joetsu City, I was not let out even once.

What does it mean to keep a person locked up for four months even though he confessed he was wrong?



Four of the 4,300 Japanese members of the [Family Federation](#) who became victims of kidnapping, forcible detention and attempted deprogramming. Here at a conference in Tokyo 10th September 2023. Hirohisa Koide is second from left. Photo: Screenshot from YouTube video published by [Japanese Victims' Association against Religious Kidnapping and Forced Conversion](#)

I wonder what the criteria for evaluation in my case were. There were no formal criteria for any diagnosis. We doctors do what we do based on certain evaluation criteria, but in my case, there were no diagnostic criteria. It was as if Miyamura was making choices based on a feeling of being God.

It's frightening. There are doctors, and even so-called "hair doctors" nowadays, but even those doctors hold conferences and listen to everyone's opinions in the world of doctors. But when it comes to this abduction and confinement, Miyamura is God.

Lately, people have been saying things like baseball player Murakami is God, but I feel like Miyamura really regards himself as God.

Our suffering

My father was quite distressed. After we moved to Niitsu City, he found out that I had in fact not abandoned my faith. So my father seemed to feel, "This guy doesn't give up his faith."

First Name *	Last Name
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rather seemed to feel, "This guy doesn't give up his faith."

He felt that I had become just like him. While observing me like that, every night he made a phone call to Miyamura for reports.

When he reported to my father over the phone, Miyamura would say every day, "You damn old bastard, it's because you didn't love your son. It's because you raised him poorly. It's because you don't know how to communicate." He was blaming my father every day.

My father was hearing this every day for 11 months. It was driving him crazy. Then he spoke to me about Miyamura and Matsunaga, "You know too much about this group. That's why there's no way you can get out of here alive. I am a war veteran who used to be ready to die. I am ready to die now. You should be ready to die too."



What the mountain lodge where Hirohisa Koide was forcibly detained, looked like.
Photo: Hirohisa Koide

Despite that, I was somehow lecturing him on the **Unification Principles** and thought I was quite good at it. Well, I think it was a bit bad the way I did it. It cornered my father even more. Then, when he came at me and tried to hit me, his eyes were abnormal. He thought, "This guy is going to die. I've had enough, let's just kill ourselves." Now that I think about it, I still think that if we had killed ourselves there, the kidnapping and confinement would have been over.

I sometimes wonder if my father's sacrifice was in vain, but I couldn't quite bring myself to decide to die or commit suicide with my family there. I said, "I just can't believe it anymore." I think everyone was relieved.

After that, the degree of confinement decreased a little. The place was called a mountain lodge, but I don't know where it was. They wouldn't even show me a map. This is what it was like there. (Showing picture)

Shown off in the media



Yoshifu Arita in 2014.
Photo: 碧庵 / Wikimedia Commons. License: [CC ASA 3.0 Unp](#). Cropped

Then, in July 1993, Miyamura contacted me and said, "Arita, that Yoshifu Arita [*Born 1952, named Yoshifu after Joseph Stalin, journalist, writer, anti-religious activist and politician for Japanese Communist Party 1990-2007, elected to House of Councillors (Upper House) in the Diet 2010-2022 for Constitutional Democratic Party*] and a reporter from the Weekly Bunshun are going to interview you, is that OK?" I thought, "If I say no, I will be in a position to be killed again." I had no choice but to say yes.

Although people often talk about freedom of speech, if you are confined, it becomes forced speech. You are no longer free to speak and cannot appeal for freedom of speech. That's why Yoshifu Arita said, "You've been locked up for a year and you've endured it well."

He knew that I had been forcibly detained. But he'd rather



hear about what kind of medical treatment was being given at the hospital where there were many believers. They only



A block of flats in Niitsu where Hirohisa Koide was kept forcibly detained. Photo: H. Koide

interviewed me about that and didn't want to hear anything about my one year absence. I don't know whether the *Shukan Bunshun* reporter knew about that or not, but he didn't show any interest and didn't report about it. It was a completely biased reporting.

That's why I have to assume that they think that anyone who believes in the wrong religion deserves to be locked up and undergo thought reform.

And it didn't end there. This TBS [Tokyo Broadcasting System, known for leftwing bias] special report continues to run. The broadcast still exists. Miyamura had told me about two months earlier that he had prepared a suitable debut stage for me.



Niitsu Evangelical Christian Church, where Yasutomo Matsunaga was pastor. Apparently, the church was renovated with money from huge kidnapping and deprogramming fees that relatives of members of the [Family Federation](#) had been tricked to pay by faith-breakers and lawyers telling horrendous lies about the [Family Federation](#). Photo: [Japanese Victims' Association against Religious Kidnapping and Forced Conversion](#)

That's why Takashi Miyamura knew about TBS and their planned news report two months early. Therefore, the TBS director and staff came to Niigata. At that time, I was still locked up in an apartment in Niitsu City. I was forcibly detained and couldn't go out. I was always inside the house, in my room, with just my parents.

It was filmed on a riverbank, and at the time, the TBS director behaved like a lickspittle. "I want to make a number of special programs next time. Miyamura, you're amazing," he said. The TBS staff kept talking in the car, and when they arrived at the riverbank, it was as if they didn't know who the director was.

Miyamura was leaning back in his chair. As if he was the boss, he said arrogantly, "What you're saying there is a little strange. No [Unification Church](#) member would think such a thing." It was an interview with me, but he kept making corrections.

And that was broadcasted on TBS TV. I'm standing here saying this, but after the broadcast, eggs were thrown at the hospital where I worked.

To be continued in [part 3](#). See [part 1](#)

Featured image above: Drawing depicting kidnapping of a member of the Family Federation in Japan. Image: [Japanese Victims' Association against Religious Kidnapping and Forced Conversion](#)

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