

FFWPU Europe and the Middle East: Forcibly Medicated To Break His Faith In Japan

Knut Holdhus
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Illustration of Hideo Mima's forced hospitalization

Faith-breakers fooled parents to have son forcibly medicated in psychiatric hospital to de-convert him



Hideo Mima

Hideo Mima (美馬秀夫), member of the [Family Federation](#) and local politician in Japan, described the ordeal he suffered when he was kidnapped, forcibly detained at a psychiatric hospital and injected with medication in an attempt to have him abandon his faith. He told his story at a conference in Osaka Central Public Hall 1st December 2023, organised by UPF Osaka.

My name is Hideo Mima. I am a member of the [Family Federation for World Peace and Unification](#).

In April this year I was elected to the Tokushima (徳島) City Council for my seventh term.

I would like to tell you about an incident where I was confined in the Kurumegaoka Hospital (久留米ヶ丘病院) [in Tokyo] in order to be forcibly de-converted. It happened in my younger years and lasted 87 days from 7th December 1979 to 4th March 1980.

I was born in 1949 and am currently 74 years old. I graduated from Osako Elementary School, Jyosei Junior High School, and Tokushima Prefectural Jonan High School. Then I went on to graduate from the Faculty of Business and Commerce at Keio University (慶應義塾大学) [in Tokyo]. At the age of 23, I

entered the path of faith.

Afterwards, despite my parents' opposition and some objections, I returned to my hometown of Tokushima (徳島) and got a job at the age of 27. Then, on 7th December 1979, when a neighbourhood friend of my mother had invited me over for dinner, my mother appeared, followed by my father and younger brother. My father restrained me with handcuffs he had bought in the USA. I lost consciousness after being injected with an anesthetic. My younger brother was a neurosurgeon, so it turned out that way.

I was in such a situation in Tokushima, and before I knew it, I was in a car on the Chuo Expressway (中央道). I arrived at Kurumegaoka Hospital in Higashikurume (東京都東久留米市), Tokyo. Dr. Yoshie Ochi (越智芳江) was the director of the hospital.



Illustration of the ward where Hideo Mima was forcibly hospitalized

As you can see in this photo, I was admitted to a psychiatric ward with iron bars, where I was forced to take injections and medication such as tranquilizers every day. The doctor and lawyer even checked that I was taking the medication and looked if there was any medicine left in my mouth afterwards. When I was admitted, three other people had already been forcibly hospitalized. You cannot be discharged from a psychiatric hospital without the permission of its head. Even now I recall that I was thinking at the time that I would probably spend the rest of my life in that hospital.

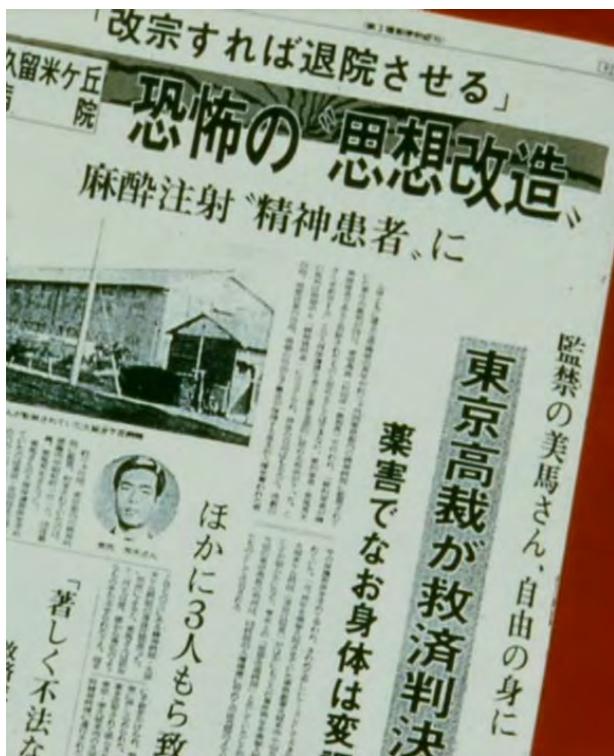


Tomigoro Goto (後藤富五郎) (aka Tomisaburo Goto - 後藤富三郎)

The series of confinement and forced de-conversion cases involved Tomigoro Goto (後藤富五郎) (aka Tomisaburo Goto - 後藤富三郎), chairman of what they called "Nationwide Principles Victims Rehabilitation Association" (全国原理被害者更生会) and ringleader of a group of people who opposed the church at the time. He would appear at the hospital and sometimes yell insults at me to have me abandon my faith.

Then, in February 1980, through a lawyer the church filed a claim with the court for a writ of habeas corpus [legal writ that orders those holding a detainee to bring him before a court].

As mentioned earlier, religious freedom and habeas corpus protection [fundamental right that protects against unlawful and indefinite imprisonment] are the most important things for human beings, so the trial was held immediately. On 4th March 1980, the Tokyo High Court ruled on the request for a writ of habeas corpus, and the church won the case. There were two other defendants in addition to me, and the hospital director was ordered to pay compensation.



Facsimile from the Mainichi Shimbun 5th May 1980, featuring photo of a younger Hideo Mima



The day after, 5th March 1980, The Mainichi Shimbun [major national newspaper] reported extensively on the Tokyo High Court's ruling using headlines like "Forced hospitalization of son who joined the [Unification Church](#)", "No mental disorder", "The parents must release him!" The Sekai Nippo [daily in the Tokyo area] on the same day carried an article titled "Terror of Today's Thought Modification".

After being released from the psychiatric ward, where I had been medicated and injected with drugs, I noticed some changes in my body and was in a weakened state. Therefore, I was hospitalized at the Isshin Hospital in Tokyo for about a week to recover my physical health.



Aftereffects of headaches and hand tremors which Hideo Mima suffered after being forcibly hospitalized and medicated. Illustration: Hideo Mima

I used to participate in throwing events in track and field athletics, so I was confident about my health. But I couldn't beat medications and injections. As a result, I suffered considerable aftereffects such as hand tremors, headaches, and vomiting.

For a long time after that, it was very difficult to deal with my parents as they were both perpetrators and victims. However, we gradually came to understand each other. During that time, when my parents felt at ease, they would sometimes complain about how they had been forced to pay a lot of money to those involved in the forced de-conversion. (I didn't feel like asking for details, but got the impression that it wasn't just for the hospital expenses.)

In fact, with the help of a representative of the former Socialist Party, we could ask questions about this to a parliamentary committee. A lot of things happened because of that.

After the Tokyo High Court ruled in our favour, the practice of confinement and forced de-conversion in psychiatric hospitals has declined and disappeared. However, the practice of abduction, confinement and forced apostasy in homes, flats and condominiums has continued. It has been left unchecked to the present day under the guise of civil non-intervention.



Toru Goto, member of the [Family Federation](#), forcibly detained for incredible 12 years and 5 months to break his faith

It is heartbreaking to think that about 4,000 young persons who share my faith had to experience the pain of abduction and confinement until the Supreme Court ruling in the case of Toru Goto (後藤徹) [in 2014].

Therefore, I would like to ask all reasonable people to shed light on the reality of the long-overlooked cruel religious persecution involving "abduction, confinement, and forced renunciation of faith". Although the media is not present today, I would like them to understand this situation.

Let me introduce myself. As you can see here (pointing to slide), I am currently serving my seventh term as a member of the Tokushima City Council. I am also the representative director of my own company and served as the vice chairman of the Tokushima Chamber of Commerce and Industry for three years since 2004. In 2006, I also served as the 75th vice chairman of the Tokushima City Council. I am a member of the [Unification Church](#) (now called the [Family Federation](#)), but I am also the general representative of a local shrine and the vice chairman of the Japan Conference (Nippon Kaigi) in Tokushima Prefecture. That's my position.

In fact, I was told by a friend and acquaintance, "You don't get our votes, but your wife does. It's thanks to her that you're elected."

By the way, my wife is my partner from a [Unification Church](#) mass wedding. Therefore, I believe that we must create a society where human rights, human freedom, and freedom of faith are protected so that the problem of abduction and confinement does not occur.

Therefore, I hope that everyone will continue to understand this in the future. Thank you very much for listening today.

"Forcibly Medicated to Break His Faith" - text: Hideo Mima, translated from Japanese.

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Japan: 4300 Abductions And Forcible Detentions

February 1, 2023 • Knut Holdhus

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Unification Church in Japan suffered 4300 abductions and forcible detentions for faith-breaking purposes

Willy Fautré, CEO and director of Human Rights Without Frontiers, presented grim facts about Japan's bad human rights and religious freedom records. The Belgian human rights expert told the audience at the UN Office in Geneva 31st January, of 4300 abductions and forcible detentions, how 4 300 members of the Unification Church, over a period of 45

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4,500 members of the [Unification Church](#), over a period of 40 years, had been forcibly abducted and held in confinement for faith-breaking purposes.

Fautré also explained about the more than 400 violent attacks on churches and members of the [Unification Church / Family Federation](#) during the two months after the assassination of former Prime Minister Shinzo Abe in July. The Japanese authorities are actually worsening the hate speech situation by seeking the removal of the movement's Religious Corporation Status, forbidding church members to contact members of the ruling Liberal Democratic Party in the national parliament and not mentioning any of the good works of the [Family Federation](#) and its members.



Willy Fautré

Here is Willy Fautré's address:

The right to retain one's religious beliefs and the [Unification Church](#) in Japan

An address by Willy Fautré, CEO and Director of Human Rights Without Frontiers, at an information meeting on the Universal Periodic Review (UPR) process in Japan at the 42nd Session of the UPR Working Group at the UN Office in Geneva (Palais des Nations), Switzerland 31st January 2023.

"No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice," says Art. 18.2 of the ICCPR [International Convention on Civil and Political Rights].

Freedom of religion or belief includes the right to have, not to have, to change but also to retain one's religious beliefs.

This last aspect of the individual right to keep one's religious or non-religious beliefs despite forceful attempts to change this choice, whether the individual belonging is new or not, is usually underreported and is therefore insufficiently defended.

Several actors can threaten this right:

- a state exclusively supporting and promoting one official religion or non-religious worldview such as atheism
- state and non-state actors creating a hierarchy of religious and belief groups with unequal rights, especially in the lowest category including non-traditional or non-historical movements usually of foreign origin and recently established in a country
- families and the broader social environment of converts
- extremist groups or mobs incited by political parties or nationalist movements

The objectives of these actors are

- either to create unity and uniformity in the national population
- or to preserve the existing identity of a social or ethnic group
- or to protect the existing cohesion of a family
- or to forcefully deconvert individuals or groups who changed their religion.

A few concrete examples.

In China, the official ideology is atheism and violent policies, including in school education, have been put in place to make the current and future generations of Buddhist, Muslim and Christian Chinese citizens more and more atheist.

Other states having Islam as the official religion imprison converts to another religion and sentence them to prison terms if they do not recant their new religion.

In India attacks against tribal and Dalit converts to Buddhism



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and Christianity have increased since radical Hindu groups launched a campaign in 2020 to stop the mass conversion wave of those populations and to forcefully deconvert them.

Most tribals do not identify as Hindus because they have diverse religious practices and many worship nature, but Hindu extremists believe that all Indians should be Hindus and that the country should be rid of foreign religions. They use extensive violence to achieve this goal, particularly targeting Christians from a Hindu background accused of following a 'foreign faith.'

Hate speech against the Unification Church

In Japan, thousands of converts to the Unification Church and about 200 to the movement of Jehovah's Witnesses have during four decades been victims of abduction and attempts of forced deconversion in long-term confinement conditions: weeks, months and sometimes years. The Japanese



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media outlets always kept silent about these massive violations of human rights but were very prolific in their politically motivated campaigns stigmatizing the Unification Church as a dangerous cult. This is again the case with the current intense campaign against the Unification Church in the Shinzo Abe case.

Hate speech is at the heart of the current stigmatization of the Unification Church by the media.

In the period from Abe's assassination to the end of August 2022, the Unification Church in Japan documented more than 400 hate incidents against its churches, organizations, and individual members. But they continue, and the number is probably higher now, since not all local incidents are necessarily reported to the headquarters. The human rights magazine Bitter Winter investigated the issue and revealed it is mainly a group of lawyers and leftist media outlets sharing the Communist ideology that is behind this campaign of hate speech.

The Japanese government, of course, did not instigate the hate speech but it has gone along with it and acted in so many ways to exacerbate it and to take what can only be described as "hate-filled actions", including seeking the removal of its Religious Corporation Status and forbidding its members to associate with LDP Diet members, etc.



Akiko Hozan. Photo: WFWP

One concrete consequence of this hate speech was the Foreign Ministry's cancellation of an award given many years ago to Mrs. Hozan [Akiko Hozan]. This Japanese lady, a member of the Church was working for The Women's Federation for World Peace-Japan in

Mozambique. Under that organization's auspices, she set up a school for hundreds of local children who would not otherwise have had access to any schooling. This fostered considerable goodwill towards Japan and the Ambassador there gave her the award.

The confiscation of that award is the kind of mean, petty, and spiteful action that the Japanese government has stooped to while not denying either the great benefit of the project to the local children or to Japan's reputation in Africa. But trying to artificially blacken the name and reputation of a group, one must also deny or suppress any evidence that they may have

must also deny or suppress any evidence that they may have done good for people in Japan and around the world. This is part of the stigmatization campaign against the **Unification Church**.

On the other hand, when thousands of people converted to the **Unification Church** were victims of family abduction, forced confinement for long periods and violent attempts to deconvert them in such conditions, the media, the Japanese government and relevant state institutions kept silent and passive, turning a deaf ear to their complaints and privileging impunity.

The deconversion campaign of Unification Church members

In 2011, I spent two weeks in Tokyo to meet and interview 20 members of the **Unification Church** and a few Jehovah's Witnesses who had been victims of parental abduction and attempted forceful deconversion in confinement conditions.

On another fact-finding mission, I also met a dozen members of the Japanese Diet, lawyers and journalists and I discussed with the authorities of a police station confronted with the abduction of a member of the **Unification Church**.

Parental abductions and forced deconversion attempts under confinement conditions concerned 4300 adult members of the **Unification Church**. They were perpetrated by the family, usually one or both parents, at the instigation of and with the help of Protestant pastors, from the mid-1960s to about 2010.

During that long period, both the police and the judiciary failed to follow up with these massive violations of human rights and to put an end to them. All cases of criminal complaints filed by the victims were dismissed, 24 in total. All civil cases were dismissed, 5 in total.

It is already difficult for the victims to file a complaint against a close family member, as in all the cases of domestic violence. An overwhelming majority of them had psychologically not managed to take this decisive non-return step against a father or a mother. Last but not least, the passivity of the police and the judiciary finally discouraged other victims to try to go to court. Moreover, the successive Japanese governments kept silent and passive, the Japanese media kept silent, the Japanese human rights NGOs kept silent and inactive. Consequently, the international community was not aware of this situation in Japan.

Such a situation is hardly understandable for a Westerner. That is why it is important to stress two points related to the Japanese culture.

First, parents keep their moral authority over their children, whether they are adult, more intelligent or in a superior social position, and they expect them to be obedient in return for giving them access to education or other facilities.

Second, there are many parental abductions in the context of marital separation or divorces in Japan, and ... there is no law criminalizing such acts. They are considered private family matters and so are family abductions for deconverting one of their members. Bringing back a lost sheep to the flock.

The US Department of State was the first to mention this sort of forced change of religion in its annual report in the first decade of this century. This was the very beginning of a process which led to a solution of the **Unification Church** problem. Instrumental was the famous case of Toru Goto, who was kidnapped and confined for 12 years and 5 months.

The case of Toru Goto

In 1986, Toru Goto, then twenty-three years old, became a member of the **Unification Church**.

In 1987, the first attempt of abduction and confinement by his father and other relatives was unsuccessful, as he managed to escape about a month later. In order to avoid another similar experience, he cut off all the links with his family.



Toru Goto after more than 12 years of forcible confinement.

September 1995, Mr. Goto's parents, his elder brother and his sister-in-law kidnapped him from their home in Hoya City (currently West Tokyo City). They carried out his abduction under the instructions of a deprogrammer, Takashi Miyamura, and an Evangelical minister, Pastor Yasutomo Matsunaga, as they called themselves. Mr. Goto was then confined in an apartment in Niigata City for approximately one year and nine

months. During this period, Pastor Matsunaga regularly came to this apartment to urge him to leave the [Church](#).

Between 1997 and 2007, Mr. Goto was confined in several apartments in Tokyo where a so-called exit counselor regularly visited him together with former members of the [Unification Church](#) (UC) in order to forcibly convince him to leave the [Church](#).

During his confinement, Mr. Goto attempted to escape several times but every time he was caught and held by his relatives. He also held three hunger strikes of three to four weeks. To no avail.

Around November 2007, it seemed as though the family members had started arguing about whether to continue his confinement or not, due to the financial burdens it imposed.

On 10 February 2008, at around 4:00 PM, his brother, sister-in-law, mother, and sister suddenly ordered him to leave the apartment. He was then emaciated and suffering from a serious state of starvation. Dressed in his lounge wear, he was thrown down on the floor of the concrete corridor in front of the entrance without any belongings or identification documents.

On his way to the [Unification Church](#) headquarters, he came across a member of his church who gave him money so that he could take a taxi to reach a safe haven. That evening, he was diagnosed with malnutrition and admitted to a hospital. For a while, he could barely stand on his feet.

The legal battle of Toru Goto

After his release in 2008, Toru Goto filed complaints against his family members, his kidnappers and unwelcome exit counselors. His criminal complaint was rejected but six years later, he won a civil lawsuit against them at the Tokyo High Court.

All the accused but one had to pay financial compensation for damages:

- 150,000 EUR for the brother and sister-in-law
- 75,000 EUR for the exit counselor Takashi Miyamura
- 30,000 EUR for the Evangelical Pastor Yasumoto.

There was no media coverage of this landmark victory in Japan but this decision had a deterrent effect on the actors making financial and spiritual benefits from the exploitation of parents' concerns and fears intensified by media hype about so-called heretical movements labeled 'dangerous cults'.

After Toru Goto's victory in court, the sole lawsuit accepted by the judiciary in 50 years in Japan, the Protestant pastors and other actors abusing the psychological weakness of vulnerable

families quickly put an end to their lucrative business. According to some testimonies I collected from the victims, their parents paid between 40,000 EUR and 100,000 EUR for a so-called 'rescue operation'."

Featured image above: Willy Fautré at the UN Office in Geneva 31st Jan. 2023. Photo: Screenshot from live transmission.

More about 4300 abductions: [Father Tricked by Deprogrammers to Kidnap Son](#)

Mr. Willy Fautré is CEO and Director of Human Rights Without Frontiers. He is a member of the International Consortium on Law and Religious Studies. He was chargé de mission at the Cabinet of the Belgian Ministry of Education and at the Belgian Parliament.

He started defending religious freedom of Catholics, Protestants and Orthodox in communist countries of Central and Eastern Europe during the Cold War in the mid-70s.

In December 1988, he founded Human Rights Without Frontiers. He is a lecturer in the field of human rights and religious freedom. He develops advocacy in international institutions, UN, OSCE, EU. He has published many academic articles.

Mr. Fautré is also press correspondent and member of the editorial board of the European Times in Brussels, a member of the Press Club and contributor to various media in Brussels, and associate editor on the editorial board of Bitter Winter, a magazine on religious liberty and human rights.

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