

## “Lost Youth” Compensation Cases and Their Relation to Forced Conversion in Japan

Shunsuke Uotani,  
Universal Peace Federation-Japan

The cases of kidnapping and confinement involving Unification Church (UC) members by their own relatives as well as faith-breaking activities by professionals called “exit counselors” have been exposed in the victims' testimonies made after their escape from confinement. Some of the cases were ascertained by courts of law during the victims' civil lawsuits filed against their kin and anti-UC ministers who had carried out the actions. To cite examples, Hiroko Tomizawa won her case in 2002, and Kozue Terada won her case in 2004.<sup>1</sup>

However, some Christian ministers who oppose the Unification Church, professional deprogrammers and some anti-UC lawyers insist that what the Unification Church considers kidnapping and confinement is actually “protective persuasion” or a “rescue attempt,” because the parents got so concerned about their children's involvement in the “anti-social” Unification Church that they had to resort to those extreme methods.

To justify their claim, they refer to the fact that many individuals who had abandoned the

---

<sup>1</sup> Hiroko Tomizawa was kidnapped on June 1997 and was confined in three apartments over the next fifteen months. Mamoru Takazawa, a Protestant minister, visited her in the confinement rooms and tried to conduct faith-breaking on her. Kozue Terada, who had married a Korean husband and lived in Korea, visited her home in Japan in October 2001. During her stay, her relatives abducted her to an apartment and confined her for 66 days. Minister Mamoru Takazawa visited the confinement apartment frequently and tried to break her faith through threats and insults.

Date	Plaintiff	Accused	Compensation	Court	Case No.
2000.8.31	Hiroko Tomizawa	Mamoru Takazawa (Christian Minister) and Plaintiff's kin	Damage compensation 550,000 yen	Tottori District Court	2000 Case No. 72
2002.2.22	Hiroko Tomizawa	Mamoru Takazawa (Christian Minister) and Plaintiff's kin	Damage compensation 150,000 yen	Hiroshima High Court, Matsue Branch	2000 Case No. 98
2004.1.28	Kozue Terada	Mamoru Takazawa (Christian Minister) and Plaintiff's kin	Damage compensation 200,000 yen	Osaka District Court	2002 Case No. 4326
2004.7.22	Kozue Terada	Mamru Takazawa (Christian Minister) and Plaintiff's kin	Damage compensation 200,000 yen	Osaka High Court, 9 <sup>th</sup> Civil Section	2004 Case No. 686

Unification Church later filed for damage compensation against the Unification Church in lawsuits, now known as “Lost Youth” Compensation cases. Based on the fact that some of these plaintiffs won their civil cases, they claim that the Unification Church is an anti-social organization. However, these lawsuits actually stemmed from these lawyers’ anti-UC strategy of destroying the UC’s social reputation and marginalizing it by urging the former church members to accuse the church after giving up their religion through forced deconversion.

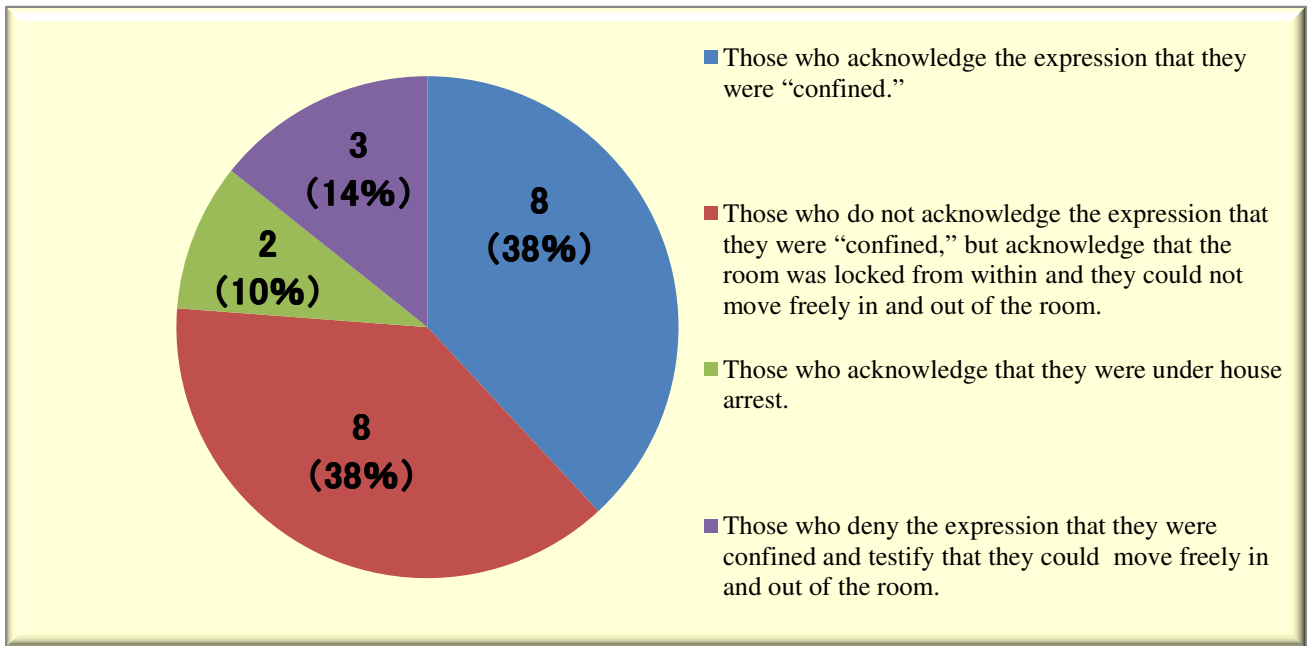
So I would venture to say that these plaintiffs were not authentic, spontaneous victims but “fabricated victims” created through forced deconversion, or deprogramming. These facts are evident in testimonies and affidavits presented by the plaintiffs themselves at the courts during the “Lost Youth” Compensation cases. In this presentation, based on the plaintiffs’ court documents and affidavits related to the “Lost Youth” Compensation cases, I shall prove that:

- (1) The majority of the former members who sued the Unification Church were physically restrained by their families when they were made to quit the church.
- (2) Third parties called exit counselors were involved when the former members decided to quit.
- (3) The exit counselors aimed at influencing the members to renounce their faith as they talked about theological or dogmatic issues.

I would like to take the “Lost Youth” Compensation case in Sapporo as an example. The so-called Lost Youth Compensation cases began in Sapporo City, Hokkaido, claiming that the witnessing activities conducted by Unification Church members were illegal. Plaintiffs sought compensation for damages suffered as a result of losing several years of their youth to the UC. The trial at the Sapporo District Court lasted for 14 years and 3 months between March 1987 and June 2001. The plaintiffs, all female, numbered 21 individuals in the end.

What was the result? The plaintiffs won the initial trial in 2001; then, the appeals court rejected the Unification Church’s appeal in March 2003. Finally in October the same year, the Supreme Court dismissed the church’s final appeal, affirming the ruling in the plaintiffs’ favor. The amount of damages awarded by the court was one-third of their claim. For your reference, the “Lost Youth” Compensation cases were not always successful. Plaintiffs lost in some other cases, for example at Nagoya District Court in 1998, Okayama District Court in 1999, and Kobe District Court in 2001.

Let me assess the circumstances when these former UC members quit the church. In the “Lost Youth” Compensation cases in Sapporo, the circumstances of their apostasy were exposed by lawyers representing the church in their cross-examination of the plaintiffs. The testimonies of the 21 plaintiffs are categorized into four types as follows, with their numbers and ratio.



In the pie chart above, blue indicates those who acknowledged in their testimonies that they were "confined." Eight out of 21 literally acknowledged that they were confined. Red indicates those who would not acknowledge that they were "confined" but acknowledged that the room was locked from within and they could not move freely in and out of the room. Eight people testified in this manner. Yellow-green indicates those who acknowledged that they were under house arrest. House arrest in this chart refers to a situation where a member was unable to escape from the place, which was not locked, because the member was under constant surveillance. Two people testified to that effect. Finally, purple indicates those who denied the expression that they were confined and testified that they could move freely in and out of the room. Three people testified to that. It is worth noting that over 75 percent of the testimonies did acknowledge the existence of physical restraints on their freedom of movement, although not everyone described these constraints in terms of "confinement." Including the cases of "house arrest," 86 percent of the plaintiffs decided to leave the church under some kind of restraint.

Let me introduce one of the trial records that typifies the testimony that they were confined. Ms. O.R.'s testimony is quite honest. This is from the record of interrogation held at the Sapporo District Court on December 14, 1999. Mr. Honda is a lawyer representing the Unification Church.

**Honda:** You left the Unification Church, didn't you?

**O.R. :** Yes, I did.

**Honda:** When you quit the church, weren't you confined in an apartment somewhere?

**O.R. :** Yes, I was taken to a place.

**Honda:** Who masterminded your confinement?

**O.R. :** It was my parents.

**Honda:** Why did they confine you? What was their objective?

**O.R. :** They wanted me to leave the Unification Church.

**Honda:** Why did they want you to quit the church?

**O.R. :** Because my parents thought that I was probably doing something wrong.

\*snip\*

**Honda :** Your parents might think that your total devotion to a religion was not good. Did they not?

**O.R. :** Yes, I think so.

\*snip\*

**Honda:** How many days were you confined?

**O.R. :** I don't recall how many, but after my seventh day in detention, I began to reconsider my religion.

**Honda:** So, was such a situation created primarily by your parents?

**O.R. :** Yes, that is correct.

**Honda:** Who else was involved in your deconversion?

**O.R. :** My relatives and Mr. Pascal talked to me.

**Honda:** You listened to Pascal?

**O.R. :** Yes.

**Honda:** Did you hear him in the apartment where you were confined?

**O.R. :** Yes, that is right.

**Honda:** What did you hear from him?

**O.R. :** Mainly regarding discrepancies between the Divine Principle and the Bible.

**Honda:** Is this chap called Pascal a Christian or Protestant believer?

**O.R. :** I guess he is a Protestant.

\*snip\*

**Honda:** He corrected some mistakes in the Divine Principle for you, didn't he?

**O.R. :** Yes, he did.

\*snip\*

**Honda:** You were in a state of confinement, where you could not go out of the room. You knew that you were deprived of your liberty, didn't you?

**O.R. :** Yes, I did.

**Honda:** Weren't you restrained mentally, as well?

**O.R. :** Yes, I was.

**Honda:** You were physically restrained, too?

**O.R. :** Yes, but strictly speaking, until the seventh day.

\*snip\*

**Honda:** From whom did your parents learn the Unification Church dogma?

**O.R. :** Perhaps from Pascal, I guess.

Next, let me introduce one of the trial records that typically insist on the term *rescue*, denying the notion of confinement, but admit certain physical restraints such as the room being locked from within or that the person could not move freely in and out of the room. Ms. Y.N.'s testimony is a typical example. Here, Mr. Kanetsuki is the lawyer representing the Unification Church, and this is from the record of interrogation held at the Sapporo District Court on December 14, 1999.

**Kanetsuki:** Then, you were confined by your father, or rather by your family, weren't you?  
Confinement!

**Y.N. :** It was a rescue for me.

**Kanetsuki:** You stayed on in the apartment for about one month?

**Y.N. :** Correct!

**Kanetsuki:** Were you free to move in and out of your room?

**Y.N. :** No.

**Kanetsuki:** The room was locked, wasn't it?

**Y.N. :** Yes, they locked the room so that I would not commit suicide by jumping out the windows.

**Kanetsuki:** That may be one reason, but you were not free to move from one room to another, were you?

**Y.N. :** I was not allowed to go out of the apartment.

**Kanetsuki:** On which floor of the apartment building did you stay?

**Y.N. :** I believe it was on the seventh floor.

**Kanetsuki:** What sorts of people came to the apartment?

**Y.N. :** Christians or volunteers offering to talk.

**Kanetsuki:** Did a chap called Tamiya Taguchi show up?

**Y.N. :** Yes, he did.

**Kanetsuki:** What was he?

**Y.N. :** He used to be a lecturer in the Unification Church but resigned after realizing the mistakes. He also assisted in my rescue.

\*snip\*

**Kanetsuki:** A Christian pastor also came, right?

**Y.N. :** Yes.

**Kanetsuki:** What was his name?

**Y.N. :** He was called Pascal.

Next, I will briefly mention one affidavit. Usually, the plaintiffs will admit the existence of physical restraints at the time of their apostasy only if pressed during cross-examination. But some of them explained the details of their leaving in their affidavits, pointing out that they were restrained against their will and they felt they were being confined. The most typical of these testimonies was

the affidavit submitted by Ms. K.M. on May 6, 1999.

Since the full text is very long, I would like to enumerate important facts from her affidavit.

- On April 6, 1992, she was tricked by her parents and relatives into driving to an unknown apartment building in Sapporo City.
- She was scared and got panicky at that time because she realized: “This is confinement!”
- She clung to the car’s seat but was helplessly pulled out and carried to the apartment entrance.
- She resisted and tried to escape but was prevented by force.
- She screamed for help, but nobody responded.
- In the apartment, she was interrogated about the Unification Church by family members until midnight.
- She was almost driven crazy by terrible pressure and indescribable fury at the “confinement.”
- She said that she was not ready to talk and needed to leave, but her suggestion was flatly rejected.
- Her plea for a telephone call regarding an unfulfilled task was also turned down.
- Her family took a hard-line stance, and she felt: “Even my own family has the right to deprive me of my freedom to this extent?”
- She became infuriated, as she felt her captors did not regard her as a human being.
- The following afternoon, an anti-UC minister showed up and introduced himself as Pastor Okubo from the Hakobune Church.

The existence of physical restraints was ascertained by the court. The Sapporo High Court ruling on March 14, 2003, states, “All the appellees are apostates of the appellant and many of them were physically detained by their relatives in the process of apostasy. These detentions in themselves have the potential to be illegal (cannot be tolerated as a legitimate act) in relation to the appellees.” However, the ruling states that they are matters to be solved between the appellees and their relatives, so these facts do not affect the judgment of the Lost Youth Compensation Case.

In the plaintiffs’ testimonies, Mr. Pacal Zivi and Pastor Okubo were third parties, in other words, not kin of the plaintiffs. Let me explain the involvement of these third parties and their “discussions” with plaintiffs. Regardless of the use of physical restraint, all the plaintiffs in these cases have admitted the involvement of a third party, other than their kin, in their apostasy to the Unification Church. Some of the plaintiffs insisted that these third-party individuals did not criticize the Unification Church or coerce the plaintiffs to quit the church. But most of them did decide to leave the church after they spoke with these third parties at the sites of confinement. Objectively speaking, therefore, it is clear that persuasion by the third party did play a critical role in the plaintiffs’ departure from the church.

Pascal ZIVI	16 times
Tamiya TAGUCHI	2 times
Pastor OKUBO	2 times
Mitsuo TODA	1 time
Pastor HOSHIKAWA	1 time
Pastor TERADA	1 time
Pastor YAMAMOTO	1 time
A pastor from the United Church of Christ in Japan	1 time
A Christian pastor	1 time

The list above shows names of the third-party individuals and the number of their appearances in the testimonies of the 21 plaintiffs. It is worth noting that Pascal (Zivi) was mentioned many times. He was involved in the deconversion of 16 people out of the 21 cases, showing a definite correlation between his rescue counseling and the “Lost Youth” Compensation cases in Sapporo. The other third parties were mostly ministers or church-related individuals.

Who is this Pascal? His name is Pascal Zivi. He is the director of the Mind Control Institute in Sapporo. According to his own introduction printed in his book *Escape from Mind Control*, he is a Christian from France and studied at the Asia Bible School, Sapporo. Currently, he is a member of the Hitsujigaoka Church, Jesus Christ Church of Japan.

Then, what sorts of subjects did the plaintiffs discuss with the third parties, called exit counselors? The following enumerates the subjects of talks mentioned in their testimonies, except for the four people out of the 21 who did not cite concrete topics of discussion in their testimonies, though they admitted the involvement of a third party.

1. Discourse on dogma of the United Church of Christ in Japan (a pastor of the UCC-J)
2. Showing the Bible, mistakes in Unification Church dogma were pointed out (Pastor Hoshikawa, Tamiya Taguchi)
3. Some contradictions in the Divine Principle, including the Fall of Man theory. “The fund was exploited for Rev. Moon's selfish purposes and desires.” (Pascal)
4. Discrepancies between the Divine Principle and the Bible, errors in the Divine Principle (Pascal)
5. Comparison between the Bible and the Divine Principle (Pascal). Scandals involving the Unification Church (Pascal, Tamiya Taguchi).
6. The Divine Principle quotes the Bible incorrectly. (Pascal)
7. Mistakes in the Divine Principle (Mitsuo Toda)
8. Errors in the Divine Principle (Pascal)

9. About the Bible (Pascal)
10. Biblical quotations referred to in the Divine Principle are “bullshit.” (Pascal)
11. Some contradictions in the Divine Principle, including the Parallel Providential Periods (Pastor Okubo)
12. Differences between the Bible and the Divine Principle (Pascal)
13. Some inconsistencies in the Divine Principle, such as the Dual Characteristics of Positivity and Negativity (Pascal)
14. Mistakes of the Divine Principle, such as the Parallel Providential Periods (Terada, Okubo, Pastor Yamamoto)
15. The errors and inconsistencies in the Divine Principle (Pascal)
16. Study of the Bible and criticism of the Unification Church (Pascal)
17. Inconsistencies between the Divine Principle and the Bible, mistakes in the Unification Church books. “I could realize that Rev. Sun Myung Moon is not the Messiah.” (Pascal)

So, what is the purpose of this “exit counseling”? According to these testimonies, the contents of exit counseling are matters that are quite theological and dogmatic. Based on Protestant Christians’ perceptions of the Bible as the criterion of truth, the exit counselors tried to impose a notion that the Unification Church was not worth believing in, pointing out inconsistencies between the Bible and the Divine Principle, misplaced biblical quotations and other errors and contradictions. In other words, their persuasion clearly focused on achieving the member’s apostasy from the Unification Church.

Many plaintiffs were subjected to high-pressure discourses with claims of mistakes and contradictions in their religion under conditions of protracted confinement or restraint. Once their faith was broken, they turned 180 degrees in appreciating their freely chosen belief or activities committed with free will. They even asserted that they had been deceived or mind-controlled. Eventually, they filed damage compensation lawsuits against the church.

In conclusion, based on the trial records and affidavits, I could prove the following:

- (1) The majority (at least 75%) of the former members who sued the Unification Church in the Sapporo “Lost Youth” cases was physically restrained by their families at the time when they decided to leave the church.
- (2) Third-party exit counselors were involved when all the plaintiffs decided to quit the church, regardless of physical restraints over them.
- (3) The exit counselors focused on pressing the members to renounce their faith, as they spoke about theological or dogmatic issues.



These facts are significant because the “Lost Youth” cases, which supposedly proved the Unification Church’s anti-social nature, were actually not filed spontaneously by those who had left the church. Rather, those lawsuits were filed mostly by fabricated victims who had abandoned their religion under physical restraint and intense persuasion.

In the process, Christian pastors or laymen such as Pascal Zivi were involved. There must be some kind of cooperation between these exit counselors and Mr. Masaki Gouro, the lawyer in charge of the “Lost Youth” Compensation cases in Sapporo. Therefore, the series of rescue operations and the legal cases should be considered as parts of the strategy to discredit the Unification Church and marginalize it in society.

Accordingly, the claim that parents got so concerned about their children's involvement in the “anti-social” Unification Church that they had to resort to those extreme methods does turn the order of things upside down, because the history of kidnapping and forced conversion in Japan is much longer than the history of “Lost Youth” compensation cases. Kidnapping and forced conversion began in 1966, and “Lost Youth” Compensation cases started in 1987.

Also, the “concern” of parents didn’t arise spontaneously but is often the result of their being approached by anti-UC ministers. In this presentation, I have just mentioned Mr. Pascal Zivi because he has been active in Sapporo. We have many other “exit counselors” throughout Japan, and similar cooperation can be observed between their faith-breaking activities and “Lost Youth” Compensation cases in other cities.

Had there been no kidnapping and confinement, there would have been no “Lost Youth” Compensation cases. Through forced deconversion by means of kidnapping and confinement, a stereotype that the Unification Church is an anti-social organization was strategically forged, causing the vicious cycle of producing more victims of kidnapping and confinement.

Appendix: Exit Counselors and Period of Custody of 21 plaintiffs according to their testimonies.

No.	Plaintiff	Name of Exit Counselor	Period of Custody
Those who acknowledge the expression that they were “confined.”			
1	K. Y.	Minister of UCC-J	Not Stated
2	H. A.	Hoshikawa, Tamiya Taguchi	2 weeks
3	W.N.	Pascal Zivi	1-2 weeks
4	O.R.	Pascal Zivi	7 days
5	Y. C	Pascal Zivi	10 days
6	Y. Y.	Pascal Zivi	Not Stated
7	T. N.	Pascal Zivi	Not Stated
8	K. S.	Mitsuo Toda	10 days - 2 weeks
Those who do not acknowledge the expression that they were “confined” but acknowledge that the room was locked from within and they could not move freely in and out of the room.			
9	M. N.	Pascal Zivi	3 weeks
10	Y. N.	Tamiya Taguchi and Pascal	1 month
11	T. T.	Christian Minister and Pascal	8 days
12	F. H.	Pascal Zivi	Not Stated
13	U. T.	Pascal Zivi	1 week
14	K. M.	Okubo	1 month
15	T. E.	Pascal Zivi	Not Stated
16	O. T.	Pascal Zivi	Not Stated
Those who acknowledge that they were under house arrest.			
17	T. M.	Terada, Okubo, and Yamamoto	Not Stated
18	S. M.	Pascal Zivi	Not Stated
Those who deny the expression that they were confined and testify that they could move freely in and out of the room			
19	K. H	Pascal Zivi	None
20	O. M.	Pascal Zivi	None
21	H. J.	Pascal Zivi	None