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The Conversion of Young Woman and Housewives in the Japanese Unification Church and its Gender Implications.

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1 Introduction

On June 29, 2001 the Sapporo District Court ruled in favor of the plaintiff in the 14-year trial some called the “Give-Us-Back-Our Youth” suit, in which 20 former members had sued the Unification Church for coercive conversion and physical and psychological damages. The court ordered the church to pay a total amount of approximately 29.5 million yen citing proselytizing and indoctrination while hiding the true identity of the church, and the fact that some former members were coerced into purchasing expensive items and donating large amounts of money.

The plaintiffs were all female former members. Women are often the plaintiff in other cases of the “Give-Us-Back-Our Youth” suit as well. Thus, there are two inevitable questions: “Why does the Unification Church of Japan have so many female members?” and “Why do women often emerge as the plaintiff in suits against new religious movements?” Let me point out my hypothesis briefly:

1) One reason for the high rate of women is the recruiting strategy the Unification Church of Japan has employed to target housewives. Fulltime “stay-at-home” housewives have been the major force behind the rise of new religious movements in Japan. This reflects gender role expectation as a major influential factor in the employment structure, as well as living and cultural standards in Japan.

2) The second reason is that Japanese men are reluctant to appear as a plaintiff. Some former male members likened being the former Unification Church of Japan member to having tattoos, which can be interpreted as a sign of Yakuza mafia member in Japan. Admitting in a public arena that he was a former Moonie is like exposing that stigma. Therefore it does not help him at all in finding or continuing work after leaving the church, while the female plaintiffs are mostly housewives who can financially depend on their husbands. This is how the general public understands

the situations of the Unification Church of Japan members.

The purpose of releasing this report is by studying the cases of the Unification Church of Japan recruitment strategy targeting housewives to clarify the following two points at issue:

- 1) What is the relationship between gender and the conversion and devotion of the church members? Of the sex discrimination we have observed about the church, what are the characteristics of the Unification Church of Japan and those of other new religious movements in Japan?
- 2) What are the differences in gender-related problems between new religious movements in Japan and Western nations, and do they reflect the differences in cultural and social structures?

2 Studies of Religion and Gender, and Current Issues

2-1 Religion and the Patriarchal System

The violent nature of religious doctrines has been pointed out from various studies, especially from the feminist approach (King, 1995: 1-44). According to it, whether it is about gender or sexuality, doctrines regarding the difference between men and women have been constituted under the patriarchal social structure. A majority of religious doctrines in the world were defined in patriarchal societies, thus reflecting social structure and values at certain times. In short, most traditional religions are patriarchal.

Today the anachronistic understanding of gender roles deserves to be criticized. Moreover feminists criticize the essentialism of religion. Religion, while making biological and social differences of sex into essential facts, has extracted natural and social laws from that truth. It was considered unnatural and wrong for the male role and female role to be reversed. Therefore, in modern societies where human rights are respected, it is easy to see religion as a form of male suppression on women.

By moving the gender difference from the natural setting to social arena, thus exposing the arbitrary logic of gender difference, modern people look at gender as the subject of options. It is little wonder, then, that religious dogmas, by which practical

ethics are drawn out of natural and social logic, are deemed repressive or coercive.

2-2 Gender and Religious Practice---Mechanism of Inherent Discrimination in Religion

In the initial stage of study on “Religion and Gender,” researchers raised issues of the patriarchal characteristics of traditional religion, its originating dogma, and the male-female inequality inside religious organizations. Feminists have conducted comparative studies on religion as an accusation against the patriarchal system hidden in traditional religions all over the world. Japanese researchers also have done some research over the years (Okuda, Okano).

In the second stage, they focused on the patriarchal consciousness of the scholars. This was deconstructed by “feminist theology” and/or the gender-oriented approach for the study of religion. Although anthropology leads this perspective, the study of religion in general has not reached this stage. (Kawahashi, Nomura).

In the third stage, they clarified the mechanism of inherent gender discrimination in particular religious practices. It would be easy to point out the discrimination if there were clearly lopsided gender differences in religious organization and dogma, for example the appointment rate of higher church officials. In reality, however, rank-and-file followers are told nothing about the guidance on male and female behaviors based on the dogma or church system. In fact, the code of conduct is already imbedded in religious practice. Followers are embodying the code by repeating that practice everyday. What researchers need to do is to pinpoint the daily religious practice that generates gender-oriented differences and to decode the code included in the practice. That is the standard we are aiming to achieve in this study.

2-3 Studies of New Religious Movements and the Social Background in the US

New religious movements, human potential movements, New Age groups, and feminist movements, which were all founded in the 1960s in the United States, seem to have some common elements. Their goals were to revive spirituality, discover themselves, and establish individuality against the suppressed society, overly

technology-oriented society, the establishment, or male-dominant society (Puttick 1997: 29). However, some movements such as the Oriental Osho Movement and the Master-Disciple relationship in pagan's cults are believed to have contributed to promoting the spiritual growth of female followers to the sexual relationship with gurus, and to the service to the religious organization. Another common aspect is that female members had a strong longing to be loved by male leaders. Yet, many female followers, once realizing how little their spiritual reward would be compared to the amount of their devotion, had left the church (Jacobs, 1984: 155-171).

The debate on the relationship between the exchange in economy of Love and the birth of power---the guru who monopolizes the followers' love is capable of drawing out devotion from them in exchange for his precious love---is thought-provoking.

Some of those religious groups abused the female followers' desire for spiritual growth and idealized romantic love. But this kind of exploitation was possible not necessarily because of the strategy of the religious groups, but because it reflected American women's attitudes towards those religious movements. A similar relationship is believed to have existed in the religious activities of Aum Shinrikyo, a Japanese religious group. But, considering the total number of new religious sects in Japan, it was extremely rare. There are other reasons for female members to commit themselves to devotion in the case of the Unification Church of Japan. The author would like to make those points clear and present a comparative-sociological perspective in terms of gender's implications in new religious movements.

3 Outline of the Mission for Women by the Unification Church of Japan

3-1 Research Subjects and Research Method

1) Subject Church

The Holy Spirit Association for the Unification of World Christianity or the Unification Church was founded in 1954 by Sun Myung Moon in Seoul, South Korea. In 1964 the Unification Church of Japan headed by Chairman Osami Kuboki was certificated as a religious corporation. The time period this paper focuses on is

from 1985, when their fraudulent sales of spiritual goods became a social issue, to the present.

2) Subject Activity

The activity of the Unification Church of Japan is not that of the Unification Church, but of the corporation named “National World Happiness Liaison Council” which is believed to have been voluntarily created by Unification Church members. There are various activities by church members who belong to the national district blocks. They have an Economic division and Video Center division which is more like a Cultural PR division.

3) Research Method

The author interviewed nine former Unification Church members---seven single women and two housewives. Since those single ladies used to proselytize targeting housewives, they have provided the data on the recruitment and conversion process. Also used as references are court statements of related trials, Unification Church publications, and anti-Unification Church books. However, due to the large amount of references and the fact that most are written in Japanese, the author decided to omit them.

3-2 Outline of Recruitment and Indoctrination by the Unification Church of Japan

There are two ways of proselytization and recruitment by a district block:

1) Targeting Youths

“We targeted young people, mostly singles from 17 or 18-year-olds to 34 or 35-year-olds. I was at the Youth Mission branch, so we recruited only youths, no married people (U.K.).”

2) Targeting the Middle-Aged Generation (Mission for Married Adults)

“Married adults cannot devote much time, and if they join, it’s going to be the re-blessing for the married couple, which makes them deeply sinful. But they have money. So, we ask them to contribute in the form of land donation or loan from

non-banks (Y.U).”

- In the district block they target two types of people: rank-and-file devoted adherents and some top ranking prospects, and reliable adults who can provide funds for the church movement.

3-3 Typical Course of Recruitment, Induction and Devotion---From the Case of a Former Female Member

1) Personal History

She was born in 1960. After graduation from high school, she worked at a construction firm. She got married, quitting work at age 22, and gave birth to her first child at 23. She has two daughters. Her mother is a Protestant.

2) Visit by a Unification Church Member

A single woman claiming to be studying “fortune-telling by the name” visited her on February 1, 1989.

The woman said to her, “In a way, your husband’s good quality is hidden like the inside of a container weighed down by a heavy stone. So, your mission is to extract that quality.” She felt, “Since I’ve also felt that way, I wished I could do that for my husband.”

- During her husband’s childhood, his father had a mistress and thus his mother was under constant stress. Since the father was also violent at home, the mother left the family when he was in his third year of junior high school. Her husband is usually very mild-mannered. But once he drinks, his personality changes, turning violent. She noticed this quality after marriage and always wanted to solve this problem.

3) Analysis by Fortune-Telling by the Name

The Unification Church of Japan woman told her that her husband had a “karmic retribution of casualty or killing,” meaning he will be physically cut. He also had a “carnal karma” of adultery, the woman said. As a result, “He may have a nervous breakdown or kill himself.” She was instilled with the fear: “I’ve got to do something

soon or it's going to be too late." The fortuneteller told her, "You're the only person who can remove this karma." Though she had some reservations about taking the seminar, she also felt that she had to be strong and learn how to get rid of that karma. So, she decided to take the seminar.

- Fortune-telling and the sales of cultural seminars for women. By door-to-door visiting, Unification Church of Japan members conduct the fortune-telling by the name or appraisals of family lineage. (They analyze the number of Chinese character strokes of Japanese names to decide whether some names are lucky or unlucky.) Most of the time those numbers turn out to be the omen of bad luck. To change that luck, you need to take cultural seminar for women, the members suggest.

4) Beginner and Intermediate Courses and Changes of Heart

Almost everyday she commuted to the Video Center. Several times she asked them, "Isn't this religious organization?" Each time they said no. She trusted them because they didn't look like the lying kind.

When she took their video workshop, she happened to have numerous thoughts and questions about the spiritual world, the universe, God, the good and evil in human heart. For example: "When I do something for others, why do I feel so good about it? Why don't I feel lazy as I do when I do it for myself?" So she was able to accept the content of the video seminar. The teachings about karma, the spiritual world, God, living for others, and the meaning of life---it was an eye-opening experience for her. She really got into them. In the training, she started to have a stronger sense of mission.

- The Beginner Course. Unification Church of Japan members recommend at a rented apartment where one could take the video seminar for married people. The video titles include "How a Married Couple Should Be," "About Happiness" and "Karma and the Spiritual World."

Afterwards, the appraiser (a Unification Church of Japan member) would send the results of family lineage analysis. Typically they say that the ancestors are suffering with regrets in the spiritual world, thus memorial services or malevolent spirit

need to be appeased.

5) Evidence of the Messiah and Confession of Sins, and Fear of Leaving the Church

She was beginning to feel sorry the history of the Second messiah, who suffered a harsh life in order to carry out the providence of God. One day she suddenly realized that place was a religious sect. She also realized it was the Unification Church. For a moment she felt, “Oh no! This IS a religion.” But by that time she was so engaged in their teachings she couldn’t have any doubts about the church. She pledged to herself in the heart, “I will complete my mission no matter how difficult that can be.” And then, she signed the admission form to the Unification Church.

She was scared after confessing to one of the psychics (a Unification Church of Japan member) all the sins she felt she had committed. The psychic seemed to know everything about her. To atone her sin, she was told to pay as much money as she had saved. She didn’t have much, but she cashed in 50,000-yen-worth government bond she was going to keep for her children.

She was worried after they told her, “You’d better not tell your family or friends about this because they don’t know the truth, which means they’re still on Satan’s side. If, by any chance, you cannot come back here, God and your ancestors who have guided you so far will be very sad. The truth is the only way of salvation. So, if you quit halfway, your ancestors may alert you by causing a misfortune to your family.”

- The Intermediate Course. This course is given at the Video Center. The video titles include “The Cause of Unhappiness,” “The Collapse of Family Because of Illicit Love” and “Dignity of Life.” Those videos deal with how to resolve the conflicts of the roles between wives and mothers or mothers-in-laws as well as how to live life as an individual woman. Also, they coerce participants to make confessions about a lack of dedication to the family, premarital intercourse or abortion.

6) Training Period: Peddling of Products Made by UC-Affiliated Companies

In the seminar they said, “A terminal cancer patient (a Unification Church of

Japan member) beat cancer by drinking Korean ginseng tea. It was broadcast on TV.” They showed her various pieces of evidence. She was told that, by drinking ginseng tea, which is also the blood and flesh of Sun Myung Moon and his wife, she could purify both her spirit and body. Since she totally believed in the Divine Principle, she felt like buying the tea.

- Top Member Training: Seminars on Marketing and the Products Sold by UC-Affiliated Firms and Sales Training

7) Assignment to Divisions to Implement Their Activities:

From July, 1989 she was assigned to the Education division and did door-to-door sales. In August she began door-to-door recruitment. Her family learned about it and strongly objected to her joining the church. She ignored their advice and continued to have contact with her church superior. Eventually the family’s objection cooled down.

From September, 1990 to July, 1991 she did more recruitment work at the rice shop of a church member. In August, 1992 an International Unification Church Mass Wedding was held in South Korea. Participants included popular singers and famous athletes. The media was busy covering the wedding and the Unification Church.

“I had some reservations and worries about the church. But I stopped watching any media coverage to erase those doubts. Maybe somewhere in my heart I was feeling that even if this religion turned out to be wrong for me, I would be too involved to quit.”

From 1993 and 1996 she commuted to the church behind my family’s back while working on a part-time basis. She donated almost of all the money earned to the church. She saved the money she was supposed to spend for her children, claiming that was her part-time salary. Her mother, who lived with her, took care of her children while she engaged in church activities, and frequently invented errands to run. She slept about four hours a day and was often exhausted, but continued to work for the church with the strong sense of mission that she would save her family.

- One becoming the Unification Church of Japan member, the next goal is to receive the re-blessing for married couple. If a member is already married, “the original sin”

of that member can be erased by attending a Mass Wedding by Sun Myung Moon and his wife. Thus, members are coerced to give various kinds of donations for the wedding.

8) Providence of Donation, Snowballing Debts, and Alienation of Family As a Result of Attending the Mass Wedding.

1. A 1.6 Million-Yen Devotional Donation. The church superior introduced her a loan company and demanded that she donate money as a sign of devotion. She was aware she did not have much saving, but borrowed 1.2 million yen from this firm. On top of that, she borrowed 200,000 yen each from two banks.

“Once you make a commitment, you feel this way: Right now the responsibility I have to bear as a human being is only 5%. The rest will be carried by God. They told me that if I gave 100% and fought to achieve my goal to the end, then, for the first time, God and my ancestors would be able to function spiritually. So, if I didn’t achieve my goals, I felt defeated or had guilty conscience.

2. In November, 1997 she attended the Mass Weddings in Washington in spite of her family’s objection. She borrowed 1.4 million yen from her parents for the “re-blessing donation.”

“My faith was becoming a matter of life and death. When I was at home, I felt as if I was sitting on pins and needles. My family members had grim, sulky expressions every time I did something for the church. Yet, I went to the church everyday. I used to console myself thinking: Only God and the Messiah know my feelings, my suffering, and my sorrow; my brothers and sisters at the church also understand me.”

“No matter how busy we were and how much difficulty we felt at the church, we were told to devote to and love our husbands, children and parents by doing all the house chores. I strove to do my best at home even though I was increasingly alienating my family. When my husband or other family members got angry with me,

I felt strong remorse for the lack of devotion.”

3. In 1999 she donated 200,000 yen she borrowed by a “card loan.” In June she donated the lump sum of 100,000 yen from the Educational Endowment Insurance.

4. Donation for all livings under curse. She borrowed 2.2 million-yen from her brother. Since the elder brother was single, she felt he might someday receive good blessings from the donation. Yet, she did not tell him the real reason for borrowing money.

5. Chongpyong 淸平 Special Training in South Korea. In spite of her family’s objection she paid the fee of 200,000 yen and went South Korea.

6. She paid the 100,000-yen Donation for the Airplane for Sun Myung Moon.

7. She paid 240,000 yen as the Donation for Thanking the Spiritual World and God.

8. At the urging of a name fortuneteller, she purchased a 280,000-yen name stamp made of ivory for her husband to be liberated in the spiritual world.

9. She paid 1.111 million yen as the Donation for Duty using a “card loan.”

“The moment I touched my husband’s card for a loan, I was ready for divorce. I didn’t care about myself. Every time I stretched the limit, further risking my life, I became stronger and more confident.”

10. In 2000 she paid 300,000 yen as the Donation for Ancestors Under Curse, using a card loan.

11. She paid 200,000 yen as the Donation for Ancestors, specifically the 8th to 14th generations. She used the card under another person’s name.

12. She paid the total amount of 1.9 million yen as the Donation for Duty, Loving Heaven and Nation. Every month she borrowed money using the cards under another person's name and her husband's.

“I've heard those words several times in the church meeting: An absolute self-denial is the way to the victory. Satan never leaves because we are not absolutely committed yet; problems with juvenile delinquents such as murder cases and the Kobe Elementary School Case will be resolved once we (Japan) triumphs over Satan; It's not that True Father wants to have money; If we, the first generation, don't share our responsibility (donation), there won't be any future for the second generation (our children).”

13. To pay the interest on loans and telephone bills, she borrowed 1.48 million yen in two months, using the Education Endowment Insurance and more card loans.

9) Counseling to help leave the Unification Church of Japan and the rehabilitation period. Living separately from her family. In September, 2000 her husband, parents, and friends confined her in the apartment and urged her to take counseling to help leave the church. After a month-long persuasion she acknowledged the mistakes in the Divine Principle and the Unification Church itself. After leaving the Unification Church of Japan, she received the once-a-week counseling for rehabilitation. The huge amount of loans was put on hold on at the request of her lawyer. Right now the only way to resolve the problem seems to be declaring self-bankruptcy.

“The minute I was under this protection, I felt somewhat relieved: ‘Now everything will be over.’”

“It wasn't easy to throw away a 12-year faith in the church. I understood the mistakes, yet I couldn't easily deny to Sun Myung Moon about the people I had met there and the spiritual world. It was hard. But the counselors and my family were always with me to encourage me and answer my questions and worries. There was a time when I really wanted to die if all the worship had been wrong. I realized I had

imposed tremendous sacrifice and hatred on people around me, especially my family whom I initially wanted to salvage. Since the day I decided to leave the church, I couldn't help but appreciate how wonderful "freedom" is."

3-4 Supplement to Case Examples

1) The process of recruitment, indoctrination and mobilization of members is almost the same as the other case of housewife. In this case, she was living at her husband's parents' house. She, the wife of the elder brother in the family, was tormented over his extramarital affair. On top of that, her mother-in-law was often coercive and demanded that she should "endure" more. Soon after that, she was recruited by a Unification Church of Japan member. After several years of proselytizing and sales activities, she finally took counseling and left the church. But she lives separately from her family.

2) The roles of young Unification Church of Japan members include guiding newly-recruited housewives. In other words, housewives will never be promoted to the top echelon of the church. They remain on the frontline and are often used as the "means" of proselytization and sales strategy. The following is one of the testimonies by then young members of the Unification Church of Japan:

"Since I could control people at my will in the Unification Church of Japan, it may have given me "high" feelings. Using all sorts of techniques, we would imbue a sense of mission and the turning point in life. We would discourage them, persuade them and cajole them into doing almost anything. The most housewives we had taught were older than we were and had a socially higher rank. Yet, since we were devoted adherents, they would stare at us with such admiration when we explained what 'True Father' was like. Naturally, we felt superior to them. All we had to do was mention 'True Father this, True Father that.' They blindly trusted us. When we tried to sell a 30,000 sets of Moon's books, I said, 'Make sure to buy this set because it will be your family treasure.' (Y.Y.)."

4 Discussion

4-1 Missions and Strategies of the Unification Church of Japan

The major Unification Church activities are in South Korea, Japan and the United States. Other nations are deemed marginal regions for global missions. South Korea's central role signifies not only the birth nation of Founder Sun Myung Moon but also the place which will be the center of the world after the Unification Church constructs the Kingdom of Heaven on earth. In short, the major global language will be Hangul. The Family Pledge, a set of prayers at church service which was prescribed on the 40th anniversary of foundation of the Unification Church, is written in the Korean language.

The United States is the central base for Sun Myung Moon and church executives to plan their strategies and political propaganda as well. According to the church dogma, America is supposed to offer political support to South Korea. By contrast, Japan is the nation designed to provide financial support for the church's activities in South Korea and the United States. That is why, since the 1970, fund-raising events have become cutthroat competitions in Japan. Enter the 1980s, and their economic activity resulted in fraudulent sales of spiritual goods.

Consequently, the Unification Church of Japan suffered a bad reputation. Gradually new recruits were hard to find when they tried the conventional way of claiming the church name. They had to switch their recruitment tactics to social-oriented seminars for youths. As for housewives, they decided to focus on ancestor worship, superstition and traditional customs, specifically, fortune-telling by the name and genealogical family tree analyses.

There are several reasons why after the year 1997 housewives were coerced into donating money or meeting tough donation quotas. The Asian financial crisis led to the financial deterioration of the Unification Church Corporate Group of Korea. There was a new demand for funds due to the compensations for damage caused by the fraudulent sales of spiritual goods. Reverend Moon had come up with a wide variety of "Divine Plans." Thus, it appeared that the Unification Church of Japan had tried to resolve the situation by depending on the "borrowing" power of its

rank-and-file members. Needless to say, this kind of precarious day-to-day management will not work. If the church will allow low-end members to file for personal bankruptcy just to meet the fund-raising quotas and the interest payment for their loans, one can easily speculate that the financial base and human resources of the church will collapse in the near future.

4-2 Gender Problems of the Unification Church of Japan

1) There is a dogmatic base to the church strategy of using Japan as the provider of funds and human resources. According to the Unification Church Creation myth, Man's fall originates in Eve's fall. Eve was seduced by Satan, ate the forbidden fruit, and then tempted Adam to eat it. As a result, women became spiritually inferior to men; therefore women must obey and be devoted to men. The organization of the Unification Church takes the male-oriented and female-subservient position. That even applies to nations, South Korea representing Adam and Japan symbolizing Eve. It is considered natural that Japan submits and devotes to South Korea in all matters.

One can guess that the above logic reflects a sense of revenge by Sun Myung Moon against Japan and its rule of the Korean Peninsula. The Unification Church of Japan as well as its Japanese members all remain at the "rank of obeying women." This allegedly comes from the guilty conscience towards the Korean race. Also, the Unification Church of Japan characteristically indoctrinates members so that they will have guilty feelings.

Of all the international ranks within the Unification Church of Japan, the most inferior rank belonged to female followers, especially housewives. Since they are already married, they are not qualified for the sacrament condition of blessing: the protection of virginity until marriage. They are allowed to join the re-blessing for married couples by the special grace of Reverend Moon. Thus, housewives are required to exhibit a more dedicated attitude more than any other groups of people. Most of them do just that.

2) The Unification Church of Japan recommends that housewife members act based on Eastern Asian patriarchal ethics at home. They should graciously submit themselves to their husbands, fathers- and mothers-in-law, in other words, totally devote themselves to their family. Yet, when it comes to the participation in training or mass wedding in South Korea, they must follow the church's principle no matter what their families say. This kind of double-binding causes not only emotional conflicts inside those women but also actual family frictions.

Choosing group loyalty over family reflects the problem of Japanese mentality. At the same time systematic and coercive indoctrination is the problem of the Unification Church. There are no problems in South Korea involving illegal missions or fund-raising events. This is probably because of the sound expression of Confucian ethics in Korea: the family and tribal bond is placed over the group or nationalistic bond. Even with the same religious organization or with same dogma, the individual motivation for devotion varies depending on the church's mission strategy or the societal acceptance of the followers.

3) Most rank-and-file members of new religious movements in Japan are overwhelmingly women. Housewives are the driving force for various religious activities including proselytization and recruitment. Thus, it is no wonder that the female rate of Unification Church of Japan members is high. The high rate can be explained from the recruitment methods of new religious movements, the employment structure, and social norms required for women in Japan. Simply put, the recruitment subjects during the daytime are full-time housewives.

The general role model of housewives in Japan is the woman with consideration to family. The woman's role in general have been conducting daily festive events, placing rice in the Buddhist altar, changing water, or preparing for the Bon festival for the dead. Consequently, it is extremely difficult for housewives with family roles to have a complete self-identity.

Few housewife members of the Unification Church of Japan joined the church as part of spiritual self-searching. Most of them merely reacted to what they had heard:

about family problems or difficulties, about ancestors under curse, changing the family's luck by buying sacred goods, and the devotion to the church activities. On top of that, the church was counting on housewives as part of recruitment or money-collecting machines. Therefore, their egos were indoctrinated as a sacrificeable, subjugated identity inside the church group.

4) In the cases of cult groups in Western nations, female members or possible converts sometimes voluntarily leave their church groups after being disillusioned with them. Or they notice the mistakes they've made in their self-searching journey after being counseled with experts and family members. In the case of the Unification Church of Japan, even single women cite their family as the motivation for devotion. Though some members are already disillusioned with the church, they tend to have this fixed idea that they must save their family members.

Of course, the patriarchal content of the Unification Church of Japan doctrine is also the reason for remaining with the church. Yet, we need to consider the mentality of Japanese women, especially those who had little resistance to the church.

5 Conclusion

In a sense, female members of the Unification Church of Japan were indoctrinated as "a subjugated identity" in three different contexts. First, they were indoctrinated as the Unification Church of Japan members who are subject to South Korea. It is a dogmatic international relationship that will not be canceled. Second, they were indoctrinated as rank-and-file members who are subject to the top echelon inside the Unification Church of Japan organization. This relationship will not be canceled. Third, they were indoctrinated as the wife or mother who dedicates herself to her husband and other family members. This relationship is a common family ethic whether it is a traditional religion or new religious movement.

The peculiarity of the Unification Church of Japan lies in the first two points. The church and members are given the roles we do not find in other countries. The motivation for joining the church is often formulated on the church

side. The church demanded more subjugation to the group with this relationship than with the Master-Disciple relationship based on self-identity. What we see there is not a romantic family image, but a more traditional, patriarchal family image. It is the image of a classic wife or woman who finds peace in being ruled and protected.

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