FFWPU Europe and Middle East: Mother Han's Hospital Forced Isolation Dispute

Knut Holdhus
November 2, 2026



Dr. Hak Ja Han, aka. Mother Han, arriving in court in wheelchair. Here, at Seoul Central District Court August 31, 2026



Seoul High Court, where Mother Han's appeal is being tried, and where also Seoul Central District Court is located

South Korean media reports on dispute whether outings from designated hospital constitute a breach of bail

Several major South Korean news outlets reported on 2nd November 2026, that the Seoul High Court was investigating whether Family Federation for World Peace and Unification (FFWPU) leader Hak Ja Han (한학자) - also known as Mother Han - had violated the conditions of her bail by leaving the hospital where she is required to reside. The reports followed allegations that she had travelled from Seoul Asan Medical Center to Family Federation facilities in Gapyeong, north-east of Seoul, during her period of release on medical grounds.

The issue raises an important legal question: does a court-imposed restriction requiring a defendant to reside at a particular hospital automatically prohibit leaving the premises for visits elsewhere? While the prosecution appears to interpret the restriction strictly, the Family Federation argues that an occasional outing does not constitute a change of residence and therefore cannot, in itself, amount to a breach of bail conditions.

Newspim, a prominent South Korean economic and financial news agency and multimedia company based in Seoul

The Seoul High Court has now requested information directly from the hospital and asked the prosecution to monitor compliance. However, as of 2nd November, the court had not announced a final determination that Mother Han had violated her bail conditions.

Court Requests Information from Hospital

According to NewsPim, in an article by Park Min-gyeong (박민경) published 2nd November, the 13th Criminal Division of the Seoul High Court, presided over by

Judge Kim Moo-shin (김무신), disclosed during Mother Han's appeal proceedings that it had sent an official request to Seoul Asan Medical Center.

The court wants the hospital to report on Mother Han's medical treatment and whether she has left the premises since being granted bail.

The judges explained that some documents sent to the hospital, including an application to amend the indictment, had not been delivered because the intended recipient was reportedly absent. This prompted the court to ask Mother Han's legal representatives whether she was complying with the residence restriction imposed as a condition of her release.

Her lawyer answered that she was complying with the conditions and promised to investigate whether the failed delivery of documents resulted from an administrative problem at the hospital.

The court also addressed Mother Han directly, reminding her that she must understand and strictly observe the bail conditions. Appearing in court wearing a black jacket over her hospital clothes and a face mask, she removed the mask and answered affirmatively.



JTBC News (Joongang Tongyang Broadcasting Company), a prominent South Korean private cable television network launched in 2011. Known for its influential general programming, it features highly rated dramas, popular variety shows, and an impactful news division.



Kookje Shinmun, a major Korean-language regional daily newspaper based in Busan, South Korea



MBC News, the news division of the Munhwa Broadcasting Corporation (MBC), one of South Korea's four major nationwide television and radio networks



News1 South Korea's largest private news agency and wire service

The judges further asked the special prosecutor's team to exercise appropriate supervision of her compliance.

Different Interpretations of What Constitutes a Violation

Several outlets reported that the underlying controversy began with a report by JTBC, which alleged that Mother Han had left Seoul Asan Medical Center and travelled to the Family Federation's Cheongpyeong facilities in Gapyeong, Gyeonggi Province.

Kookje Shinmun, in an article by Heo Shi-eon (허시언), went further in its headline, describing the alleged departures as unauthorized visits to the Family Federation's facilities. Its report stated that the court would directly investigate whether Mother Han had violated her bail conditions.

Kookje Shinmun also highlighted the Family Federation's response. Through its lawyers, the organization acknowledged that Mother Han had left the hospital for outings but rejected the allegation that this constituted a violation.

The Federation's argument was that bail fundamentally involves the release of a defendant from detention. A person who remains resident at the designated address but occasionally goes outside has not necessarily changed their residence. Consequently, the organization maintains, such outings should not automatically be regarded as violations of bail conditions.

MBC News presented the issue in similar terms. It confirmed that the court had requested information from the hospital and questioned Mother Han's legal team about compliance. MBC also reported that the Federation acknowledged that Mother Han had left the hospital during her period of admission while maintaining that this did not constitute a breach of the conditions.

The distinction is important because a restriction on residence does not necessarily mean that every departure from the premises is prohibited. The precise wording and interpretation of the court's order will therefore be central to determining whether Mother Han's conduct was permissible.

Prosecutors Take a Stricter Position

A particularly significant development was reported by News1, in an article by Jang Shi-on (장시온) and Moon Hye-won (문혜원).

According to News1, a representative of the special prosecution team investigating the allegations

involving former First Lady Kim Keon-hee (김건희) stated that the residence restriction also included a prohibition on going outside.

The representative reportedly said that the prosecution would first establish the facts and then consider requesting the revocation of Mother Han's bail if a violation was confirmed.

This interpretation differs substantially from that advanced by the Family Federation. Whereas the Federation considers occasional outings compatible with remaining resident at the designated hospital, the prosecution appears to regard leaving the hospital itself as potentially incompatible with the restriction.

The disagreement is particularly relevant because the court's bail decision, issued on 19th October, specified Seoul Asan Medical Center as Mother Han's place of residence. It also required a cash security deposit of 200 million won (approximately US$140,000) and prohibited contact with people connected to the case.

News1 emphasized that the court had also prevented Mother Han from returning to her ordinary residence. The prosecution therefore appears to view the restriction as a measure designed to keep her physically within the hospital rather than merely to prevent her from establishing a different permanent address.

Hankyoreh Highlights an Important Legal Distinction

Hankyoreh, one of South Korea's largest and most influential daily newspapers

Hankyoreh, in an article by Park Go-eun (박고은), offered an additional legal perspective that was less prominent in some of the other reports.

Its headline asked whether Mother Han had visited Family Federation facilities in Gapyeong while on bail, rather than presenting a violation as an established fact.

The newspaper pointed out that, in general, a court-imposed residence restriction as a bail condition does not necessarily prohibit a defendant from going outside.

This distinction could prove decisive. According to Hankyoreh, whether Mother Han's outings amounted to a violation would depend on their precise nature and circumstances.

In other words, the question is not necessarily whether Hak Ja Han (한학자) ever left the hospital, but whether the particular journeys she allegedly made were incompatible with the residence restriction imposed by the court.

Hankyoreh also reported that the court's original bail decision included the requirement that Mother Han pay 200 million won (approximately US$140,000) in security and refrain from contacting anyone other than specifically permitted persons, such as medical professionals, lawyers and people assisting with her mobility.



Will Mother Han's bail be revoked? She may then have to return to her tiny cell. Here, a typical cell at Seoul Detention Center where Mother Han has been held, long-term

If the court establishes that she violated the residence restriction, her bail could be revoked.

Background: Appeal Against Two-Year Prison Sentence

The reports also recalled the circumstances of Mother Han's prosecution.

She was taken into pretrial detention in September 2025 and indicted three weeks later in connection with allegations involving political donations and gifts to individuals associated with the former Yoon Suk-yeol (윤석열) administration.

Mother Han had previously been temporarily released in November 2025 because of deteriorating health, but was subsequently returned to detention. From March 2026, enforcement of her detention was suspended while she received hospital treatment. The Seoul High Court eventually granted her bail on 19th October, with her place of residence restricted to Seoul Asan Medical Center.

An Unresolved Legal Question

The central issue remains unresolved: whether Mother Han's alleged visits to Family Federation facilities in Gapyeong constituted a breach of the specific conditions imposed by the Seoul High Court.

The court's request for information from Seoul Asan Medical Center is an important step towards establishing the facts. But until the judges have examined the circumstances and interpreted the bail conditions, reports of hospital departures should not be confused with a judicial finding that Mother Han has violated them.

Source basis: NewsPim, Kookje Shinmun, MBC News, Yonhap News, News1 and Hankyoreh (2nd November 2026).

Text: Knut Holdhus, editor

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A Dark Practice Returns In South Korea 2026

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New cases of abduction and coercion suggest the practice of coercive faith-breaking (deprogramming) is far from over

***Part 1** of new 4-part series*



Recent abductions, confinement, and coercive de-conversion attempts suggest that a practice once condemned after a young woman's death may be gaining new momentum.

The practice of forcibly breaking

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Dr. Massimo Introvigne in April 2023. Photo: FOREF. Collage by ChatGPT, 1st Nov. 2026.

the faith [See editor's note 1 below] of members of unpopular religious movements appears to be making a comeback in South Korea. According to new information presented by Italian sociologist of religion Dr. Massimo Introvigne, incidents involving abducting religious believers, confining them, and coercively breaking their faith [See editor's note 1 below] have stopped declining and may now be increasing.

The issue is particularly concerning for members of Shincheonji [See editor's note 2 below], the *World Mission Society Church of God* [See editor's note 3 below], the *Christian Gospel Mission* (Providence) [See editor's note 4 below], and other minority religious movements.

Logo of Bitter Winter, the world's leading online magazine on religious liberty and human rights.

In an article published by Bitter Winter on 30th October 2026, Introvigne describes how a network of Protestant pastors, anti-cult activists, and lawyers in South Korea and Japan may be contributing to the renewed activity. He also points to a changing political climate that, in his assessment, has encouraged anti-cult activists to become more confident.

What is coercive deprogramming or faith-breaking? [See editor's note 1 below] It is a practice in which adult members of religious movements are abducted, often by their own parents, and confined against their will until they agree to abandon their faith.

The process may involve isolation from friends and fellow believers, psychological pressure, threats, physical violence, and intensive religious instruction intended to make the individual renounce his or her religious convictions.

Although the practice originated in the United States, courts in North America and Europe largely brought it to an end before the close of the twentieth century.



Four of the 4,300 Japanese members of the Family Federation who became victims of state-permitted kidnapping, forcible detention and attempted deprogramming (faith-breaking). Here at a conference in Tokyo 10th September 2023. Toru Goto (後藤徹) is first from the left, Hirohisa Koide (小出浩久) second, Hiromi Nakajima (中島裕美) fourth. Photo: Screenshot from YouTube video published by Japanese Victims' Association against Religious Kidnapping and Forced Conversion

Japan became one of the countries where it survived longest. More than 4,000 members of the Unification Church, now known as the *Family Federation for World Peace and Unification*, were reportedly subjected to such practices.

One particularly notorious case involved Toru Goto (後藤徹), who was confined for more than twelve years. In 2014, the *Tokyo High Court* held those responsible for his confinement liable, and Japan's Supreme Court confirmed the decision in 2015. Following these rulings, coercive faith-breaking (deprogramming) [See editor's note 1 below] in Japan largely ceased.

South Korea, however, followed a different path.

A tragic death that shocked the country

South Korean courts have sometimes punished pastors who directly participated in violent confinement. However, parents who locked up their adult sons and daughters after receiving advice from religious counsellors have frequently avoided prosecution. Police officers called to intervene have also sometimes treated such incidents as private family disputes.

One case brought international attention to the problem.

In December 2017, Shincheonji [See editor's note 2 below] member Gu Ji-in (구지

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인) was abducted by her parents for the second time. She was taken to a remote accommodation facility, where her father bound and gagged her to prevent her escape.

She suffocated, was declared brain-dead, and died in January 2018.

Her death triggered widespread protests in South Korea and international criticism. Both the *US Commission on International Religious Freedom* (USCIRF) and the *US Department of State* subsequently addressed the issue.

The tragedy made deprogrammers (faith-breakers) more cautious, and the number of reported cases began to decline.

*Logo of **United States Commission on International Religious Freedom** (USCIRF). The nine commissioners of the Commission are appointed by the President of the United States and the congressional leadership of both political parties. Public domain image.*

A disturbing reversal in the statistics

However, figures collected by human rights advocates connected with Shincheonji [See editor's note 2 below] and shared with Bitter Winter suggest that this downward trend may have come to an end.

Age Group	Male	Female	Total	% of Total
20s	4 cases	8 cases	12 cases	70.6%
30s	1 case	3 cases	4 cases	23.5%
40s	0 cases	1 case	1 case	5.9%
Total	5 cases (29.4%)	12 cases (70.6%)	17 cases	100%

Shincheonji deprogramming (faith-breaking) cases between 1st January and 15th October 2026. Illustration: Bitter Winter

Between 1st January 2003, and 15th October 2026, the advocates documented 2,205 cases of coercive conversion involving Shincheonji members.

The annual number increased from just one recorded case in 2003 to 151 in 2013 and 179 in 2016.

After the death of Gu Ji-in (구지인), the figures fell to 131 in 2018 and 127 in 2019. There was a temporary increase to 191 cases in 2020, when Shincheonji [See editor's note 2 below] was widely blamed in South Korea for the COVID-19 epidemic.

The subsequent decline continued, with 88 cases in 2022, 64 in 2023, 69 in 2024, and 57 in 2025.

But by 15th October 2026, another 55 cases had already been recorded.

The figures suggest that the decline has stopped, even though the year was not yet over.

Of the 55 victims documented in 2026, 42 were women and 13 were men. Seventeen people, or approximately 31 percent, were physically confined. Twelve of those confined were women, and twelve were in their twenties.

Restrictions on communication were reported in 52 cases. These included confiscated mobile phones and isolation from friends and fellow believers. Verbal abuse was also reported in 52 cases.

Among the locations identified by victims was a guesthouse owned by a Protestant church. According to their accounts, the building was designed so that occupants could not open the doors from the inside.

Personal testimonies reveal the human cost





European human-rights and religious-freedom organizations raising concerns about what it sees as a broader deterioration in freedom of religion or belief and freedom of expression in South Korea: From a press conference held at the Seoul Foreign Correspondents' Club on 7th August 2026, from left to right: Thierry Valle, president of CAP Liberté de Conscience, Márk Nemes, deputy director of CESNUR, Hans Noot, associate director of HRWF, Michael Langhans, executive director of FOREF Germany, Massimo Introvigne, managing director of CESNUR and editor-in-chief of Bitter Winter. Photo: HRWF

In his article, Introvigne also describes several testimonies he examined during a visit to South Korea earlier in October.

One young woman was followed by her parents after they discovered that she attended Shincheonji [See editor's note 2 below]. They forcibly took her from the church and confined her in the family home for three days. During that time, she was reportedly insulted, threatened, deprived of sleep, and subjected to intensive conversion instruction. Her father threatened her with a knife, while her mother forcibly cut her hair.

Another woman was pressured to leave her rented accommodation and return to her parents' home. Her mother allegedly struck her legs with a pole taken from a clothes rack.

The family demanded that she pay them monthly for the rest of her mother's life if she wished to continue attending Shincheonji [See editor's note 2 below]. They also demanded that she sign financial documents, report her daily movements, and install an application allowing them to track her location in real time.

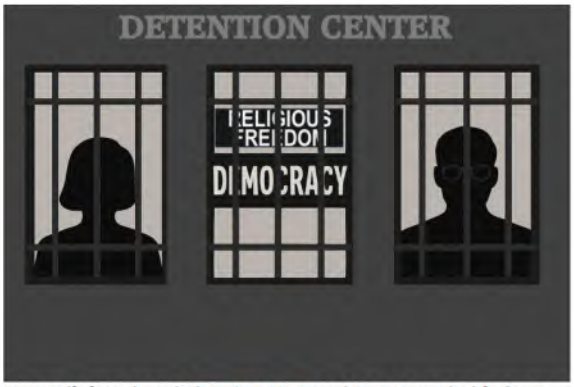
In another case, a male believer was threatened with a knife and told that his ankles would be broken unless he left Shincheonji [See editor's note 2 below]. His family had also hired a lawyer and presented him with documents intended to change his family register and make him relinquish a gift of shares.

Other believers reported economic boycotts organized by local churches and exclusion from professional associations.

A changing political climate

Introvigne believes that the political atmosphere has contributed to the renewed confidence of anti-cult activists.

Following the assassination of former Japanese Prime Minister Shinzo Abe (安倍晋三) in July 2022, Japan launched an intense campaign against the Family Federation, eventually resulting in its dissolution order.



***Two religious heads (Mother Han and Son Hyun-bo) in long-term detention in South Korea** in flagrant violation of religious freedom and democratic rights. Illustration: Chat GPT 11th October 2025, edited manually.*

In South Korea, the government of President Lee Jae-myung (이재명) has also pursued action against groups described as "heretical cults". This campaign led to the arrests of Family Federation leader Hak Ja Han (한학자) in September 2025 and Shincheonji Chairman Lee Man-hee in June 2026.

According to Introvigne, pastors who had become more cautious following the Gu Ji-in (구지인) tragedy may now believe that the authorities are more sympathetic to their activities.

A further incident reported by a regional Korean newspaper on 14th October illustrates the difficulties involved. Police located an adult woman and three members of her family living together in a villa, apparently isolated from the outside world for approximately a week while the family attempted to make her change her religious activities.

The woman told police that she was not being confined and did not want anyone punished. However, officers indicated that they would continue monitoring the situation.

For Introvigne, this illustrates a central problem: people subjected to pressure by

For Introvigne, this illustrates a central problem: people subjected to pressure by their own families may be reluctant or unable to speak freely while still under their control.

The renewed reports raise serious questions about the protection of religious freedom in South Korea. The issue also leads to a more troubling question: who is organizing, training, and supporting the people carrying out these coercive faith-breaking [See editor's note 1 below] activities?

As Introvigne's investigation suggests, the answer leads to a network extending beyond South Korea's borders.

Source: Based on Massimo Introvigne, "Deprogramming Returns: The Korea-Japan-China Axis of Evil in Action", Bitter Winter, 30th October 2026.

***Text**: Knut Holdhus, editor*

***Featured image** above:*

[***Editor's note 1***: **Coercive faith-breaking** ("deprogramming") in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members, professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the Family Federation or Jehovah's Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements.



***Also subject to faith-breaking attempts**: Members of **Soka Gakkai**. Here students belonging to the faith in 2001. Photo: Wikimedia Commons. License: CC ASA 3.0 Unp. Cropped*

However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

The practice gained attention in the latter half of the 20th century, particularly in the 1980s and 1990s. Parents or concerned family members often hired faith-breakers who taught them how to abduct and forcibly detain believers. Almost all such cases involved confining the individual believer and cutting him or her off from the religious community. During the confinement, the believer was subjected to intense questioning or indoctrination designed to break his or her faith. The aim was to "rescue" the person from what the family often had been tricked by faith-breakers or lawyers to regard as harmful influence from the religious organization.

Critics of forced de-conversion argue that it violates fundamental human rights, including freedom of thought, religion, and association. Reports of psychological trauma and accusations of unlawful detention have sparked debates over its ethical and legal implications. In response, some religious groups, particularly NRMs, have lobbied for greater protections against such practices.

Japanese courts have been inconsistent in addressing cases of coercive faith-breaking. While some verdicts have condemned the practice as illegal detention, others have been more lenient, citing family concerns about "mental health" or alleged "exploitation" as mitigating factors.]

[***Editor's note 2***: **Shincheonji**, officially known as *Shincheonji Church of Jesus, the Temple of the Tabernacle of the Testimony*, is a new religious movement founded in South Korea in 1984 by Lee Man-hee (이만희), who claims to be the promised pastor mentioned in the Bible's Book of Revelation.

Shincheonji teaches that the Book of Revelation is being fulfilled through its church and that Lee Man-hee (이만희) has received divine revelation to interpret it. He teaches that South Korea is the location where the prophecies of the *Book of Revelation* are actively playing out in real-time, making it the epicenter of the final harvest. Shincheonji focuses on filling the literal 144,000 slots of the 12 Tribes mentioned in Revelation. Once this number of truly sealed, flawless believers is completed, they believe they will rule as kings and priests over the rest of humanity.]

[***Editor's note 3***: The **World Mission Society Church of God** (WMSCOG) is a South Korean Christian movement founded in 1964 by Ahn Sahng-hong (안상홍 –

1918–1985). Its distinctive teachings include the belief that Ahn Sahng-hong (안상홍) was Christ returned to Earth and that God exists as both God the Father and God the Mother. The church believes that Zahng Gil-jah (장길자, born 1943) is the literal embodiment of God the Mother. The church emphasizes the Bible, observance of the Saturday Sabbath and biblical festivals, particularly Passover, which it considers essential to salvation. Headquartered in South Korea, it has expanded internationally, establishing congregations in numerous countries. Its members also participate in volunteer activities, including environmental projects and community service.]

[***Editor's note 4***: The **Christian Gospel Mission** (CGM), also known as Providence or JMS (Jesus Morning Star), is a South Korean Christian new religious movement founded by Jung Myung-seok (정명석 – also romanized as Jeong Myeong-seok) in the late 1970s. It emphasizes Bible study, personal spiritual development and a distinctive interpretation of Christian scripture, often taught through a series of 30 lessons. Jung has been regarded by followers as a specially chosen messianic figure. The movement has expanded internationally, particularly among young people and university students. It has attracted considerable controversy because of serious sexual abuse allegations against its founder, who was sentenced to 17 years in prison by South Korea's Supreme Court in January 2025.]

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