

FFWPU Europe and Middle East: S Korean Anti-Corruption Office Probes Endless Attacks on Family Fed

Knut Holdhus
June 4, 2026

The Corruption Investigation Office for High-ranking Officials (CIO) is currently examining claims that a team of special prosecutors conducted a politically biased investigation involving leaders of Unificationism



Prosecutor being investigated:
Min Joong-gi (민중기)
Image: Grok xAI



Prosecutor being investigated:
Park Sang-jin (박상진)
Image: Grok xAI

Special prosecutors Min Joong-gi - left - and Park Sang-jin. Images by Grok xAI



South Korea's system of special prosecutors under scrutiny for alleged bias politically in case involving Mother Han and former Unificationism leaders

On 2nd June 2026, South Korea's 24-hour [news channel YTN](#) reported on a growing political and legal controversy involving an investigation into alleged favoritism during a high-profile special prosecutors' probe connected to the [Family Federation for World Peace and Unification](#) - in Korea often simply called [Unificationism](#) (통일교). The case has attracted significant attention because it touches on sensitive issues of political impartiality, prosecutorial conduct, and the relationship between religion, business, and politics in South Korea.

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고위공직자범죄수사처
Corruption Investigation Office For High-ranking Officials

At the center of the dispute is the Corruption Investigation Office for High-ranking Officials (CIO), an independent agency established to investigate alleged crimes by senior public officials. The CIO is

currently examining claims that a team of special prosecutors (특별검사팀) led by Min Joong-gi (민중기) conducted a politically biased investigation when looking into allegations that figures associated with [Unificationism](#) provided money or other benefits to politicians.



According to [YTN](#), the CIO recently questioned Park Sang-jin (박상진), a former assistant special prosecutor (counsel) who worked on the investigation. He was interviewed as a witness rather than as a suspect. The questioning marks an important step in the CIO's efforts to determine whether the team of special prosecutors improperly focused its investigation on members of the conservative People Power Party (PPP) while failing to investigate politicians affiliated with the liberal Democratic Party of Korea (DPK).

The allegations emerged from statements made by [Yoon Yeong-ho](#) 윤영호, a former senior official of [Unificationism](#). Yoon has himself been indicted on charges related to the alleged provision of money and valuables to prominent political figures, including Kim Keon-hee (김건희), the wife of former President Yoon Suk-yeol (윤석열), and National Assembly member Kweon Seong-dong (권성동).

During his own criminal trial, [Yoon](#) argued that he had informed investigators about contacts not only with conservative politicians but also with politicians belonging to the Democratic Party. He complained that these statements did not appear in the evidentiary materials presented in court. His claim raised questions about whether investigators had selectively pursued certain political figures while ignoring others.

The team of special prosecutors has rejected accusations of political bias. According to its explanation, Yoon's statements concerning Democratic Party politicians were recorded in an investigative report. However, the team concluded that those matters did not fall within the legal scope of the special prosecutors' mandate under the relevant legislation. Investigators therefore intended to transfer the information to other authorities for possible future action rather than pursue it themselves.



Despite this defense, the controversy continued to grow. The People Power Party accused the team of special prosecutors of conducting a partisan investigation and formally filed a complaint against Special Prosecutor Min Joong-gi (민중기). Critics argued that if investigators possessed information suggesting potential wrongdoing involving politicians from multiple parties, they should have treated all such leads consistently.

The CIO subsequently launched its own investigation into the matter. Earlier this year, investigators executed search-and-seizure operations at the offices used by the team of special prosecutors and obtained mobile phones belonging to both Min and Park. These measures indicate that the CIO is treating the allegations seriously and is seeking documentary and electronic evidence that may shed light on how investigative decisions were made.

[YTN reported](#) that Min Joong-gi has already been formally registered as a suspect in the CIO's investigation. Based on evidence collected so far, including witness testimony from former members of the team of special prosecutors, the agency is expected to summon him for questioning in the near future. Investigators will likely focus on whether decisions about investigative targets were made on legal grounds or whether political considerations influenced the course of the inquiry.

For international observers, the case illustrates the intense scrutiny applied to politically sensitive investigations in South Korea. The dispute is not primarily about whether the underlying allegations involving [Unificationism](#) are true or false; rather, it concerns whether investigators applied the law impartially. As the CIO's investigation progresses, the outcome could have important implications for public confidence in South Korea's system of special prosecutors and the perceived neutrality of major corruption investigations involving prominent political figures.

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Tokyo, 1st June 2026 – Published as an article in the Japanese newspaper [Sekai Nippo](#). Republished with permission. Translated from Japanese. [Original article](#).

What Is Being Suppressed Is “Religious Faith”

Second-Generation Believers Hold Talk Event

by editorial staff of [Sekai Nippo](#)

A talk event titled “How to Remain Free in an Age of Inquisition” (organized by Jokyo Publishing) was held in Tokyo on 31st May 2026. Participants, including second-generation members [\[See editor’s note 1 below\]](#) of religious organizations, exchanged views on religion and freedom of belief in contemporary society.

Nozomi Kojima (小嶋希晶), a second-generation believer of the [Family Federation for World Peace and Unification](#) (formerly known as the [Unification Church](#)) and representative of the *Association of Second-Generation Believers Protecting the Human Rights of Believers*, spoke at the event. Referring to the intense media criticism of the [religious organization](#) over issues such as large donations following the assassination of former Prime Minister Shinzo Abe (安倍晋三), Kojima said:

“It is important to focus on victims, but people also have the freedom to make donations, and not everyone involved is unhappy. The media could have reported on the issue in a more balanced way. Because of biased reporting, there have been cases of people being fired from their jobs, bullied at university, and even driven to suicide.”

According to Kojima, second-generation believers from religious organizations other than the [Family Federation](#) have also begun supporting the association’s activities. She stated:

“Being dissolved when it is not even clear whether there are legitimate grounds for dissolution is not someone else’s problem. Some people feel a sense of crisis, wondering whether the religious organization they belong to could be targeted next.”

Participating online, Masaki Nakamasa (仲正昌樹), a professor at Kanazawa University and a former member of the [religious organization](#), commented:

“One should not judge a religion based on feelings that it is ‘creepy’ or on speculation that it might harm others. Such judgments should remain matters of personal subjective opinion. Restraining those impulses is the essence of a modern liberal society.”

He continued:

“What is abnormal about Japan’s litigation of the former [Unification Church](#) is the introduction of the idea that something must be done about a religious organization with litigation. If this is to be done, it is not the case



Logo of the [Sekai Nippo](#)



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Professor Masaki
Nakamasa (仲正 昌樹).
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dangerous religion . If this is left unchecked, more and more people will gradually become subjects of surveillance.”

Itaq, a rapper and second-generation believer of Happy Science (幸福の科学) [See editor’s note 2 below], argued:

“In contemporary Japanese society, the object of suppression is not so much a particular organization as the religious faith that exists in people’s hearts.”

He suggested that faith is often criticized because:

“People fear that it may disrupt social order.”

At the same time, he emphasized:

“Faith is also what can present new possibilities for improving society. It is unacceptable for the state to attempt to suppress that spirit.”

Featured image above: Nozomi Kojima (小嶋希晶 – right), representative of the Association of Second-Generation Believers Protecting the Human Rights of Believers, and Itaq (center), a second-generation member of Happy Science, attend a talk event on the afternoon of 31st May 2026 in Shinjuku Ward, Tokyo. Photo: Takahide Ishii (石井孝秀)

[Editor’s note 1: The term 宗教2世 (*shūkyō nisei*, literally “second-generation religious believer”) generally refers to people who were raised in a religion by parents who belonged to a religious organization, rather than joining it themselves as adults.]

[Editor’s note 2: Happy Science (幸福の科学, *Kōfuku no Kagaku*) is a Japanese new religious movement founded in 1986 by Ryuho Okawa ((大川 隆法 – 1956–2023). It teaches that spiritual truth can be discovered through the study of universal laws governing happiness, personal growth, and the development of the soul. The movement’s central concept is the pursuit of happiness through the principles of love, wisdom, self-reflection, and progress.



Master Ryuho Okawa speaking at Osaka Shoshinkan, Japan, 15th February 2015. Photo: Happy Science. License: CC ASA 4.0 Int. Cropped

Okawa claimed to receive spiritual messages from a wide range of historical, religious, and even contemporary figures, including founders of major world religions and notable public figures. These claimed revelations became a major part of Happy Science’s teachings and publishing activities. The organization has produced hundreds of books, lectures, films, and educational materials, making it one of Japan’s most prolific religious publishing enterprises.

Happy Science presents itself as a universal religion that incorporates elements of Buddhism, Christianity,

Confucianism, New Thought spirituality, and other traditions. It teaches reincarnation, the immortality of the soul, and the existence of spiritual beings and higher-dimensional worlds. Followers engage in study, prayer, meditation-like practices, and attendance at lectures and ceremonies.

The movement has expanded internationally, establishing branches in numerous countries. It has also been involved in politics through the Happiness Realization Party, founded in 2009, which advocates conservative, nationalist, and economically liberal policies, though it has achieved limited electoral success.

Scholars generally classify Happy Science as a new religious movement rather than a traditional Buddhist sect. It has attracted both devoted followers and substantial criticism. Critics have questioned its spiritual claims, organizational practices, and political activities, while supporters view it as a source of moral guidance, spiritual meaning, and personal development.]

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