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**Promotion and protection of all human rights, civil,
political, economic, social and cultural rights,
including the right to development**

Written statement submitted by Coordination des Associations et des Particuliers pour la Liberté de Conscience, a non-governmental organization in special consultative status*

The Secretary-General has received the following written statement, which is circulated in accordance with Economic and Social Council resolution 1996/31.

[23 May 2026]

* Issued as received, in the language of submission only.



Escalation from Discrimination to Violence against Members of the Christian Gospel Mission (Providence)

Coordination des Associations et des Particuliers pour la Liberté de Conscience (CAP LC) submits this statement to update the Human Rights Council about a situation previously reported. In the Council's last session, CAP LC detailed a trend of discrimination, stigmatization, and social exclusion against members of the Christian Gospel Mission (CGM), also known as Providence, in the Republic of Korea and Taiwan, (Province of) China. We warned that the hostile atmosphere created by sensational media coverage and online harassment could lead to physical violence. Just days after that warning, our prediction came true.

On March 8, two CGM members—Li, a university professor, and Yang, a pastor—were violently attacked in Kaohsiung's Hunei District. The assailant, who had harassed the group before, set up a meeting with them and arrived armed with an irritant liquid and a hammer. Without saying a word, he sprayed the victims in their eyes and struck them repeatedly. One victim suffered a severe head wound that left blood splattered on the wall beside him; the other sustained eye injuries. Police intervened just in time to prevent a fatal outcome, and the attacker now faces charges of attempted murder and aggravated assault. This incident was not an isolated event but rather the result of a long-standing atmosphere of hostility.

CGM is a religious movement founded in the Republic of Korea in 1978. Its leader has been convicted of sexual abuse, which many members believe was unjust. CAP LC does not take a position on these legal matters. Our concern is for the everyday believers—students, teachers, caregivers, small business owners—who face no accusations and whose rights have been consistently undermined. Since the release of a documentary series on Netflix in 2023 and its 2025 sequel, CGM members have experienced public hostility that has deeply affected their daily lives. Observers in Taiwan, (Province of) China, and the Republic of Korea have recorded harassment in schools and universities, workplace discrimination, online doxxing, and the breakdown of family relationships due to media-induced fear.

The attack in Kaohsiung must be viewed within this broader context. When a minority religion is repeatedly depicted as dangerous or harmful, the line between criticism and incitement becomes alarmingly thin. Individuals with fragile psychological states are especially vulnerable to sensational narratives. They might see media portrayals as a call to “protect society” by acting against members of the targeted group. This dynamic does not excuse the perpetrators but highlights how public conversations shape perceptions and, in some cases, lead to violence.

The discrimination previously reported to this Council is the other face of the slander's consequences. Students have been mocked or excluded after their affiliation was disclosed online. Teachers and civil servants have faced pressure from colleagues and superiors. Small business owners have lost their livelihoods due to coordinated campaigns of negative reviews and boycotts. Women in the movement have suffered sexualized slander that strips them of dignity. Families have been torn apart under suspicion, with some members facing coercive “interventions” or domestic abuse justified by media narratives. These patterns show how stigma can penetrate institutions, workplaces, and homes long before it results in physical violence.

The Kaohsiung attack represents a turning point. It shows that the situation surrounding CGM has escalated beyond discrimination into a realm where violence is now possible—and, tragically, real.

Article 18 of the Universal Declaration of Human Rights protects freedom of religion; Article 12 protects privacy; Article 7 ensures equality before the law and protection from discrimination. The International Covenant on Civil and Political Rights also reinforces these protections. When media narratives blur the lines between accusations against leaders and the rights of regular believers, these guarantees lose their meaning. When online platforms spread hostility without accountability, vulnerable individuals may feel it is acceptable to act violently. And when institutions fail to protect minority groups, the social fabric itself weakens.

CAP LC urges the Human Rights Council to acknowledge this escalation and to encourage States to investigate both the violent attack in Kaohsiung and the broader environment that made it possible. We call for monitoring institutional discrimination in Taiwan, (Province of) China, and in the Republic of Korea, especially in education and employment. We also reiterate the need to address the ethical duties of global streaming platforms whose productions can incite hostility against minority religions. Furthermore, we stress that public discussions must differentiate between legal proceedings concerning leaders and the rights of ordinary members who deserve dignity, safety, and the presumption of innocence.

The attack in Kaohsiung is a stark reminder that stigmatization is not a harmless social issue. When it goes unchecked, it can turn into acts of violence that endanger innocent lives. The international community must work to ensure that the stigma of religious affiliation does not become a justification for violence in the twenty-first century.
