

# **David Wenwei Chou: A Mentally-disturbed and Politically-motivated Gunmen from Taiwan, China**

**By Edward Locke**

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David Wenwei Chou, aged 68, a Chinese American from Taiwan, opened fires at parishioners of Geneva Presbyterian Church in Orange County, killing one and wounding four, out of political motive, mental distress due to poverty and divorce.

According to police report, the shooting occurred at 1:26 p.m. local time on Sunday, May 15, 2022. One person, sports medicine doctor John Cheng, is dead and four people have been wounded and were in critical conditions; and another victim was being treated for minor injuries. The suspect Chou has been booked on one felony count of murder and five felony counts of attempted murder. Officers found two handguns purchased by Chou legally in 2015 and 2017, plus bags full additional ammunition and four Molotov cocktail-like incendiary devices.

The shooting was a “politically-motivated hate incident,” Orange County Sheriff Don Barnes revealed Monday. Churchgoers were from Taiwan and ranged between 66 and 90 years old. The Sunday service were attended by about 30 to 40 people when the gunfire occurred. Chou was not a member of the church.

This news report intends to make an in-depth analysis of the causes of this hate incident, and its impacts on Chinese-American politics. The information quoted are from news reports from mainstream American mass media, as well as from those published in Chinese-language mass media in Taiwan and the Chinese American communities in the United States.

## **Previously successful life and career in Taiwan, Mainland China and USA**

Chou was born on October 20, 1953, in Taiwan, into a family originated in Hunan Province, Mainland China, of “Outer-Provincials” ( “外省人” ), or followers of Generalissimo Chiang Kai-shek who retreated to Taiwan in 1949 after he lost the Second Nationalist (KMT) - Communist (CCP) Civil War. His father was a veteran of the KMT armed forces. Chou lived in the secluded Military Village in Taichung (台中眷村). Due to Taiwan’s internal conflicts between the exiled KMT supporters or “Outer-Provincials” and local Taiwanese, he was not well-received in the mainstream Taiwanese society. During KMT’s totalitarian rule in Taiwan, Outer-Provincials enjoyed privileges in high positions of government bureaucracy, employment in state-owned industry and government institutions, and enrollment in K12, colleges and universities. Chou graduated from the prestigious Taichung Municipal First Senior High School (台中一中) and Feng Chia University (逢甲大學). Chou later served in the Taiwanese armed forces as a low-ranking officer, and then immigrated to the United States. He earned a Master’s degree in Business Administration from an American university. He is a master at wine mixing and published several books on the subject. He has taught tourism and hotel management courses

at several colleges and universities in both Taiwan and Mainland China, such as Fu Jen Catholic University (輔仁大學), Southern Taiwan University of Science and Technology (南台科大), Pingtung Institute of Commerce (屏東技術學院), China University of Science and Technology (中華科技大學), in Taiwan. After China's Reform and Opening Up in the 1980s, Chou started to reconnect with Mainland China; Chou taught at Jiangnan University in Wuxi. In the United States, Chou worked as hotel and restaurant manager, security guard, truck driver, custodian, wine preparer and server, and English-Chinese language translator for local Department of Motor Vehicles.

### **From real-estates owner to homelessness**

Chou has in recent years become a socially, economically and politically marginalized old man wandering around China's Mainland, Taiwan and the United States, feeling the pains of homelessness in both spiritual and bodily realms, without being loved by anyone, living in a desperate situation, near the end of his life. Thus, daring not to commit suicide, he viewed himself as an "angel" fighting for his ideology.

His wrongdoing is partially the outcome of his unstable mental conditions and split personality, caused by his personal experience and misfortunes in the recent years.

He moved from Florida to Las Vegas in 2009 to purchase an apartment building with 12 units, with Crystal Juei-Hong Lee, his wife, living inside one of the units on the first floor, and to support his son's college education out of rental income. Their residency is only one mile from downtown Las Vegas. He was once bitten up, on April 30, 2012, by a young couple who rented one of the units, and suffered from serious injuries in his head, left eye, left ear, and arms. He was near death during the attack. This incident seriously damaged his mental health and his life descended into total disorder.

According to his former tenants and neighbors, Chou usually lived a normal life. But after his house was sold, he tried to continue living there where he had lived for ten years; the new landlord charged \$1,400 per month; but his only stable income is \$548/month (from Social Security); he believed that the rent he should pay is around \$300-400; he was very sad and angry about this situation. He complained that the US Government failed to offer him subsidies or assistance.

Before the hate incident, Chou worked for five security guard agencies (2014-2021). He worked on and off as an armed security guard for Sands and Venetian, two gambling casinos in Las Vegas; he has a permit to legally own guns; often, he was called to work one day per week, but sometimes he did not have a job for a straight three months. He called several local churches to request for a shelter but was refused by all of them; this made him hateful too. The new landlord brought him to court, after the court found that he could not pay the rent but did not get Rental Assistance from the State of California, which could protect him from eviction; he was evicted from his more than ten years of residence and became a homeless living in his vehicle, for several months before his shooting spree at the Geneva Presbyterian Church in Orange County.

"He is nothing but a homeless old man," said Chou's former tenant Balmore Orellana, "although he did not mention the idea of committing suicide, he did say that he did not care about his life anymore."

At 68 years of old age, Chou's personal conditions worsened with the passage of time; and he often drove his car around the neighborhood aimlessly and sometimes tried to open the mailbox of his old residence and was caught. The new tenants who moved to his former residence found a lot of photos of him with weapons and showing his love for guns and worship of violence.

Interviewed by Los Angeles Times, his former tenant Balmore Orellana, who lived next to Chou's unit, said that Chou often yelled at and cursed his wife with such a loud voice as to disturb the neighbors; his wife suffered from the fourth period of cancer and returned to Taiwan in December 2021 for treatment, taking advantage of Taiwan's Universal Health Care System, after selling their apartment building, and applied for a divorce. Chou continued to live in the old place as a tenant. This was very traumatic for Chou. He started to suffer from decline of cognitive aptitudes and ability to make rational judgements. Angered by his failure to get enough public assistance such as Rental Assistance from the State of California, he once fired a bullet with his handgun inside his apartment unit; the bullet hit the apartment unit of his neighbor; fortunately, he did not injure anyone but was evicted soon after this incident.

### **A split personality between good and evil**

Chou is remembered by his Taiwanese friends, Mr. and Mrs. Tsai, as an owner of several real-estate properties both in Taiwan and in Las Vegas, USA. When he and his wife sold their apartment building in Las Vegas, in October 2021, he gave all money (US\$500,000) to his wife and children. He said that he wanted himself to be "propertyless." He led a simple life and was very thrifty, driving a used car.

According to Jordin Davis, his neighbor in Las Vegas, Chou was very benevolent and generous towards his friends; he is very shocked by Chou's killing of people, but believed that what happened was of no surprise, and that Chou must have acted due to hatred. Davis described Chou as "a very good and generous man" who sometimes even cooked for him, treated his dog very nicely, and shared with Davis his chicken dishes, and that Chou claimed that he is a Christian. Davis said that Chou never discussed about religion but made a cross with plastic tapes on the top of his car. Another neighbor of Chou, Orellana described Chou as a very nice and considerate landlord who did not raise her rent for a straight five years and asked her during the COVID-19 Pandemic if she needed an extension for paying rent, and in addition, Chou often took care of the garden, and often bought vegetables, fruits and cookies as gifts for her family.

### **Political fanaticism running out of control**

As a second-generation Mainlander Chinese or "Outer-Provincial" living in Taiwan, Chou is a longtime opponent of Taiwan Independence movement and of its promoter, the Taiwan Democratic Progressive Party, as well as the current Taiwanese leader Tsai Ying-wen. Chou told Davis that he left Taiwan because he "disliked the political situation there" and that "he does not want to have any relation with Taiwan."

Chou harbored profound feelings for the Kuomintang's party ideology of Chinese Nationalism, and in the application for immigrant status, he wrote "China" instead of "Taiwan, China" as his birthplace, causing the police department to misunderstand him as a Chinese from Mainland China during the investigation of his shooting case.

With regards to the United State, the country that gave him opportunities to achieve the status of a well-to-do middle-class U.S. citizen, Chou's attitude towards the American Nation is also self-contradictory combining love and hatred, reflecting the irrational nature of his split personality. Back in 2018, when Chou returned to Taiwan to deal with his younger sister's posthumous affairs, he hang U.S. flag, but also complained that he was a "vagabond" in the United States "living a totally miserable life of slave" like "cow, horse, and camel;" Chou complained that, because of his "miserable life" in the United States, he could not afford to return to Taiwan "in the prime time" to repair the house left by his parents, saying that "I beg my country men to forgive me, once I have accumulated enough money, I shall return home again to repair my parents' house; please forgive my inability and powerlessness as a humble slave from America;" he signed his name by adding "Grown up in Taiwan, orthodoxly genuine first generation Taiwanese, refugee of the Hunan Army." Based on information available from news media, Chou worked hard in the United States to accumulate his initial capital for investment in real estates; he might work on and off or for several jobs at the same period of time. However, there is no indication that he has been exploited as undocumented immigrant laborer. Therefore, his self-description as a "slave from America" is an outlandish exaggeration, reflecting his ungrateful attitude towards America.

In 2019, Chou joined the Party for the Promotion of Unification (统一促进党) to oppose the Taiwanese authorities under the Democratic Progressive Party.

Chou was very active in the electoral campaign of Mr. Han Kuo-yu (韩国瑜), representing the Chinese Nationalist Party, for the top leader position in Taiwan. During KMT candidate Han Guo Yu's failed campaign for the top political position in Taiwan, Chou donated US\$10,000 and 1,000 copies of his *Bible of Professional Wine Mixing*, and he called Taiwanese leader Tsai Ying-wen "the Diabolic Dog Tsai." He contributed to make Han Guo-yu's name appear in American mass media. Han Kuo-yu's campaign was a complete failure; he campaigned for Taiwan's top position while serving his first term as the Mayor of Kaohsiung, without any concrete policies for the solutions of a variety of serious social problems in Taiwan, but a quite vague promise of "letting Mainland Chinese to come to Taiwan as tourists, and letting Taiwanese products to be sold in Mainland China." His candidacy was rejected by Taiwanese voters and he also lost his mayoral position after the successful recall campaign of his Green Camp opponents, mainly from the Democratic Progressive Party. Before Han Kuo-yu's nomination by the Chinese Nationalist Party as the candidate for Taiwan's top political position, a wealthy tycoon named Terry Gou (郭台铭) presented himself as a candidate and promised to offer public assistance to children from birth till six years of age; this sounded to be a rational solution to Taiwan's problem of declining birth rate; but the Old Guards or conservative leaders of KMT, a far right-wing organization that generally do not support the idea of welfare for the economically disadvantaged, did not support Gou's candidacy; instead they chose Han Kuo-yu, a demagogic politician with no specific ideas on how to govern Taiwan.



Chou showing a banner with inflammatory slogan at a meeting of the National Association for China's Peaceful Unification (NACPU) (Source: <https://www.youtube.com/watch?v=fVvjAfk4A3U>)

As the photo shows, Chou's ideas were indeed "radical" and inflammatory; a banner he showed to the participants of the NACPU chapter meeting reads "Adapt to the Good Situation to Quickly Exterminate the Taiwan Independence Devils, God Bless Han Kuo-Yu to Win the Election!" He regarded political opponents as devils to be exterminated, not rivals to compete against. This is a typical example of totalitarian and intolerant mentality, very similar to those of the McCarthyite Red-Hunters during the 1950s or of the Proud Boys during the US 2020 Presidential Election. This mentality is the outcome of several decades of brainwashing and propaganda by the Chinese Nationalist Party during its previous period of totalitarian rule, as a Leninist-style "revolutionary party." The Chinese Nationalist Party adopted the totalitarian model of party control back in the 1920s, copying the Leninist and Stalinist model of the Soviet Communist Party, when Generalissimo Chiang Kai-shek was receiving large amount of weapons and financial support and even military advisors from the Soviet Union and the Communist International under Soviet control, in his military campaign to overthrow the Beijing Government of the Republic of China (the "Beiyang Government," literally, the North Sea Government, or "北洋政府"), the successor regime to the Great Qing Dynasty, which was capitalist-oriented and friendly to both the United States and the British Empire. On April 12, 1927, Chiang Kai-shek launched a military coup d'état to massacre his former comrades in the "Revolutionary Alliance," i.e., members of the Chinese Communist Party and leftists of the Kuomintang; and this massacre started a large-scale Nationalist-Communist Civil War that continues till the present day in the form of military standoff between Mainland China and Taiwan. Despite of his bloody split with the Chinese Communist Party, Chiang Kai-shek continued using the Leninist model of party control to control Mainland China and later, Taiwan, with one of the longest periods of Martial Law in world history (1949-1987), lasting 38 years.

Chou harbor strong grievances against local Taiwanese due to inter-ethnic conflict between Outer-Provincial (or "Mainlander") Taiwanese and Local Taiwanese in general, and deep hatred

against Taiwan Independentists and the Taiwan Democratic Progressive Party in particular. His close friends in Taiwan told the reporters that Chou once mentioned that after his death, he wished that his tombstone would bear the inscription “Build Up the Republic (of China) and Restore the Chinese Nation (to Han-Chinese)” (建立民国恢复中华), which was a “revolutionary” slogan raised by the Alliance of Chinese Revolutionaries, the predecessor of the Chinese Nationalist Party, for the overthrow of the constitutional monarchy of the Great Qing Chinese Empire, and for the ethnic cleansing of the Manchu and Mongolian peoples from Chinese politics and territories, so that the Han-Chinese elites could seize control of the government. During that period of time, Chinese Nationalists regarded China as a monopolistic domain of Han-Chinese elites, and did not consider Manchus and Mongolians as fellow Chinese with different ethnicity; instead they regarded Manchus and Mongolians as “alien races” and “foreign invaders” (外族), and they even branded Han-Chinese officers serving in the Manchuled Qing Government as “traitors of the (Han-) Chinese Nation” (汉奸). During the 1911 Xinhai Revolution, October 10 through 13, the mutineers instigated by Chinese Nationalists massacred around 400,000 Manchus, Mongolians, and Han-Chinese government official loyal to the constitutional monarchy of the Great Qing Dynasty. It is only after British and American diplomatic corps in China intervened that the mutineers stopped further massacres; however, since 1911, Manchus and Mongolians suffered from institutionalized discriminations in China until 1949, when the Chinese Nationalist Party fled to Taiwan. With the establishment of the People’s Republic of China, this anti-Manchu and anti-Mongolian institutionalized discrimination was abolished; however, social discrimination continues to exist in Mainland Chinese society, especially in terms of the explanation of the complicated history of the Chinese Nation. The same institutionalized discrimination continues in Taiwan even up to the 1980s. By quoting the above slogan, Chou could be regarded as a Chinese ultra-nationalist and Han-Chinese ethno-centrist.

Orellana, former tenant of Chou’s, also told the reporter that Chou mentioned to her that Taiwan is a province of China and boasted his service in U.S. Marine Corp.

According to two online articles by Mr. Cai Hanxun (蔡汉勳, aka 温绅), available at <https://www.bannedbook.org/bnews/taiwannews/20220521/1735535.html>, Chou’s writings and commentaries on current affairs have been predictive of his shooting spree. When he worked in Las Vegas, he claimed that he had become “a slave of American slave” (美国奴隶的奴隶), a “midnight fighting camel” (午夜拼搏骆驼), and a “Yellow-skinned Chinese coolie enslaved by both White and Black bosses” (黑白人役使的黄色华人奴工). His book titled *The USA That You Do Not Know* (《您所不知的美国》, 2018) based on his previous book titled *The Miserable World of Chinese-Americans* (《美国华人的悲惨世界》), and another book titled *Slaves in a Paradise* (《天堂的奴隶》, 1985), all convey his anti-American feelings, calling Chinese Americans “yellow slaves of America.” This is his actual feeling about America, the country that gave him opportunities to become owner of several real-estate properties both in U.S. and in Taiwan.

### **Chou’s symptoms of mental disturbances**

From a well-to-do landlord to homelessness, Chou obviously harbor a lot of anti-social feelings deep in his heart, which, coupled with apparent mental illness, led him to become a hate crime

suspect. He purposefully drove a long distance from Las Vegas to Irvine to express his personal grievances and extremist ideology on innocent victims he believed to be political opponents.

As mentioned before, Chou did ask his renter Orellana if she needed an extension for paying rent; but after he sold his apartment and could not afford to pay rent, he failed to find available public assistance either from the government or from private charitable organizations for himself; this indicates that Chou probably suffers from mental disturbance, caring about other's needs, complaining against government's failure to offer assistance to him while failing to apply for available ones.

### **A hate incidence at a carefully but not so precisely selected target**

After the shooting, police found in Chou's vehicle photos with notes that denounced the United States as "imperialist." As mentioned before, news report also said that he wanted, after his death, people put the inscription "Rebuild the Republic (of China) and Restore the Chinese Nation (建立民国恢复中华) on his tombstone. This indicates that Chou is a hardline believer of the Kuomintang party's ideology of Chinese Nationalism, and supporter of the KMT and the regime it founded, the "Republic of China." His call for the restoration of the Chinese Nation is hard to understand, because China today is the second largest economy after U.S.A. and the third military power after U.S.A. and Russia; rational people might ask the suspect Chou if the Chinese Nation still needs to be restored. Thus, it is obvious that Chou might suffer from fanatic hallucination, a serious psychological problem as well.

Chou apparently has carefully but not so precisely selected a target for his politically motivated hate incidence. He purposefully chose the Irvine Taiwan Presbyterian Church as the target due to his belief that this church is the symbol of Taiwan Independence movement.

In Taiwan, the Taiwanese Presbyterian Church has been associated with Green Camp in Taiwanese politics for many decades. According to a news article from The Wall Street Journal, Taiwanese Presbyterian Church in the United States are among a few organizations that are categorically opposed to China's claim of territorial sovereignty over Taiwan; it has more than 40 branches and around 10,000 members in the United States; and its political position is well recorded and opposed by the Chinese Government as intolerable.

The Presbyterian Churches set root in Taiwan's rural areas in 19<sup>th</sup> Century. After Chiang Kai-shek's regime retreated to Taiwan, the Taiwanese Presbyterian Churches resisted Chiang's rule. In 1960s and 1970s, many Presbyterian leaders were arrested and some of them fled to the United States and settled in California and in Chicago areas, setting root in the United States. During that period of times, Taiwan was under martial law and speaking Taiwanese dialog was prohibited. Harvard University Taiwan Institute Researcher Lev Nachman indicated that, Since the beginning, Taiwanese Presbyterian Churches in the United States identified themselves as opposed to KMT and supportive of Taiwan "Green Camp" politics.

However, the Irvine Taiwanese Presbyterian Church that held meeting inside Geneva Presbyterian Church (24301 El Toro Rd, Laguna Woods, CA 92637, 949-837-2323/949-559-3638) in Orange County was founded in 1994, and is not a part of the Taiwanese Presbyterian Churches in Taiwan, but rather within the system of the American Presbyterian Churches, a rather liberal modern religious organization. In addition, although the Taiwanese Presbyterian Churches generally support the Green Camp in Taiwan politics, its major political activism is to

promote democracy and civil liberties in Taiwan, against KMT's totalitarian rule; a lot of Green Camp people in Taiwan do advocate Taiwan independence from China, however, other Green Camp people, i.e., those on the middle and left wings, do accept peaceful reunification with China; therefore Green Camp or even Taiwanese Presbyterian Churches do not equal Taiwan Independence, and the Irvine Taiwanese Presbyterian Church does not equal Green Camp either. Some members of the Irvine Taiwanese Presbyterian Church are also members of the Formosan Association for Public Affairs (FAPA), a Taiwanese-American group with a strong anti-PR China and pro-Taiwan independence portfolio; this position invited political hatred of the suspect. However, this does not indicate that the whole church membership is related to FAPA. When called at 949-837-2323, a receptionist confirmed that the USA Presbyterian Churches do not have any policy of supporting Taiwan's independence from China, neither does Irvine Taiwanese Presbyterian Church within its system although its entire membership is from Taiwan.

Therefore, the suspect obviously picked up a well-researched but not the most precise target to express his hatred against the Taiwanese separatists through violence. The only institution in Southern California officially representing the Taiwan Independence movement is the local branch of the Taiwan Democratic Progressive Party inside Taiwan Center, 3001 Walnut Grove Avenue, Rosemead, CA 91770. Therefore, Chou obviously failed to pick up an efficient target for his violent political vengeance. The suspect, instead of selecting the most precise target, committed his terrorist hate attack against a marginally related target (the Irvine Taiwanese Presbyterian Church); this indicates that he is a politically very immature person, with no ability to make a rational judgement.

Irvine Taiwanese Presbyterian Church is located in a gated middle-class retirement community called Laguna Woods Village, protected by security guards, for middle-class retirees of 55 years of age or older to purchase houses and reside, with comprehensive facilities for comfortable retirement, shopping mall, hospital, large area with 16 entry and exit gates, 7 club buildings, golf grounds, tennis court and ping pong room, theater, performing center and churches. Originally planned and built by Jewish Americans, the Jewish constituted the majority of residents but nowadays, with diversification, Asians constitute approximately 30% of residents, including more than 800 Koreans, 100 Japanese, some Vietnamese, Filipinos and immigrants from other Southeastern nations; all ethnic groups have their own clubs or hometown associations.

Among Chinese-Americans living in this well-to-do middle-class retirement community, Taiwanese constitute the majority. The Irvine Taiwanese Presbyterian Church is founded by Taiwanese and Taiwanese-speaking, and has between 50 and 100 members. Many Taiwanese residents' associations in this retirement community limited their membership to Taiwanese speakers only, do not recognize their ethnic status as Chinese Americans.

In the recent years, some hardline Taiwan Independentists advocated Taiwan's complete and permanent separation from China, and supported the current authorities in Taiwan under the Democratic Progressive Party to vigorously oppose China in a militarily confrontational manner; some of them even go so far as to advocate Taiwan becoming a 51<sup>st</sup> State of the United States with stationing of American troupes. Such ideological position of a handful of ideological fanatics made Chou and company very hateful. Believing that the Taiwanese Presbyterian church symbolize Taiwan Independence Movement, Chou selected the church as a convenient target to attack as a means to express his vengeful ideology.



### **Chou's shooting incidence as a continuation of China's more than 100 years of civil wars and their negative impacts on the fragmented and fratricidal Chinese-American politics**

As concluded by police investigation, Chou's shooting incident was a lonely action by a lonely individual. This is a reasonable and credible conclusion based on available facts. However, this incident is also a manifestation of bigotry, hatred, political fanaticism rooted in China's more than 100 years of Civil Wars. It does not happen simply because of the idea of a single old man; it occurred under some political conditions. The shooting incidence revealed some ugly truths about Chinese-American community, which are so far avoided in Chinese language mass media, and ignored by American public. Wrapped in the cloak of a so-called "Model Minority," Chinese American communities are actually fragmented into many mutually discriminatory factions along political, economic, cultural and ideological lines. Many immigrants from Chinese territories of Mainland, Hong Kong and Taiwan carried their internal political rivalries from their hometowns to the United States; and they made their adopted country a new battleground. This is sad and disturbing. The Taiwanese American community here is still sharply divided into the so-called "Blue Camp" and "Green Camp."

The Blue Camp is made up of descendants of followers of Chiang Kai-shek's Chinese Nationalist Party (KMT), opposed to both the Government of the People's Republic of China and to the rise to power of the Local Taiwanese in Taiwan's politics after Taiwan's democratization three decades ago. In the Blue Camp-associated mass media, writers usually refer to Chinese Government as "Chinese Communist Regime" ("中共政权"), immigrants from Mainland China who refuse to support their right-wing causes as "Little Pinkish Mainlanders" ("小粉红大陆人"), and the most hardline among them call COVID-19 Pandemic "Chinese Communist Party Pandemic" ("中共病毒"). As previously reported by New York Times, Chinese-Americans right-wingers contributed 40% of all donations to the Proud Boys after the group's Capitol Hills Insurrection to challenge Biden's election as U.S. President. Some mass media historically associated with the Blue Camp also often published opinion articles opposed to the AFO-CIO and labor unionism, to "Communist infiltration in American public schools," to LGBTQ+ Rights, to American welfare system, and to Affirmative Actions for African- and Latino Americans, branding the two economically disadvantaged groups as "lazy" and "criminal," spreading the myth about Chinese-Americans being a "hard-working," "economically independent" "Model Minority" for other "lazy" and "welfare-dependent" Americans, including the White blue-collar working-class Americans, to learn from.

The Chinese Nationalist Party (KMT) played an important role in Mainland China's bloody and tragic modern history. Supported by Japan's imperialist and territorial expansionist Black Dragon Society, its predecessor, the Alliance of Chinese Revolutionaries, overthrew the constitutional monarchy of the Great Qing Dynasty and plunged China into a more than 40 years long cycles of civil wars with rapid deterioration of the living conditions of the majority of Chinese people. Next, supported by the former Soviet Union and the Communist International, which provided money, weapons and military advisors, the KMT overthrew the Western-friendly, liberal and democratic Beijing Government of the Republic of China, and established itself as a Soviet-style totalitarian regime. Due to insignificant ideological differences (different schools of socialist thoughts), Chiang Kai-shek launched a military coup d'état to massacre his former comrades, members of the Chinese Communist Party and leftists within the KMT, and started another civil war that lasted till the collapse of his regime in 1949. After its retreat to

Taiwan, the KMT ruled over the local people for several decades with martial law and other repressive measures (1945-1991).

During the “White Terror” period, Blue Camp people enjoyed privileged status in Taiwanese society but were generally targets of grievances of local Taiwanese.

The Blue Camp is generally supporting the idea of China’s eventual reunification; however, the pre-conditions it demands for the Chinese Communist Party (CCP) to give up the status of the ruling party is beyond political reality. This is so because the CCP, despite of its previous disastrous mistakes such as the Great Leap Forward, and the Cultural Revolution, which caused tremendous loss of support from Chinese people, is still accepted as a legitimate ruling party by the majority of people in China, thanks to the great progress in China’s modernization in the last three decades. This conclusion is widely shared in the scholarly circles and intelligence agencies in the Western Industrialized Democracies. The KMT, on the other hand, is widely rejected both in Mainland China and Overseas ethnic-Chinese communities as a viable political force due to several waves of KMT-led “revolutions” or civil wars which have made enemies out of all other political parties and factions; and the descendants of the former enemies of KMT include (1) traditionalists (or supporters of the constitutional monarchy of the Great Qing Dynasty), (2) liberal and democratically-minded capitalists or middle-class inside China and overseas (supporters of the Beijing Government of the Republic of China before it was overthrown by Soviet-financed KMT’s “National Revolutionary Army”), and (3) supporters of CCP, the on-and-off comrades and enemies of KMT. None of these three groups could accept KMT’s return to Mainland China as a ruling party. What happens recently in Hong Kong can serve as an example to show this anti-KMT attitude among non-KMT Chinese. After Chinese Government promulgated the Law of the People’s Republic of China on Safeguarding National Security in the Hong Kong Special Administrative Region on June 30, 2020, and installed John Lee Ka-chiu (李家超), a police chief with experience serving both British colonial authorities and China’s Hong Kong Government, as a new Chief Executive Officer of Hong Kong, implementation of the anti-subversion law against the descendants of KMT’s refugees who constitute Hong Kong anti-Communist “Pan-Democratic Factions” ( “泛民主派” ), the supporters of Taiwan’s “Blue Camp” are rapidly losing influence in Hong Kong politics. In addition, in order to build a non-KMT united front in Hong Kong and to consolidate the system of “Hong Kong Patriots Governing Hong Kong,” Chinese officers in Hong Kong has recently announced that the “One Country Two System” policy regarding the political governance of Hong Kong could be extended for another 50 years, allowing residents of Hong Kong to continue their capitalist way of life. Hong Kong’s new government is now engaged in an ambitious public housing construction program to benefit the low-income residents and to eliminate a serious source of social conflict. These measures could help in building a viable governing coalition of all historical enemies of the KMT to govern Hong Kong for the next several decades, and to gradually but successfully marginalize the diehard right-wing factions in Hong Kong’s political spectrum, i.e., the so-called “Pan-Democratic Factions” which historically have been associated with Taiwan’s “Blue Camp.” Therefore, the “Blue Camp” in Taiwan has, for all practical purposes, lost Hong Kong completely in its fight against Beijing’s Central Government.

The demise of the political influence of the “Blue Camp” or “Pan-Democratic Factions” in Hong Kong is a gradual but inevitable process, due to Hong Kong’s internal politics and population composition. When British Empire took over Hong Kong from the Great Qing Dynasty, there were barely 6,000 residents. Hong Kong’s population grew rapidly after 1911 Xinhai Revolution

that plunged China into a vicious cycle of Civil Wars, each one brought to Hong Kong hundreds of thousands of political and economic refugees. When the predecessor of the KMT, the Alliance of Chinese Revolutionaries, overthrew the Great Qing constitutional monarchy with financial support of the Japanese Black Dragon Society, supporters of the Qing government (aristocrats, “Mandarins” or government and military officers, land-owners, and capitalists) fled to Hong Kong as the first wave of refugees; when the KMT overthrew the Beijing Government of the Republic of China with the support from the Soviet Union and the Soviet-controlled Communist International, the supporters of the Beijing Government (government and military officers, land-owners, and capitalists) fled to Hong Kong; when Chiang Kai-shek started to massacre his former comrades in the KMT, i.e., Chinese Communists, left-wing KMT party members, and other dissidents inside the KMT, opponents of Chiang Kai-shek (Communists, labor-union organizers, and other Communist sympathizers including left-leaning political activists, working-class people, peasants and intellectuals) fled to Hong Kong. The last waves of refugees (KMT partisans, land-owners, right-wing intellectuals and capitalists) poured into Hong Kong after the KMT was defeated by the PLA, in 1949. In the 1960s, economic refugees poured into Hong Kong due to China’s failed economic policies of the Great Leap Forward. These last waves of refugees include a lot of supporters of the Chinese Nationalist Party or KMT; they once constituted up to one third of Hong Kong’s population, versus the other two thirds of Hong Kong residents who were descendants of other political and economic refugees hostile to (1) the KMT’s Leninist-style totalitarian regime, (2) the KMT’s so-called Chinese Nationalist Revolution, and (3) the KMT’s ideology of Chinese Nationalism, or the so-called “Three Principles of the People” (“Democracy,” “Nationalism,” and “Socialism”). Before and after the United Kingdom returned Hong Kong to China, over several decades, many supporters of KMT moved out of Hong Kong and resettled in other countries; many residents from Mainland China, well-scrutinized by China’s Public Security Bureaus to verify their identities as law-abiding citizens, settled in Hong Kong through legal channels. Therefore, the number and percentage of KMT supporters dwindled to less than one million out of a population of seven millions or 15%. During British colonial rule, unlike what the colonial authorities did in other colonies in Asia and Africa, British did allow Hong Kong residents to enjoy economic freedom and partial political rights such as freedom of the press, but the British Hong Kong authorities never gave Hong Kong residents any democratic rights to join the decision-making process; instead, the British Hong Kong authorities appointed a few Chinese elites in Hong Kong as counsellors in the colonial legislature. After the United Kingdom returned Hong Kong’s sovereignty to China, the post-colonial government started free election. Hong Kong’s political lineup has been divided into two antagonistic camps: (1) the so-called “Establishment Factions” (“建制派”) and (2) the so-called “Pan Democratic Factions” (“泛民主派”).

In Hong Kong, the so-called “Establishment Factions” are made up of a variety of political parties, factions, and civic groups, with a diverse or even opposite ideological spectrum; they include capitalist-oriented traditional liberal democrats, pro-Communist left-wing labor unions, government officers of the former British Hong Kong authorities; all of these groups get along well with both the former British Hong Kong authorities and the New Hong Kong Government under Chinese sovereignty, and they share the same cross-generational enemies, i.e., the KMT; and their supporters constitutes the majority of Hong Kong residents (about 6 millions out of 7 millions). The so-called “Pan Democratic Factions” constitute an umbrella for all anti-Communist and anti-P.R. China parties, factions, right-wing labor unions and civic organizations, descendants of Vietnamese refugees, and ultra-left-wing politicians (Trotskyites);

these groups differ in their ideology but most of them share two things: (1) historical or current connections with KMT in Taiwan; and (2) staunch opposition to the current Communist-led government of Mainland China. Most of the supporters of the “Pan Democratic Factions” are descendants of political refugees who fled Mainland China after Communist take-over in 1949; and they constitute the minority of Hong Kong residents, numbering around one million or 15% of Hong Kong’s population, back in 1997 when China recovered Hong Kong. The influence of the “Pan Democratic Factions” after Hong Kong’s return to China is dwindling due to (1) the factions’ neglect of issues of livelihood of local residents such as housing crises and unemployment, which made the factions “out-of-touch” with ordinary residents of Hong Kong (the majority of them working-poor), (2) concentration of its political energies in subversive activities against the Chinese Government in Mainland China; such activities generated little interests or support from the majority of Hong Kong residents, are out-of-touch with Hong Kong people’s real needs, and much more serious than this, they provoked Chinese Government to react vigorously. Between 1997 and 2000s, the “Pan Democratic Factions” were able to mobilize half of a million supporters to wage anti-Communist protest on the street; between 2010s and 2020s, the number dwindled to less than 200,000; and after the promulgation of the Hong Kong National Security Law, all anti-government protests have been banned, and the number of those who dare to challenge the ban dwindled to less than 500, based on news reports. For all practical purposes, the “Pan Democratic Factions” or Hong Kong’s “Blue Camp” is brain-dead now, due to lack of popular support. The majority of Hong Kong residents are interested only in making money; as long as they can enjoy this economic freedom under the “One Country Two Systems” arrangement, they would not be interested in the political agenda of the so-called “Pan Democratic Factions.” Thus, the “Blue Camp” in Hong Kong politics has no future as long as they continue their current policy of right-wing radicalism. The demise of Hong Kong’s “Pan Democratic Factions” is predictive of the eventual demise of Taiwan’s “Blue Camp” because both share a lot of similarity in ideology and modus operandi.

In Taiwan, the Green Camp represents the cultural, economic and political interests of Local Taiwanese elites whose ancestors settled in Taiwan long before the end of World War Two. These elites had close links with Japanese colonial authorities before Taiwan was recovered by China under Generalissimo Chiang Kai-shek. In Taiwan today, in a population of 23 millions, Local Taiwanese constitute the overwhelming majority (about 20 million), and they usually support Green Camp parties, such as the right-wing Democratic Progressive Party (台湾民主进步党) or the center-left Taiwan People’s Party (台湾民众党). The general trend in Taiwan politics is the increasing power of Green Camp and declining influence of Blue Camp. Both camps are viciously antagonistic against each other, especially during electoral seasons. This is the general timeframe of Chou’s shooting as a well-calculated hate incidence.

As long as the more than 100 years long Chinese Civil War (1911-2022) continues, with the military standoff between the Chinese PLA and the separatist Taiwan Governing Authorities as a violently threatening manifestation, the root cause of Chou’s shooting shall remain, and similar shooting incidents might occur again within the so-called Chinese-American “Model Minority.”

During the 2021 protests against anti-Asian violence, a retired Chinese American politician from Taiwan’s Blue Camp published an opinion article, in a conservative Chinese-language newspaper, boasting Chinese American contributions to American society, calling Chinese Americans to go to streets to demand more political power for Chinese American elites, and to

support Mr. Andrew Yang's candidacy for U.S. President; she emailed a copy to me; I frankly and straightforwardly told her that:

- (1) Reality at grass-root: Based on personal experience, the worst form of discrimination immigrants from Mainland China suffer in the United States is in reality, not from White racists (of course, there are white racists; but most of them nowadays hide their racist mentality and do treat immigrants from Mainland China in a "professional" or "patronizing" manner); the worst form of discrimination, which is blatant, open, and daily reinforced by the propagandistic, biased or even fake news about China as a state, and immigrants from China as individuals, came actually from a few hardline Blue Camp associated right-wing Chinese Americans, who do not possess the ability of overthrowing the current Chinese Government under the Chinese Communist Party, but picked up innocent non-Communist Chinese immigrants as a convenient target for their anti-P.R. China and anti-Communist political vengeance. They often mistreat new immigrants from Mainland China through brainwashing, fraud and economic exploitation, taking advantage of the new immigrants' unfamiliarity with America's legal system. this is a continuation of McCarthy Red Hunt; this is similar to the case of some opinion articles published on conservative Chinese language mass media, which brand the entire African and Latino American communities as "lazy" or "welfare-dependent" by citing a few incidents of welfare frauds, ending up in blatant racial discrimination against innocent people.
- (2) Political leadership: Due to the vicious and ugly internal rivalries among different Chinese American factions along ethnic, economic and ideological lines, there was no ethnic unity or cooperation inside Chinese American communities, and thus, no leadership strong enough to get political support from all groups; therefore, any call to protests must come from mainstream liberal and progressive communities (White, Latinos and African Americans), Chinese Americans can only play a junior role due to its lack of political maturity and its generally speaking conservative or ultra-conservative and even reactionary political orientation. Although Mr. Andrew Yang did present a liberal and progressive idea of "Universal Basic Income," he could not win the Democratic Party's nomination because (1) although "Universal Basic Income" seems to be a good idea, giving everyone 16 years old to 62 years old \$1,000 per month regardless of her or his income from other sources, instead of subsidizing \$1,000 per month to working poor or to others with legitimate qualifications, is probably not "politically correct;" (2) some of his arguments such as high tech's possibility to eliminate jobs are not so sound, (3) his plan of implementation is rudimentary and not persuasive yet, (4) previous generations of Chinese-American politicians lacked strong liberal and progressive records to persuade Democratic voters to trust the ability of a Chinese-American President to lead the United States towards progress and prosperity. This has nothing to do with racism; it is about the generally conservative orientation of Chinese-American politics. Thus, it is premature to support a Chinese-American candidate for U.S. President. Mr. Andrew Yang later campaigned for the position of Mayor in New York with a much more reasonable promise of subsidizing working poor \$1,000 per month, but failed to win due to similar reasons of generally conservative orientation of previously elected Chinese-American politicians, which did not help to enhance the image of Chinese-American political leaders in general. Mr. Andrew Yang later left the Democratic Party to register as an Independent. This move seems to be politically immature. In American politics, Democrats represent the center-to-left political spectrum; Republicans represent center-to-right spectrum. People on the far left have to work within the Democratic Party,

and people on the far right need to work within the Republican Party, in order to promote their agendas. “Independents,” far left or far right, usually have no chance to win elections. American politics is like a pendulum that swings between center-left (Democrats) and center-right (Republicans), not between far left and far-right; this is due to the fact that America nowadays is a society where the middle-class citizens constitute 80% of the population; middle-class people are neither rich nor poor, and their political spectrum range from liberal to conservative, but not from radical (far left) to reactionary (far right); and they are usually moderate and pragmatic. Therefore, there is no chance for “independents” to win, simply because the agendas of the so-called “independents” are often outside of the “safety zone” of Americans’ ideological spectrum (center-left to center-right, or liberal to conservative).

- (3) Overdue national reconciliation: The fragmentation inside Chinese American communities is rooted in China’s more than 100 years of Civil War since the 1911 Xinhai Revolution; unless the KMT is willing to unconditionally reconcile with all other factions it fought against during several waves of Civil Wars it started as a provocateur, there is no way for the majority of non-KMT Chinese Americans to support KMT-associated Chinese American politicians’ call for any anti-racist protests.
- (4) Dark sides of Chinese-American politics: Chinese American contributions to American society is not always positive; actually, illegitimate and illegal activities among Chinese Americans do damage American national interests; these include, among other things, bringing old partisan grievances and hatred from Mainland China and Chinese province of Taiwan to the United States and bribing American politicians to intervene in China’s domestic politics on behalf of their factions, running bad businesses such as prostitution, drug trafficking, human trafficking, fake political and religious asylum petitions, welfare frauds, tax evasions, running sweatshops in violation of U.S. labor laws, and spreading rumors and libels against economically disadvantaged African and Latino Americans and against White blue-collar working-class Americans, all of these are actually the worst causes of anti-Chinese discrimination in America today, after the abolition of institutionalized racism thanks to Presidents Kennedy and Johnson, Martin Luther King, Cesar Chavez and Jesse Jackson.
- (5) Need for reform and rejuvenation: As a relatively successful ethnic group, economic disparity between rich and poor inside Chinese American communities is wider than inside other American groups; and non-profit organizations serving the needs of low-income Chinese Americans are rare or even non-existent, and much less extensive and efficient than Jewish, White, African, Latino communities; therefore, political and economic elites in Chinese American communities, instead of demanding more political power and more economic opportunities in the United States, should actually do something to promote non-profit organizations to serve the needs of the less fortunate Chinese Americans, so as to eliminate social conflict from within. In terms of promoting non-profit social service organization, Chinese American political and economic elites have a long way to go to match the levels of other ethnic groups (White, Jewish, Latino and African Americans).

From the above analysis, we could conclude that although Chou’s shooting spree is a lonely individual incident, it nevertheless occurred within the atmosphere of cut-throat political rivalry within the Chinese-American communities, as long as Chinese Civil War between Mainland and Taiwan continues, the root causes of such life-or-death infighting shall continue to exist; and

similar incidents could occur again, despite of all propaganda about Chinese-Americans being a so-called “Model Minority.”

### **Spread of political shock waves in Taiwan, Mainland China and Chinese-American communities through fierce mutual verbal attacks and counter-attacks**

Judged as a lonely hate crime by local law enforcement, this incident nevertheless intensified political conflicts among ideologically opposed Chinese-American groups, as well as between Taiwan’s Green Camp or separatists on one side, and Blue Camp or supporters of eventual reunification with China on the opposing side. Some of these verbal attacks are ridiculous beyond imagination.

Minze Chen (簡明子), National Chairman of the Formosan Association for Public Affairs (FAPA, 台湾人公共事务会), a Taiwanese-American group with a strong anti-PR China records, advocating Taiwan independence from China, published a petition on May 19, asking Taiwanese American residents to send emails to local Congressional Representatives, demanding that the FBI list the branches of the National Association for China’s Peaceful Unification (NACPU), <http://www.zhongguotongcuhui.org.cn/> as Terrorist organizations, and to investigate its “violent and propaganda activities;” the petition further expressed FAPA’s belief that the United States Department of State should demand that the People’s Republic of China take responsibility for the “terrorist acts” of its foreign missions and agents. According to online data, NACPU has been designated by the former President Trump’s Secretary of States Michael Pompeo as a “foreign mission of the PRC” on October 28, 2020: “The United Front Work Department (UFWD) is the Chinese Communist Party (CCP) organ tasked with co-opting and neutralizing threats to the party’s rule and spreading its influence and propaganda overseas. The CCP regards this party apparatus as a “magic weapon” to advance Beijing’s policies.” (Source: <https://web.archive.org/web/20201028211619/>, <https://www.state.gov/designation-of-the-national-association-for-chinas-peaceful-unification-nacpu-as-a-foreign-mission-of-the-prc/>).

The NACPU is sponsored by Chinese Government and operates in many countries; its main activities are to recruit Mainlander or “Outer-Provincial” Taiwanese, especially those with close association with leaders of Taiwan’s Blue Camp, to support China’s policy of “One Country with Two Systems” as a formula for “Peaceful Unification” of Mainland China and Taiwan Province; it might engage in intelligence collecting activities targeted at Taiwan and Taiwanese American communities as well, although this part of its mission is confidential; however, for all practical purposes, there is no evidence that NACPU is engaged in “violence” or “terrorist” activities anywhere in the world. Since the goal of NACPU is one of “incorporation” or “buy-off of former enemies” through coalition-building with political or economic “incentives,” not one of suppression or offensive attack, it is very unlikely that the group will engage in “terrorist” activities. Thus, FAPA’s demand is baseless and ridiculous, reflecting the political naivete and immaturity of this Taiwanese Independentist group.

Based on the news report from Chinese language mass media, mainly, the World Journal and Taiwan Times, Chou was involved in the Las Vegas chapter of NACPU in the beginning. According to Gu Yawen (顾雅文), Chairwoman of Las Vegas Chapter of NACPU, Chou harbored some radical and extremist ideas; thus, people in the branch tried to keep a distance from him; and since the middle of the year 2019, Chou has stopped participating in the activities of the branch. Gu also pointed out that Chou’s image does not appear in the group photo of the

branch ever since its founding. Membership of branches of NACPU in the United States usually came from “Outer-Provincial” Taiwanese, or descendants of followers of Generalissimo Chiang Kai-shek. Gu emphasized that “some very disdainful dark forces,” meaning the “Green Camp” in Taiwanese politics, “are attempting to use the incident as a tool to ‘kill three birds with one stone,’ attacking the Blue Camp and the Unification Factions, and destroying the reputation of all groups that promote the peaceful re-unification of both sides across the Taiwan Strait.”

Before he committed this shooting incidence, Chou sent to the World Press, a seven-volume *Diary of an Angel Exterminating Taiwan Independentists*. For its sensitive content, the newspaper turned it in to the police department and will not publish it.

When the shooting occurred, some Green Camp Taiwanese mass media, without checking the fact carefully, reported it as an incident of “Chinese immigrant attacking Taiwanese church,” causing a political earthquake in Taiwan and in overseas Chinese communities; but they later toned down their anti-China voice after the U.S. police investigation concluded that the shooter is actually a second generation “Outer-Provincial” Taiwanese, whose parents followed Generalissimo Chiang Kai-shek to retreat to Taiwan after the later lost the Second Nationalist-Communist Civil War back in 1949.

In Hong Kong, a right-wing political commentator named Tao Jie (陶杰) claimed in his Facebook account that Chou has “Opened the first shoot in the United States for the reunification of China by military force,” “a patriotic first shot” for China which is “fairly shocking to the Government of the United States;” and he issued a warning, from Chinese territory of Hong Kong, to Chinese Americans who are members of the U.S. branches of the National Association for China’s Peaceful Unification (NACPU), to delete photos showing them on the same restaurant table with Chou, so as to “protect their Green Cards” and to “avoid FBI investigation.” Here, Tao Jie is painting USA not as a democratic state but as a police state, not as a powerful nation governed by the rule of the law but rather a “paper tiger” that could be shocked by a single incident of hate crime committed by a lonely, depressed and mentally ill individual.

Representing the Blue Camp in local Mainlander Chinese or “Outer-Provincial” Taiwanese-American communities, the Southwestern U.S. Branch of the Chinese Nationalist Party (Kuomintang or KMT) Central Evaluation Committee Member Gao Qizheng (中国国民党美西南支部中评委高启正) declared that “We are always opposed to violence; in this shooting incident, the gunman David Weiwen Chou is neither a member of KMT nor a member of any organizations associated with the Blue Camp; he has never participated in any KMT activities; his action is purely personal...which should not be tolerated in any period of time.” Mr. Gao said that he believed that U.S. law enforcement could come up with a fair judgement on the case, in response to the attempt of some Green Camp politicians to connect Chou’s shooting with the KMT, by claiming that this is a case of “Chinese killing Taiwanese,” in a politically sensitive period when Taiwan is approaching a general local election at the end of year 2022, and the KMT is afraid that the Green Camp could harvest political benefits from Chou’s hate incident, by equating KMT with Mainlander Chinese or “Outer-Provincial” Chinese living in Taiwan.

To counter the attempt of the Taiwan Independentists of blaming the shooting on the propaganda for peaceful unification of the Chinese Government, China’s Foreign Ministry Spokesperson Wang Wenbin (汪文斌) said that the shooting incident is a case of “Taiwanese attacking Taiwanese,” and expressed his hope that the U.S. Government will “take substantial and effective measures to solve the increasingly more serious problem of gun violence.” In addition,



China's Department of State Taiwan Affairs Office Spokeswoman Zhu Fenglian (朱凤莲) said that "The gunman and the shooting victims all immigrated from Taiwan Area of China to the United States. Some mass media from the Green Camp take advantage of the incident to hype the event, in an attempt to use the unfortunate shooting to spread rumors, and to take political advantages with sinister intentions and no concern for humanity."

Taiwanese leader Tsai Ying-wen denounced Chou's violence and expressed sympathy for the victims; but she did not attempt to link the incident with the activities of some members of the Blue Camp or the Chinese Government for the purpose of promoting peaceful unification, despite the fact that Taiwan is now under tremendous military pressure from P.R. China for accepting negotiations leading towards peaceful unification. The responses of Tsai Ying-wen government so far is quite low-key and self-restrained.

### **Possible verdict for Chou**

From the above analysis, it can be concluded that: (1) Chou committed his hate crime out of political motive, picking a not so precise target; (2) Chou was suffering from obvious mental disorders; (3) Chou's crime is partially rooted in his homelessness. The crimes committed by Chou, if under normal circumstances, could reasonably deserve a death penalty. However, there obviously exist extenuating circumstances, i.e., his mental disorders, that could be used to commute his sentence to life imprisonment without parole.

This is reasonable based on precedence. Historically, not all murderers committing crimes are sentenced to death; based on different extenuating conditions or even political calculations of the government, a lot of them are sentenced to life imprisonment instead. On February 25, 1996, A Chinese-American film maker from Cambodia, Mr. Haing Somnang Ngor, winner of an Oscar Awards for the movie *The Killing Fields*, was shot to death by three Asian-American youngsters inside the garage of his apartment. The movie denounced the atrocity of the political purge of the Khmer Rouge government in Cambodia. A lot of people in Cambodia believed that the Khmer Rouge leader Pol Pot ordered his assassination; the notorious S-22 Concentration Camp leader Kang Kek Lew testified in 2009, 10 years later, that Haing Somnang Ngor was assassinated because of his movie *The Killing Field*. But the U.S. Government did not believe in this accusation. The three gang members were sentenced to some duration of imprisonment, but none of them received death penalty. Political situation of the time indicated that, due to the opposition of the Governments of both United States and China to Soviet-supported Vietnamese invasion of Cambodia, the Khmer Rouge was regarded as a viable fighting force against Vietnamese aggression and Soviet expansion in Southeast Asia; and therefore, Haing Somnang Ngor's movie was not welcome by political elites in the U.S. at that time. The atrocity of the Khmer Rouge is delt with only after the collapse of the Soviet Union, and after most of its leaders reached old age and passed away. A few Khmer Rouge leaders such as Khieu Sampan, Nuon Chea and Ieng Sary did get sentences like life imprisonment for the atrocity of the regime, but none of them was put to death. Because of Cambodia's complicated political conditions, the government abolished death penalty to avoid the cycle of political vengeance; thus, even though the Khmer Rouge regime caused the death of close to two million Cambodians due to its radical politics, only very few of its former leaders were punished.

Sentencing David Wenwei Chou to death penalty, instead of life imprisonment without parole, besides ignoring his extenuating circumstances which constitutes a normal legal practice in the

United States, also run the danger of making him a “Revolutionary Martyr Fighting for China’s Peaceful Reunification;” this could make him a Che Guevarra of China and of the “Outer-Provincial” Blue Camp factions supporting unification with China, intensifying Chinese people’s nationalistic feelings, or worse than this, anti-American tendencies, which shall damage American influence in China as well American national interests in Asia in the long run. Therefore, Chou should NOT be put to death but locked up for life.

Perhaps, the United States Government should better negotiate with Chinese Government for a deal on prisoner exchange, to send David Wenwei Chou to China in exchange for China’s release of Joseph Zen Ze-kiun (陈日君枢机), a retired Cardinal of the Roman Catholic Church in Hong Kong, and a hardline anti-P.R. China and anti-Communist political activist, currently detained by Hong Kong Police Department for violation of the National Security Law.

### **What to do with gun violence in the United States**

George Gascon, District Attorney of Los Angeles County, condemned the violent hate crime, on May 18, 2022. He criticized some politicians’ irresponsibility for gun violence. He proposed three ideas for the solution of the problem: (1) Do not let guns to spread everywhere; (2) increase investment in poverty-stricken areas to solve the problems of poverty, homelessness and others related to people’s livelihood; (3) invest in programs for prevention of crimes such as after-school tutoring, employment assistance and cost-of-living subsidies, as well as in crime-intervention programs. In addition, the problems of homelessness and poverty among seniors should be solved as soon as possible. Gascon’s ideas are pragmatic for the solution of the problem of increasing occurrences of gun-violence in the United States. Also, laws to control gun ownership should be strengthened and vigorously implemented.

To prevent future occurrence of mass killing in immigrant communities, education should be conducted among immigrant communities on non-violence and political tolerance, on not carrying old hatred and grievances from their hometown to the United State. In addition, laws should be passed to prohibit lobbying of foreign agents for U.S. Government to get involved in their domestic political disputes.

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