

Lecture 10

10.1 Introduction

All right good morning. 😊 First thing we will do today is look over the final class reading, *In Defense of Torture*, and then after that I will let you guys review outlines with one another and with me. I think we are still waiting for a few students to show up, but the only homework is to bring your second essay with you next week, and don't forget to read the instructions first. I think if you have been paying attention in class, you should know all this stuff, but, you know, in case you missed something, make sure you read the instructions before you write the essay. And don't forget all the stuff we learned in the first seven weeks. It is not just about the stuff we have been looking at for the last three weeks. It is also about, you know, you still need to have clear claims. You still need to write clearly, concisely, all that stuff we talked about in week eight. And don't forget things like evidence, concessions, etc.

However, the thing I am saying to most students is try to enhance your essay. When I am saying outlines, I am saying, okay, it is fine, this might get a B if it is done well. If you want to get an A, try to make it more original, try to make it a comparative essay, try to make it a prediction, or whatever. Do not forget, the high score for this essay will depend on creativity and originality. So if your outline kind of looks like a long version of the first essay, in the second period today, try and think, how can you make that more interesting, more original, not just like the first essay? Does anyone have general questions about the second essay, or is everything clear?

So that will be due next week, and then the week after that I will ask you to hand in your third essay. That is a shorter essay. Do not worry, the second essay is the big one. The third essay is like the first essay again, but in the third essay, you must disagree with one of the example essays. So if you finish writing your second essay and you want something to do, maybe find an essay that you would like to argue against. So the third essay, the first two essays are persuasive essays. The third essay, technically, is an argumentative essay. You are against someone else's point. You are arguing against someone else's point.

The week after that, we will go over the final exam. And then we will practice the final exam, and then we are finished. So weeks 15 and 16 we will just be getting back essays that you have handed in over the next couple of weeks. All right? So we are almost finished.

10.2 Class Reading

Let's look at our final class reading, that is *In Defense of Torture*. The author is Sam Harris. If you are looking for some inspiration for how to spice up your second essay, this might be a good example of that. The author Sam Harris, he is, it says here, an author and neuroscientist. He was a graduate of Stanford. He studied philosophy. So he studied neuroscience, you know, the science of the brain, and as an undergraduate his major was philosophy. Today, I think he is probably one of the top ten public intellectuals in the United States.

Are you familiar with the term "public intellectual"? So, like during COVID, Anthony Fauci was a very popular public intellectual, right? He was a virologist who explained disease to the general public. I think in China you had, what was the guy's name, 钟南山, is that right? Yeah, he was like your public intellectual to explain COVID-related issues. Can you think of any other public intellectuals, like an expert who explains things to the public? Apart from 钟南山... Donald Trump? 🤔 I would not absolutely call Donald Trump an expert, right? Well, I mean Trump thinks he is a public intellectual, but do you remember we talked about the Dunning-Kruger effect? I think Donald Trump is a perfect example of someone who is not smart who thinks they are smart. That is the

real problem. Other good examples would be like Stephen Pinker, a Harvard professor. Have you heard of Stephen Pinker before? He is quite famous for explaining concepts to the general public in his books.

Anyway, that is kind of what Sam Harris does. He takes, you know, philosophical positions and explains them to the public. Recently he has become very controversial because he is Jewish and he has made a lot of videos supporting Israel in their war in Gaza, so I don't think he would be very popular in China. But he wrote this essay long before any of that. This was 2011. This was a time when America was still fighting wars in Iraq and Afghanistan, right? This was even before ISIS. This got bigger a couple of years afterwards when ISIS emerged.

But he gives this hook. He says, imagine a known terrorist has planted a bomb in the heart of a city. You captured the terrorist. He is sitting in front of you. He boasts about the explosion and how many people he is going to kill. Would you torture that terrorist? You know, this is a thought experiment, a hypothetical example, and it makes us think about the issue, right? If we could save thousands of lives, should we torture one evil man to achieve that? Seems obvious, doesn't it? Would anyone say no? Does anyone think we should not torture the evil man to save thousands of innocent lives? We would all say yes, right?

We talked about values and impacts before. And when I described impacts, I said, if you are going to have an impact, you need a value to justify it, right? But I think what he is saying here is that if the impact is big enough, we will all forget about our values. And in this case, the impact is... He says you can make the impact bigger and bigger. You know, imagine it was a nuclear bomb, or your own daughter, or the daughters of every couple for thousands of miles, millions of little girls. Like, if you can make the impact big enough, everybody would forget about their values, right?

Kind of reminds me of the **trolley car dilemma**. You know the trolley car dilemma? You know, the train is going to kill five men. If you pull a lever, the train will only kill one man. Should you pull the lever? What is the difference? If you compare this one with this one, the difference is four. So therefore, based on the math, pulling the lever is the right thing to do. That is utilitarianism. But in this example, all you need to do is hurt him. He does not die. You cause him serious pain, and you save not five people or four people, but millions of people. Is it not very obvious to say, yes, we should absolutely torture that man? Seems obvious. Anyway, let's construct his logic.

He starts out with his framing. He says, I will present an argument for the use of torture in rare circumstances, to be clear. What kind of torture is he talking about here? Are we talking about torture to punish people? 🙄 No, he is talking about torture in the ticking bomb case, to get a confession out of a terrorist leader to save lives. So we are not talking about torturing as a punishment for a crime.

So he talks about **collateral damage**. That is his trolley car case, right? **Torture versus collateral damage**. What is collateral damage? Can you give an example of collateral damage? China usually, or ever, I think, does not bomb people, does it? When was the last time the Chinese Air Force went into action? 1979, something like that. It has been a long time. In your lifetimes and mine, the Chinese Air Force has never been engaged in a war, am I right? However, the American Air Force, the British Air Force, are frequently engaged in fighting terrorists, usually in Afghanistan, Iraq, Serbia, and often, when you fight the terrorists, you bomb them. You will accidentally kill innocent people. That is collateral damage.

I can think of one example that involves China. In 1999, the US Air Force bombed Belgrade, the capital city in Serbia, and they accidentally hit the Chinese embassy. You guys know about this? Chinese people don't believe it was really an accident. They think it was a deliberate bombing, right? But the Americans said, oops, this is just collateral damage. The bomb fell in the wrong place and we are sorry. So that is collateral damage. I think five people died, right?

Anyway, he tells us that collateral damage is what? In his framing, collateral damage is what? Collateral damage is, I mean, he says it in the first sentence, **unavoidable**. If we are going to fight bad guys, if we are going to fight terrorists, we will always kill some innocent people. There is nothing we can do to stop it. We drop bombs in the knowledge that some number of children will be blinded, disemboweled, paralyzed, orphaned, and killed by them. But does anyone disagree? Could we fight terrorists without killing innocent people occasionally? It seems very hard to do. We can try to reduce it, but we cannot end it. It will always exist.

All right, and his second framing, he talks about pacifism. And pacifism is the belief that peace is the most important thing, that you can achieve your goals without fighting. Nonviolence is the best way to get what you want. Any of you consider yourself a pacifist? You know, in World War I and World War II, if you could claim or prove that you were a pacifist, you would not have to go fight. You could say, I morally object to the war. And if you could prove that you really were a pacifist, you were not just a coward, you were actually a principled pacifist, you would not be forced to go and fight the Germans.

Anyway, he says pacifism is what? He says **pacifism is not possible**. He says, as a foreign policy, this would leave us with the ethics of someone like Gandhi, the Indian leader. Gandhi was pretty successful, right? Who was Gandhi's enemy? The British, yes. Now, I know I am British, so I like to say this, but the British were definitely not the Nazis, right? The British did not want to... I am not saying the British were good. I am not saying colonialism was good. It was definitely bad. But the goal of the British Empire was not to kill Indian people, right? It might have been to use Indian people to make money, but the goal was not to wipe out Indian people. But the goal of the Nazis, or the goal of ISIS, is to kill everybody else, right? So Gandhi could defeat the British because the British had political goals rather than, you know, apocalyptic goals like Hitler did.

So he says, what did Gandhi say about the Holocaust? You all know the Holocaust, the Nazis' murder of the Jews, right? Gandhi said that the Jews should have committed mass suicide because this would have aroused the world and the people of Germany to Hitler's violence. And he says, what might a world full of pacifists do once it had grown aroused? Commit suicide as well, right? He says there seems no question. If all the good people adopted Gandhi's ethics, the thugs would inherit the earth.

So if I am a pacifist and you are ISIS, right, I will lose and you will win because you are not going to say, oh, no, I cannot kill him. You will just kill the pacifist and you will win, right? So he says when you are fighting against thugs, really bad, really evil people, pacifism is impossible. Would you agree? I mean, pacifism can work if you are fighting the British or the... you know, Martin Luther King, right? Pacifism worked in those cases, but if the Jews had used pacifism against Hitler it absolutely would not have worked, right? So when you are fighting bad people, you must actually use violence.

All right, so that is his framing. Now, when you give a comparison, I think it is a good idea sometimes to do a Venn diagram. And, you know, you can put the similarities in the middle, and you can put the differences in the outer rings like this. So, for example, if I were to argue that pet dogs are better than pet cats, I could say, well, they are both cuddly, furry animals that live with you at home. But dogs can go for a walk with you and fetch a ball for you and guard your house, right? But cats, all they can do is catch mice. So my conclusion is dogs are better pets than cats, right? Here is the comparison. Now, don't do that for your essay, please. That is a very, very, very simple example. But you can make some kind of Venn diagram like this for your comparison.

So he makes a comparison here in the next paragraph, and he is comparing collateral damage and torture. So I want to ask you, what is the difference? I mean, the similarity is they are both used for **helping us to win the fight against terrorists**. So really, we are focusing on the differences between collateral damage and torture, okay? What are the differences, and what conclusion can we draw from this comparison? It is a simple conclusion, or what conclusion can we draw from this comparison? And I will give you five minutes to discuss it with your partners.

(FIVE MINUTES LATER...)

So what are the differences... Yong?

Collateral damage can make victims crippled or killed, while torture can be less harmful.

Yeah, I think that is the main one really, that **collateral damage is very harmful**. And he argues **torture is relatively harmless**. Now, he does not really specify what he means by torture exactly, but you know, when terrorists were captured in Afghanistan or Iraq, what would they do to them? Like, what would the torture be? Does anyone know what they would do? It was called **waterboarding**. And it sounds like a fun sport, but it is definitely not fun. Have you heard of it? It is very simple. All you need is a chair and a cloth and a bottle of water. You can try it yourself at home if you like. And you put the bad guy in the chair and you kind of tilt the chair back and then put a cloth over his face, and someone else pours water on that cloth. It is a very simple thing.

I have never tried it, but apparently it feels like drowning. It triggers your brain to think that you are drowning, and that makes you panic and lose control, and it feels really, really, really terrible. And I heard that the number two terrorist in Al Qaeda, like bin Laden was number one, the number two guy was captured in Afghanistan, and they waterboarded him, and he resisted for 90 seconds. Only 90 seconds, and they said he was the toughest prisoner they had ever waterboarded. So it must be really awful. But after waterboarding, you can stand up, get up out of the chair, and leave the room. You will be totally fine. You know, there is no lasting physical damage from waterboarding. But if you are involved in a bombing, the chances are that you will be seriously injured or dead, right? Collateral damage is just much worse.

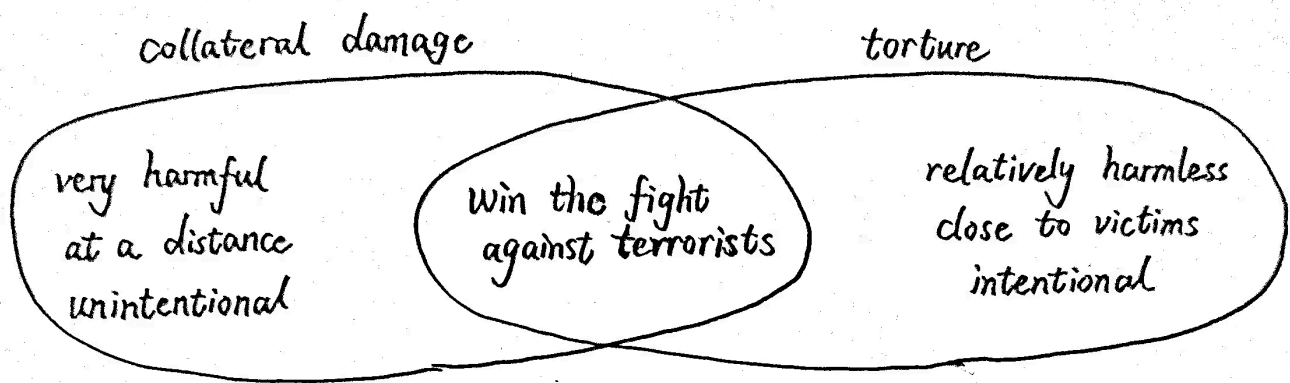
Any other differences? Yes, so **torture is intentional**, and by definition **collateral damage is unintentional**. Yes, good. Also, torture is done to someone who at least we think is guilty. Collateral damage is done to those who are by definition innocent people, like children, who did not do anything wrong. Yeah, so those are the main ones. Any others that you can think of? **Torture is close. Collateral damage is at a distance**. Exactly.

Anyway, from this comparison, what can we conclude? Do the syllogism. Collateral damage is better than torture. No. Collateral damage is worse than torture. More harmful, more damaging than torture is. Why would you disagree with that premise? So the first point of the syllogism is "**collateral damage is worse than torture**".

The second point is **we accept collateral damage**, right? Most people do. Do you accept collateral damage? If terrorists attacked China and China was bombing the country that they came from, would you support that? If some crazy terrorists from another country sneaked into China and blew up a building in Beijing, and then the Chinese Air Force bombed bombed bombed that country, would you say bravo? Better than... but I mean, just generally speaking, would you accept collateral damage used against another country that had attacked you?

The thoughtful people like you maybe would not support the bombing, but I guess my question is, do you think most people would agree with you, or do you think most people would support bombing? I feel like the public would support bombing, right? 🙄 The 老百姓, or the majority of the public, would support the bombing. After 9/11, you know, support for invading Afghanistan was very, very high. It was like 90% of the American public supported bombing Afghanistan after 9/11.

So I think he is right that most people accept collateral damage, even if some don't. And therefore, **we should accept torture**. That is his logical construction here. He gives us this framing, which makes it hard to disagree with the whole argument. He does this comparison. He draws the conclusion, which is that we agree that collateral damage is worse than torture. We accept collateral damage. Therefore, we should accept torture. So there is the full logical construction. Could anyone disagree with any of those parts?



Venn diagram

↓
Syllogism

- ① collateral damage is worse than torture
- ② we accept collateral damage
- ③ we should accept torture

This guy is a philosopher, so his internal logic here is going to be very strong. I think if you want to disagree with him, you have to find something outside of the argument. He says why is it that we disagree about torture? I mean, what you pointed out, torture is far away, isn't it? He says the philosopher Jonathan Glover points out that in modern war, **what is most shocking is a poor guide to what is most harmful**. So things that we find shocking, like torture, are actually not that harmful, and things that are really harmful, like collateral damage, are not that shocking. We get mixed up between the two. He is kind of arguing that the real reason we are against torture is because we think about it the wrong way. It seems horrible. It seems gruesome, and it seems shocking, but actually, it is the other way around. Torture is not that bad. Collateral damage is. Would you agree with that?

Can you think of any other examples where something is shocking but not that harmful, you know, people are afraid of it, but actually it is not that bad, or something which is actually really terrible but most people don't care that much? I remember when I was your age reading a book after 9/11, and it was talking about how people are very, very afraid of terrorism. And it was saying one of the points that it made, I always remember the sentence. It said there are obese smokers whose main concern is fighting al Qaeda. There are obese smokers whose main concern is fighting al Qaeda, like there are Americans eating cheeseburgers and smoking cigarettes, watching the TV saying, I think our government's number one priority should be to fight the terrorists, right? But what is more likely to kill you, the cheeseburgers, the cigarettes, or the terrorists? So most people get kind of mixed up about the real threat to their life. We don't care so much about unhealthy food and smoking. We care very much about terrorist attacks. 🤔

I also read the statistic that the average American is much more likely to die because of a ladder than because of a terrorist. 😊 You know a ladder, right? You know, the number of Americans killed in accidents involving ladders is way higher than the number of Americans killed in terror attacks, right? Or choose your example, hit by a car or drowning in the bathtub or drowning in the swimming pool, right? These kinds of things kill far more people than terrorists.

But if I was a politician, if I say, vote for me, I will fight the terrorists, you know, most voters would say bravo, this is great. But if I say, vote for me, I will make swimming pools safer, people would say, what? You know, what a weird guy, you know, no one would vote for that, right? 🤔 So we kind of have this weird idea about what is shocking compared to what is harmful. Another good example is that we are more afraid of plane crash than car accident. It is just the way we have evolved. Our brains fear heights or something, so when we look out the window, we feel afraid of flying.

Another good example would be animal attacks. You know, if someone is killed by a shark or a crocodile, it is often a top story in the news, *Australian man killed by shark*, right? But I never saw the headline, *Australian man killed by bus*. Like you said, people don't really worry too much about cars and roads, but you are much more likely to be killed crossing the road than you are to be killed flying on a plane, and yet we fear flying. I heard some psychologists talking about control as the real thing. Like if you can control it or you think you can, you will not be so afraid of it. Like if you are driving the car, you feel like you are in control, but if you are sitting in a plane, you feel more nervous because you are not in control of the plane.

Anyway, he also gives this other thought experiment. He says, to learn that one's grandfather flew a bombing mission over Dresden in the Second World War is one thing. To hear that he killed five little girls and their mother with a shovel is another. Like, imagine your grandfather flew a bomber in the war. Most people would say he is a hero. But imagine if you heard that your grandfather was a soldier in the war, and he went into a house in Germany, and he drew his knife, and he killed a mother and her children. No one is going to say, wow, what a hero, to that guy. But what is the difference?

He says the difference is one is close and the other is far away. The bomber is just pulling a lever. The other guy is seeing his victims, right? But actually, the difference should not matter, because in the end they are dead the same way. Do you agree with that? Is it equivalent? What is the motivation here? I mean, absolutely, the motivation should be considered, right? If we come back to the trolley car dilemma, why did I pull the lever? Because I want to save their lives. So I am a good person, right? But if this guy is my enemy and I wanted him to die, I am not such a good guy now, am I? Yeah, Yong?

Churchill, the British prime minister, said something like "Winning the war is the greatest act of humanity".

Yeah, you save more lives by ending the war. Yeah, I mean, another good example of this would be dropping the atomic bombs on Japan in 1945. Yes, it killed a lot of people, but overall probably saved more lives than it took, right? Do you guys know the story of Dresden? In 1945, it was bombed by the British, and they say there was really no strategic objective here. It was just a punishment bombing to the Germans. They killed like 30,000 people in one night, the British. And many people say, you know, it was a needless killing of civilians, but still people said that, well, the Germans deserved it collectively, they were Nazis, so we should have bombed Dresden. It is one of the most famous stories of the war.

I think the point about the intention here, let me ask you this question: if you were forced into the war and you became a bomber pilot and you were told, push the button, drop the bombs, could you do it? I think I could do it. I am not saying I would be happy, but I could push that button, I could pull that lever. Like me personally, I don't think I am an immoral, evil person, but I could pull that lever, right? Like the average person would probably do it. But if I said, okay, here is the Nazi that we have captured, here is a knife, get to work. Could you do that? I don't think I could, you know. I don't think I could stand there and cut someone up. Or whatever, right? Like the average person probably could not do that.

Maybe that is the difference. Like, what does it say about you as a person if you were able to do that thing, right? If I said to you, I pulled the lever, you might think, wow, you made a difficult choice and you saved some lives. Good job. But what if I said, I pushed a fat guy in front of the train and the train was stopped by his body when he died? Would you say, wow, well, good job? I don't think so, right? Like, there is a difference in what it says about you as a person. Like how capable you are of violence.

Would you let the bomber pilot babysit your little cousin? Yeah, he is a good man. Would you let the soldier babysit your little cousin? No, he likes killing, and he might kill again, right? So you can see the difference. If you think about it more deeply, you can see the difference.

One final point that he makes, he says: imagine if we could invent a torture pill, a drug that would deliver the instruments of torture and conceal them. So this is a thought experiment. Philosophers always do this, right? If you had a drug and you made the person take the drug, and internally they feel the same pain, the same suffering as real torture, but on the outside they are just having a nap, right? He argues that we would accept that, right, the same pain without the screaming and the blood. That is something we would accept. So he is arguing the real reason we are against torture is because it is gruesome, not because we are against inflicting suffering on people.

Then last of all, he gives this concession. So opponents will be quick to argue that confessions elicited by torture are unreliable, however, he says the same thing is true here as well, right? Maybe torture is unreliable at getting the information, but collateral damage is also unreliable at killing enemy terrorists, right? We drop 100 bombs, maybe only one of them hits the bad guy. The same is true with torture. We torture 100 people, maybe only one of them gives us the information. The same comparison still stands. They are roughly equal here, so we should accept torture as well.

So that is his logical construction, and I hope you find it inspiring for the second essay. I saw this used already in another student in the first class. He was arguing that giving your data to a company and giving your labor to a company are the same thing. We are paid for giving our labor to a company. Therefore, we should also be paid for giving our data to a company, right, so you can see how you can use this in different contexts. But anyway, just before the break, could anyone disagree with this author? Should we be against torture or should we legalize torture? You all accept torture now?

I think what we could end up having is like a **slippery slope**. I don't know if you've heard of this before. If you've taken the debating class, we've discussed this, but like, you know, we might say we only torture really evil terrorists who have important information that will save lives, right, and so we start doing that. But then we end up torturing any terrorists, and then we end up torturing criminals as well, and then finally torture becomes more of a normal thing that we use all the time, right, so a slippery slope. And we see that happening with many things. We start out with good intentions, but it becomes more and more normal.

Well, you often see this with wars, right? America will say, oh, we're just going into this country for a few weeks to stop these terrorists, and then once they get into the country some of their soldiers get killed. Okay, now we have to take out the government, now we have to build the country again, and it ends up being a whole big war. So we see this happening a lot with policy.

I think this is a good example of when something is legal and then something is fully illegal. We often have a little bit of a gray area that we need between those two things where we can't say it's legal because of the danger of this, but we can't say it's illegal because we need it sometimes, you know, or people are just going to do it anyway. And so there's this gray area in between them. You know, like, yeah, we all want to say torture should be illegal, but what if there's a ticking bomb case and we have to save lives? Let's just do it in the gray area, where it's technically illegal but no one's going to stop it from happening.

Can anyone else think of other examples like this, where we kind of say it's illegal, but we sort of look the other way and pretend we didn't see anything? I think we see this with prostitution. You know, like, it's technically illegal, but it's sort of tolerated. Like, you know, in my hometown it's very common to be offered drugs. If you go to a bar or a nightclub, someone might come up to you and say, hey, you want to buy some drugs, right? But I never saw that in China, right? Drugs are illegal in China and they're very well controlled. Or a gun, right? Guns are illegal in China. No one ever tried to sell me a gun before, right?

But I always see these cards lying on the ground around Fudan for, like, you know, 美女服务 or something like that, and okay, it's kind of like a gray area. The police aren't stopping it, it's kind of tolerated, because people will keep doing it even if they make it illegal, right? Even in the UK, drugs like cannabis, you know, so many people do it that if you actually tried to punish everyone who did it, you'd have to arrest lots of people, including hardworking, middle-class, rich people, and the police don't want to do that. So they kind of look the other way.

The police went to my uncle's house once. He was growing his own cannabis, you know, he had lots and lots of cannabis plants. And the police came for something unrelated to the cannabis, but they saw the cannabis plants, and my uncle said, am I in trouble? They said, it's fine, no one really cares. So it's kind of like this gray area. If you look at the law, it's illegal, but the police don't care. So I think it's like one of those things where we kind of have to accept it in a gray area, because we might need it sometimes.

All right, the bell is going to ring, so after the break I'll ask you to group up and look at each other's outlines. And, you know, you're free to come and see me with your outlines as well, but the main thing to say is spice it up. You know, if your classmate has an outline that just looks a bit like the first essay, try and think of ways to add in some kind of logical structuring or comparison, or think about the previous essays we've read for the class, right? *Teaching Kids to Kill*, *Kill the Language Requirement*, *Where Are They*—you know, they're all examples of using logic in different ways and using comparison in different ways. So if you can do that, then try to enhance it.

You might mix them up. You might blend different styles from different essays. I don't mind how you do it. You don't have to rigidly follow the structure of another essay, but just please make sure that what you have is not simply the first essay again in terms of structure. There are other structures and things as well. If you come to me with the problem that you're not sure how to enhance your essay, I can give you sort of individual or tailored advice as well. There are other examples. We haven't had a chance to talk about every single kind of structure there. There are some more in the example essays that I can point you to if it fits your essay.

10.3 Outline

I guess two big groups work here. You guys over there, and don't be too nice. If it looks boring or dull, point that out. And, you know, the usual things as well: make sure they have the example that is necessary in the framing or whatever. And if you think something doesn't belong in the essay or the logic doesn't work or anything like that, say what you think. So go ahead, and if you want me to look at your essay, I will be here and just pull it up. As always, I won't force you to stay. If everyone says your outline is great, and I say your outline is great, and your classmates have looked at their essays too, feel free to take another lunch. 😊 You got wheely chairs, you can move on or something...

Louise: Winter is comming? (reading the title of the Yong's outline aloud)

Yong: Yeah, winter is comming!

Louise: Game of Thrones?

Yong: Right you are.

I always recommend students to make predictions. I think that's great, because it's totally different from the first essay. So that's fine, I don't see any problems here really. I'd be very happy with this. 😊 Is there anything you'd like to... well, you're going with plan B as well.

Yong: It's only a bigger version of the first essay. 🙄

Yeah, again, I think it's the same topic, you've already done it. They do this one, I like it very much. I don't see any obvious problems here.

Yong: Louise thinks my predictions should be more original.

Yeah, I mean, I did say this a couple of weeks ago, though: this is maybe one of the popular predictions nowadays. I still think that's fine. I guess the debate lots of people are having is: is this 2001 or is this 2008? That's the question we're having. And so maybe you could bring a comparison in. And there are a few people who are saying that this is actually 1929, you know what I mean, so like you could maybe make comparisons in the actual extent of... Like, 2001 was big, but it didn't bring down the whole economy. 2008 dragged down the whole Western economy, and 1929 dragged down the whole world economy, right? So where are you going to put... you could maybe lay it out like that, say now there are three levels of financial catastrophe. There's 2001, which destroyed the tech industry. There's 2008, which destroyed Western economies. And there's 1929, which destroyed the world economy. Which one are we talking about? And that might be a more original...

Yong: Thank you, sir!

You're welcome.

The End