Western Australian Certificate of Education
Examination, 2009
Question/answer booklet

ENGLISH AS AN ADDITIONAL LANGUAGE/DIALECT

Written paper
Stage 3

Please place your student identification label in this box

Student Number: In figures

In words   _____

_____

Time allowed for this paper
Reading/planning time before commencing work: ten minutes
Working time for paper: two and a half hours

Materials required/recommended for this paper
To be provided by the supervisor
This Question/Answer Booklet
Sound recording to be played during working time

To be provided by the candidate
Standard items: pens, pencils, eraser, correction fluid, ruler, highlighters

Special items: printed English language dictionary

Note: dictionaries must not contain any handwritten or typewritten notes or other marks and may be inspected during the examination

no electronic dictionaries are allowed

Important note to candidates
No other items may be taken into the examination room. It is **your** responsibility to ensure that you do not have any unauthorised notes or other items of a non-personal nature in the examination room. If you have any unauthorised material with you, hand it to the supervisor **before** reading any further.

Structure of this paper

This paper is worth 75 per cent of the total marks for the WACE examination in this course. The remaining 25 per cent of marks will come from the practical examination in this course.

Section	Number of questions available	Number of questions to be attempted	Suggested working time (minutes)	Marks available
Section One: Listening	15	15	40	25
Section Two: Reading and Viewing	6	6	55	25
Section Three: Extended Writing	5	1	55	25
			Total marks	75

Instructions to candidates

1. The rules for the conduct of Western Australian external examinations are detailed in the *Year 12 Information Handbook 2009*. Sitting this examination implies that you agree to abide by these rules.

2. Write your answers in Standard Australian English in the spaces provided in this Question/Answer Booklet. A blue or black pen should be used.

3. You must be careful to confine your responses to the specific questions asked and to follow any instructions that are specific to a particular question.

4. Spare answer pages are provided at the end of this booklet. If you need to use them, indicate in the original answer space where the answer is continued, e.g. write 'continued on page 22'. Fill in the number of the question that you are continuing at the top of that page.

Section One: Listening   **25 Marks**

Allow approximately 40 minutes for this section and answer all questions.

In this section you are required to listen to **two** spoken texts and answer the questions that follow.

You will hear each text twice. There will be a short pause at the start of each text to allow you to read the questions. You should either choose your answers while you are listening or **make brief notes in the space provided** to allow you to return to the question at the end of the reading. Attempt every question.

Remember each text will be read twice. At the end of the second reading you will be given time to complete your answers.

Text 1   **(12 marks)**

Text 1 is a lecture.

Listen to the lecture and complete the following questions.

I am the voice you will hear. I am the lecturer.

Questions 1 to 8 relate to Listening Text 1.

⊘ Listen to Text 1	Space for notes

1. According to the lecturer, what is the most usual way for society to measure age, and why is this the case?

(1 mark)

_____

_____

2. According to the lecturer, what are the four ways in which people are said to age?

(2 marks)

- _____
- _____
- _____
- _____

3. (i) Why do some men and women dress in a way that is typical of younger men and women? (1 mark)

_____

(ii) And how does society view this practice? (1 mark)

_____

See next page

4. Many myths have been attached to ageing. Which of these causes the most discrimination, according to the lecturer?

    (1 mark)

    (a) Old people are generally considered to be senile.
    (b) Old people are frequently stereotyped as sick.
    (c) Old people are productive, flexible and intellectually superior.
    (d) Old people are unproductive, inflexible and intellectually inferior.

    Answer

5. According to the lecturer, how has the concept of ageism changed over time? (2 marks)

Original concept	
More recent definition	

6. According to the lecturer, what may be the consequences of discrimination based on age in the workplace? (2 marks)

In the USA/UK	
In Australia	

7. According to the lecturer, why has the practice of age discrimination continued? (1 mark)

8. What does the lecturer believe is essential for the effective running of workplaces? (1 mark)

See next page

Space for notes

Text 2

Text 2 is an interview with a firefighter.

I am the voice you will hear. I am the interviewer.

I am the voice you will hear. I am the firefighter.

Questions 9 to 15 relate to Listening Text 2. **(13 marks)**

| ⌨ Listen to Text 2 | Space for notes |

9. Keith Adamson's position is referred to as 'the **hot** seat'. Give two possible interpretations of the term.　(2 marks)

   • _____

   • _____

10. What does Keith Adamson mean when he says 'our attitude is that a dead firefighter never saved anybody'?　(2 marks)

    _____

    _____

11. Adamson gives a scenario where the firefighter is faced with an ethical dilemma regarding whether or not to force someone to leave their home. Briefly describe the example he gives.
    (3 marks)

    _____

    _____

    _____

    _____

12. What are the three goals of firefighters at a fire?　(2 marks)

    • _____

    • _____

    • _____

See next page

13. Firefighters often have to make quick decisions about who or what to save first. According to Keith Adamson, what factor is most important when making this decision?

(1 mark)

Space for notes

(a) The current Building Code.
(b) Extreme pressure and extreme circumstances.
(c) The firefighter's own internal value system.
(d) The firefighters' training.

Answer ☐

14. What is the main responsibility that firefighters have to take, according to Keith Adamson? (1 mark)

_____

15. Give two examples of 'doing the right thing' quoted by Keith Adamson. (2 marks)

_____

_____

End of Section One

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Section Two: Reading and Viewing 25 Marks

Allow approximately 55 minutes for this section and answer all questions.

Read the text below and answer the questions that follow, relating your answers to the text. Answer all questions in your own words.

Text 3:

The following is the text of a speech given by the Governor–General of Australia, Ms Quentin Bryce, at the National Day of Mourning ceremony held in Melbourne. The speech was given to honour all those affected by the devastating Victorian Bushfires of February, 2009, in which 173 people died and whole towns were burnt to the ground.

My fellow Australians.

Thank you for gathering this morning. Gathering here, and in the countless places across our country and across the world. For filling up the spaces with your warmth, compassion and understanding. Thank you, for being present in *this* moment. And for exercising your humanity in the most human way. It is a good thing that we know what to do. That it is as natural to us as life itself. And that we know it is good for us.

In the last two weeks we have experienced and witnessed in Victoria devastating ruin, bereavement and pain.

For the months and years and decades hence, those struck down will reassemble what has been dismantled of your lives, your property, and your communities.

The helpers – the firefighters, emergency support workers, aid workers, neighbours and strangers – will reach out and dig deep to give of ourselves whatever we are able. We each have our separate tasks – we know what they are. And, together, we know the responsibilities we share.

In time, what was, *will* be restored.

Today, however, we must pause to give time and due to what has passed, to what has brought us to this point.

The unthinkable, we must think. The unimaginable, we must see. The unspeakable, we must speak. The unbearable, we must weep.

We must allow the thoughts and images and words that have so recently scorched and swamped us to gently settle, and find their proper and worthy place in our hearts and minds. We must recognise these memories as an inseparable part of us. They are the makeup of our growing wisdom and our fresh intent. We are altered by them, yet they are what will forever sustain us.

We must tend to the gaps left by those we have lost, and we must keep their smiles always in our sights.

We must hold onto the pride we feel in what we've built, the admiration and gratitude we have for others' strength and courage, and our belief in our own.

To be a *whole* person, or a *whole* nation is not to enjoy a perfect, untrammelled life, untouched by challenge or catastrophe. Rather, it is the blisters and cracks, the scars and loss, the failures and sorrow, and our honesty and hopefulness in all, that are the essence of our resilience, unity and completeness.

Australians, here and everywhere, today we acknowledge that life is indeed not perfect, and we give thanks to one another for being whole.

See next page

Questions

16.   What does Quentin Bryce suggest about the future and the past?

    (i)   The future   (1 mark)

    (ii)   The past   (1 mark)

17.   *The unthinkable, we must think. The unimaginable, we must see. The unspeakable, we must speak. The unbearable, we must weep.*

What two techniques has the speaker used to create a powerful impact on the listeners?

    (i)

                                                             (1 mark)

    (ii)

                                                             (1 mark)

Text 4: Facebook and the commodification of relationships

There is a concern among many commentators that social networking sites, such as Facebook, Bebo, Twitter and MySpace, signal the end of 'real' relationships as we know them, but I believe what is more interesting here is a transformation (or redefinition) of relationships, rather than the end of anything in particular.

There is no doubt that people are now shifting a significant proportion of their daily activities to the online environment, and that to a large degree, the systems and structures determined by technology are slowly infiltrating every aspect of our lives. But it doesn't mean that online relationships will replace our current relationships. The problem that is being highlighted here is that there is a tendency to think that any change will dramatically refashion the way we live our lives, when in fact, research (and experience) suggests that this is less than realistic. When it comes to human interaction, the arguments of the doomsayers fail to recognise the persistence of ambiguity and complexity in all of our relationships.

For some people (including people who might have difficulty forming relationships, such as those with social phobias, or forms of autism), the online environment is a perfect means by which they can meet like-minded others, and express who they are. In the same way that we construct an identity when we go on a date by choosing a particular restaurant, or take a potential client to a footy game to impress upon them that we are like them, the online environment allows people to show their [online] friends what they want them to see. We try to create and manipulate our identity all the time, and in both the online and offline world, we don't have control over how people might interpret this construction.

By updating what we are doing, posting photos, or providing book recommendations, we are broadcasting our lives to people who might be interested, and, when people respond, it feels good to be noticed and valued. For a person who doesn't have a regular interaction with others in a workplace, such as the growing number of workers who work from home, are freelance, or consultants, then this is a good way to stay connected with the world. It doesn't replace other relationships, it is just an additional means of interaction.

There seems to be a notion implied in a lot of commentary that the only 'real' relationships are those that are deep, ongoing, personal, and face-to-face. In fact, we form all sorts of relationships with people, and the online environment is, ultimately, just another form of facilitation, just like the telephone, SMS, email, and even letters. Of course some people will have preferences, and of course, the telephone, SMS, letters and email, would never replace the close, caring, reciprocal relationships that we have with people with whom we interact together in the same environment on a regular basis.

But I would argue that there are plenty of people who maintain close, caring and authentic relationships with people via the telephone, email and online social groups. Ultimately, what Facebook and the online environment does is facilitate another form of relationship, and what critics have to realise is that social systems are constantly reconfigured by the interaction of the observer and observed, the system and environment, the human being and technology.

The reality is that in many cases, relationships are multiform and multifaceted. We might have 258 Facebook friends, but these are *Facebook* friends. As in other relationships, there would be a few of those friends that you can call on if you were in need of a lift home tonight, and similarly, others that you wouldn't feel uncomfortable asking them if you could stay at their place for a night when you are next in London or Sydney.

The one major concern here is that social networking sites such as Facebook, Bebo, and Twitter, may eventually commodify relationships. Facebook's founders have said that it will be two to three years before they are able to 'fully monetise the business model', which really means they have no idea at the moment how to make money from Facebook. Present attempts with 'targeted' advertising are pretty rudimentary and are easily ignored. But it won't be long until someone is smart enough to reconsider the core logic by which we approach our understanding of the consumer, and the social nature of consumption.

In light of our emphatic adoption of technology, it should be these concerns that commentators should be focusing upon. When the social world becomes a commercial world it is cause for concern, but at present, business is struggling with the new technology as much as these commentators.

Questions

18. According to the information given in the text, name two groups of people to whom the online environment is particularly suited for staying connected with the world.

    (i) _____

    (1 mark)

    (ii) _____

    (1 mark)

19. (a) What common view in the media about social networking sites does the author challenge? (1 mark)

    _____

    _____

    (b) What is the author's concern about social networking sites? (1 mark)

    _____

    _____

See next page

Text 5: Cartoon

"Who said romance is dead? I just downloaded a screensaver with red roses and chocolates for your PC!"

20. How does the image represent stereotypical attitudes to romance in Western culture from a man's point of view? (1 mark)

_____

_____

And from a woman's point of view? (1 mark)

_____

_____

See next page

Part B: Extended Response - Synthesis of Texts **(15 marks)**

21. How have relationships been influenced by increased use of the online environment as suggested in Texts 4 and 5? You should support your opinion by referring to the passage **and** the image in detail and, where suitable, your own observations and/or experience. You must synthesise the information from both texts in your answer.

Suggested length: 250–350 words.

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Section Three: Extended Writing **25 Marks**

This section has five questions. You are required to select **one** question only.

Plan and write a response to this **one** question using the lined pages that follow the questions.

Suggested working time: 10 minutes planning
                           40 minutes producing your writing
                            5 minutes proofing your work
                           55 minutes total

Questions:

22.   *Rituals and ceremonies help define a culture. Without them, societies or groups of people have a diminished sense of who they are.*

       Write a **feature article** for the school magazine in support of this statement. Refer to at least one text you have read or viewed this year to illustrate your ideas.

       (25 marks)

23.   *Modern technology is creating a single world culture.*

       You have been chosen as a youth representative to a government-sponsored 'Forum on the Future – 2020'. In a **speech** for the Forum, present your opinion on the above statement. Use specific reasons and examples to support your point of view.

       (25 marks)

24.   Universities are proposing that all high school graduates take a 'gap year' – that is, a year off from studies enabling them to work or travel for a year before starting university. Write a **letter** to the Administrator of Student Services at a university, either supporting or rejecting this proposal.

       (25 marks)

25.   *The most effective way to understand contemporary culture is to analyse the trends of its youth.*

       To what extent do you agree or disagree with this statement? Write an **essay** on this topic to be entered in a national essay competition.

       (25 marks)

26.   *There is no place like home.*

       Home can be a place, a person or a feeling. In an **essay**, explain your concept of home and why it is so important. In your answer, you must refer to at least one text you have read or viewed.

       (25 marks)

End of questions

Check that you have written your Student Number on the front cover of this booklet.

I am responding to Question: _____

Planning _____

Production of extended written response:

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Spare answer page

Spare answer page

Spare answer page

ACKNOWLEDGEMENTS

Section One

Text 1: Courtesy of the 2009 English as an Additional Language/Dialect examining panel.

Text 2: Adapted from: Saunders, A. (February 21, 2009). *Burning issues: the ethics of firefighting* [Transcript of radio broadcast]. Retrieved May 26, 2009, from The Philosopher's Zone, http://www.abc.net.au/rn/philosopherszone/stories/2009/2493627.htm First broadcast on 21 February 2009. Reproduced by permission of Radio National and the Australian Broadcasting Corporation. © 2009 ABC. All rights reserved.

Section Two

Text 3: Adapted from Her Excellency Ms Quentin Bryce AC, Governor–General of the Commonwealth of Australia, on the occasion of Address at the National Memorial Service for the Victorian Bushfire victims; Rod Laver Arena, Melbourne. (22 February, 2009). Retrieved May 26, 2009 from Governor–General of the Commonwealth of Australia. http://www.gg.gov.au/governorgeneral/speech.php?id=522

Text 4: Adapted from Harrison, P. (24 February, 2009). *Facebook and the commodification of relationships.* Retrieved May 26, 2009 from Online Opinion. http://www.onlineopinion.com.au/view.asp?article=8574

Text 5: Judd, P. (2009). *Who said romance is dead? I just downloaded a screensaver with red roses and chocolates for your PC!* [cartoon]. Retrieved May 26, 2009 from Cartoon Stock. http://www.cartoonstock.com/cartoonview.asp?catref=pjun6

WACE
Western Australian Certificate of Education

**Western Australian Certificate of Education
Examination, 2009**

ENGLISH AS AN ADDITIONAL LANGUAGE/DIALECT

Written paper

Transcripts for Section One—Listening (Stage 2 and Stage 3)

This is the 2009 WACE examination in English as an Additional Language/Dialect, Section One: Listening.

In this section you are required to listen to two spoken texts and answer the questions that follow.

You will hear each text twice. There will be a short pause at the start of each text to allow you to read the questions. You should either choose your answers while you are listening or make brief notes in the spaces provided to allow you to return to the questions at the end of the reading. Attempt every question.

Remember each text will be read twice. At the end of the second reading, you will be given time to complete your answers.

Text 1 will begin in two minutes. Use this time to read the questions for Text 1.

(2 minute silence)

I am the voice you will hear. I am the lecturer.

Text 1 – First reading

In previous lectures we have considered discrimination in terms of race and gender. In this lecture today we will turn our attention to discrimination based on age.

It is said that people age in four different ways. Firstly, there is what has been called chronological ageing. This just means that we measure someone's age in terms of the number of years they have been on the planet. This is the most common way that society measures age as it is assumed that time is a reliable indicator of changes in the human mind and body.

Another way to consider ageing is by looking at physical changes to our bodies. This is called biological ageing. Two people can have the same chronological age but very different biological ages as we all know.

Similarly, ageing can be measured by someone's psychological age. By psychological age we mean age based on how old a person feels or believes themselves to be. All of us know people who behave in ways which seem younger because they see themselves as younger. Derogatory comments can often be heard about men and women who believe themselves still to be young and dress in a very young way.

Finally, age can also be seen from a social point of view. In other words, age is decided according to social behaviour. Young people who behave in more conservative ways are often judged to be older than those around them while older people going to night clubs might be seen to be younger than those who sit and watch TV every night.

The question then remains: Is chronological ageing the only way to measure age? Some would say that making rules according to chronological age cuts people off from many opportunities that would be open to them if ageing were judged on biological, psychological or social age. This is particularly true when we look at the elderly. Many myths have been attached to ageing. One of these myths is that all old people are senile. Another myth is that all old people are sick. On the other side, old people are often stereotyped as serene and peaceful and therefore happy to sit and knit sweaters for their grand children or work in their gardens pruning roses. This myth is equally as damaging and discriminatory.

Perhaps the myth which causes the most discrimination against old people, however, is the one that sees old people as unproductive, inflexible and intellectually inferior. This myth is very dangerous as it can lead to discrimination against old people in competitive environments such as the workplace. Similarly, the common view of old people is that they are 'friendly' but 'incompetent'. Such views have been defined as 'ageist'.

The concept of ageism originally referred to prejudice and discrimination against old people. However, the definition of ageism has been expanded over time to include discrimination against workers of any age in the workplace. We can see increasingly that young people are often not selected for jobs because they look too young or are not considered to have enough life experience. In countries like the USA and the UK discrimination against younger workers can also result in less pay for the same work. Although Australia passed an anti-discrimination law against such practices in 1994, wage rates are still set according to age in some workplaces.

Discrimination based on age largely survives because of stereotypes which are handed down from generation to generation. In today's world older people are generally physically and mentally fitter than ever before. They run marathons or climb mountains. They start university courses, travel a lot, become senior partners in businesses and sometimes have children into their fifties. On the other hand, a woman of thirty can be at the end of her career and already a multimillionaire.

Global changes have led to an increase in universal education, lifelong learning, and the wider distribution of knowledge. Added to this is the fact that many parts of the world are experiencing better nutrition, healthcare and generally higher standards of living.

To sum up then, we can see that we are living in an age where effective running of workplaces can only really be achieved by ensuring age diversity in those workplaces. It makes sense for employers to have workers from all age groups in order to maintain a balance of skills in an organisation. Companies which adopt ageist policies, either directly or indirectly, will ultimately limit their chances of having the best people for the job.

(2 minute silence)

Text 1 – second reading

In previous lectures we have considered discrimination in terms of race and gender. In this lecture today we will turn our attention to discrimination based on age.

It is said that people age in four different ways. Firstly, there is what has been called chronological ageing. This just means that we measure someone's age in terms of the number of years they have been on the planet. This is the most common way that society measures age as it is assumed that time is a reliable indicator of changes in the human mind and body.

Another way to consider ageing is by looking at physical changes to our bodies. This is called biological ageing. Two people can have the same chronological age but very different biological ages as we all know.

Similarly, ageing can be measured by someone's psychological age. By psychological age we mean age based on how old a person feels or believes themselves to be. All of us know people who behave in ways which seem younger because they see themselves as younger. Derogatory comments can often be heard about men and women who believe themselves still to be young and dress in a very young way.

Finally, age can also be seen from a social point of view. In other words, age is decided according to social behaviour. Young people who behave in more conservative ways are often

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Perhaps the myth which causes the most discrimination against old people, however, is the one that sees old people as unproductive, inflexible and intellectually inferior. This myth is very dangerous as it can lead to discrimination against old people in competitive environments such as the workplace. Similarly, the common view of old people is that they are 'friendly' but 'incompetent'. Such views have been defined as 'ageist'.

The concept of ageism originally referred to prejudice and discrimination against old people. However, the definition of ageism has been expanded over time to include discrimination against workers of any age in the workplace. We can see increasingly that young people are often not selected for jobs because they look too young or are not considered to have enough life experience. In countries like the USA and the UK discrimination against younger workers can also result in less pay for the same work. Although Australia passed an anti-discrimination law against such practices in 1994, wage rates are still set according to age in some workplaces.

Discrimination based on age largely survives because of stereotypes which are handed down from generation to generation. In today's world older people are generally physically and mentally fitter than ever before. They run marathons or climb mountains. They start university courses, travel a lot, become senior partners in businesses and sometimes have children into their fifties. On the other hand, a woman of thirty can be at the end of her career and already a multimillionaire.

Global changes have led to an increase in universal education, lifelong learning, and the wider distribution of knowledge. Added to this is the fact that many parts of the world are experiencing better nutrition, healthcare and generally higher standards of living.

To sum up then, we can see that we are living in an age where effective running of workplaces can only really be achieved by ensuring age diversity in those workplaces. It makes sense for employers to have workers from all age groups in order to maintain a balance of skills in an organisation. Companies which adopt ageist policies, either directly or indirectly, will ultimately limit their chances of having the best people for the job.

(3 minute silence)

Text 2 will begin in 2 minutes. Use this time to read the questions for Text 2.

(2 minute silence)

I am the voice you will hear. I am the interviewer.

I am the voice you will hear. I am the firefighter.

Text 2 – is an interview.

Alan Saunders: You're a fire fighter and you have a choice: do you save the old person, who's relatively easy to save, or do you go for the child, when your attempt might not be successful and you might lose your own life trying?

Well, fire fighting, the courage of fire fighters, and to a more philosophical mind, the ethics of fire fighters have been much on all our minds lately. We look at the ethical dilemmas faced by those whose job is not only to fight fires but also to rescue residents and to stay alive themselves.
Let's talk to somebody in the hot seat.

Keith Adamson has spent the past 36 years in the fire service, on the ground and behind the scenes. He's Deputy Chief Fire Officer for the Metropolitan Fire Board in Victoria and he joins us now on the program. Now, Keith, you've got quite a history in the Fire Service, haven't you?

Keith Adamson: Yes, my father was a fire fighter for over 36 years, and my older brother as well, and now my younger brother is. We used to live in fire stations when I was younger.

Alan Saunders: OK, so you speak with a long-standing authority on those subjects. Now what sort of ethical considerations would fire fighters have been confronting during the fires in Victoria?

Keith Adamson: Well, the first thing that springs to mind probably is the level of risk to which you put yourself in order to save other people. I mean there's no point if an emergency worker of any sort goes to rescue a victim and finds themselves another victim. And our attitude is that a dead fire fighter never saved anybody, and so you've got to weigh up that possibility of death or injury to the rescuer in order to rescue someone who may be in a difficult situation anyway.

Alan Saunders: What about people who don't want to be saved? What about residents who want to stay because they think they can protect their houses better by staying with them? Now fires in Victoria are said to have moved very quickly. If a fire fighter knows that somebody's in serious danger of death if they stay in their house, they haven't got the power to compel or force them to evacuate, have they?

Keith Adamson: No, and it will be very interesting to see what comes out of the Royal Commission regarding that. At the moment, anyone with a vested or financial interest can't be removed against their will, so even if they're choosing to stay to try and save their house, or whatever, or their belongings, you can't forcibly remove them.

Alan Saunders: So you sound as though you think perhaps you should be able to compel people to evacuate in certain circumstances?

Keith Adamson: Well, certainly I think a lot of people's judgment would be extremely impaired in some situations, and the classic case, for example, would be a parent trying to go back into a burning house to save their child. Do you try and restrain a person from doing it and then try and do it yourself, or if it's too dangerous for anyone, what do you do?

Alan Saunders: You mentioned people staying in a property because they have, as you put it, a vested interest in the property; I presume they also might have a sentimental attachment to the property as well. Fire fighters of course do also care for property, for the environment and other valuable items not directly related to the well-being of individuals, don't they? Does this become a tricky ethical juggling act as well?

Keith Adamson: Well, the charter, or the mission of most fire services in Australia now, includes the protection of life, property and the environment in the event of fires or other emergencies. At the moment the fire services nationally are fighting the battle against the interests of people who want to make buildings cheaper to build and easier to build, because the current Building Code only contemplates 'life, safety and amenity.' So the theory is that as long as people can get out of the building safely, after a fire starts, and the fire's not going to spread to adjoining properties, then it doesn't matter if the building burns down. But our charter of course is to save the property and to save the environment, and buildings which burn completely out have obvious implications for unemployment, the economy, the environment, and so forth, so it is again, we see ourselves as being the good guys if you like, because I don't think that debate has been had publicly whether buildings should be allowed to be virtually disposable.

Alan Saunders: Let's look at triage when making quick decisions about who to save first or which group of people to save first. How do you consider just how you can get the most people out safely? What sort of considerations do you have to make? I mean, children versus adults; heavy people who might be difficult to save versus light people who might be easier, so you could save two light people instead of one heavy person? Presumably these are all decisions that you have to make?

Keith Adamson: Certainly. And even decisions that you're not qualified to make, like who is more likely to survive than someone else? And so I think under extreme pressure and extreme circumstances, no matter how much training you've had, how much experience you've had you're going to make decisions I think based on your own internal value, and people would probably rescue children obviously first, and make sure they were safe before rescuing an adult.

Alan Saunders: Do you think you're a different person when you've got your fire fighter's hat on, compared to the rest of the time? When you put the hat on, do you feel as well as the weight of the hat, do you feel the weight of responsibility?

Keith Adamson: One of the most trusted professions in all of the surveys you see done, right up there alongside paramedics, is the fire fighter profession. And I believe there is a very strong onus on us to honour that trust. So therefore the public expects that fire fighters will do the right thing all the time. We have to deal with people when they are at their lowest ebb. Now the worst moment in their life might be your house fire, it might be a very small house fire to a fire fighter, but the worst thing that happened to that family. But it also extends to whether you take sick leave when you're not sick, and whether you do the right thing in I guess doing the right thing with the money that the community gives you to run the Fire Service, so that you're not wasteful, and that you're giving the best possible value. And I think the community expects that, and that we should honour that trust.

Alan Saunders: Thank you very much for joining us today, Keith Adamson, Deputy Chief Fire Officer at the Metropolitan Fire Board in Victoria.

(2 minute silence)

Text 2 – Second reading

Alan Saunders: You're a fire fighter and you have a choice: do you save the old person, who's relatively easy to save, or do you go for the child, when your attempt might not be successful and you might lose your own life trying?

Well, fire fighting, the courage of fire fighters, and to a more philosophical mind, the ethics of fire fighters have been much on all our minds lately. We look at the ethical dilemmas faced by those whose job is not only to fight fires but also to rescue residents and to stay alive themselves.
Let's talk to somebody in the hot seat.

Keith Adamson has spent the past 36 years in the fire service, on the ground and behind the scenes. He's Deputy Chief Fire Officer for the Metropolitan Fire Board in Victoria and he joins us now on the program. Now, Keith, you've got quite a history in the Fire Service, haven't you?

Keith Adamson: Yes, my father was a fire fighter for over 36 years, and my older brother as well, and now my younger brother is. We used to live in fire stations when I was younger.

Alan Saunders: OK, so you speak with a long-standing authority on those subjects. Now what sort of ethical considerations would fire fighters have been confronting during the fires in Victoria?

Keith Adamson: Well, the first thing that springs to mind probably is the level of risk to which you put yourself in order to save other people. I mean t here's no point if an emergency worker of any sort goes to rescue a victim and finds themselves another victim. And our attitude is that a dead fire fighter never saved anybody, and so you've got to weigh up that possibility of death or injury to the rescuer in order to rescue someone who may be in a difficult situation anyway.

Alan Saunders: What about people who don't want to be saved? What about residents who want to stay because they think they can protect their houses better by staying with them? Now fires in Victoria are said to have moved very quickly. If a fire fighter knows that somebody's in serious danger of death if they stay in their house, they haven't got the power to compel or force them to evacuate, have they?

Keith Adamson: No, and it will be very interesting to see what comes out of the Royal Commission regarding that. At the moment, anyone with a vested or financial interest can't be removed against their will, so even if they're choosing to stay to try and save their house, or whatever, or their belongings, you can't forcibly remove them.

Alan Saunders: So you sound as though you think perhaps you should be able to compel people to evacuate in certain circumstances?

Keith Adamson: Well, certainly I think a lot of people's judgment would be extremely impaired in some situations, and the classic case, for example, would be a parent trying to go back into a burning house to save their child. Do you try and restrain a person from doing it and then try and do it yourself, or if it's too dangerous for anyone, what do you do?

Alan Saunders: You mentioned people staying in a property because they have, as you put it, a vested interest in the property; I presume they also might have a sentimental attachment to the property as well. Fire fighters of course do also care for property, for the environment and other valuable items not directly related to the well-being of individuals, don't they? Does this become a tricky ethical juggling act as well?

Keith Adamson: Well, the charter, or the mission of most fire services in Australia now, includes the protection of life, property and the environment in the event of fires or other emergencies. At the moment the fire services nationally are fighting the battle against the interests of people who want to make buildings cheaper to build and easier to build, because the current Building Code only contemplates 'life, safety and amenity.' So the theory is that as long as people can get out of the building safely, after a fire starts, and the fire's not going to spread to adjoining properties, then it doesn't matter if the building burns down. But our charter of course is to save the property and to save the environment, and buildings which burn completely out have obvious implications for unemployment, the economy, the environment, and so forth, so it is again, we see ourselves as being the good guys if you like, because I don't think that debate has been had publicly whether buildings should be allowed to be virtually disposable.

Alan Saunders: Let's look at triage when making quick decisions about who to save first or which group of people to save first. How do you consider just how you can get the most people out safely? What sort of considerations do you have to make? I mean, children versus adults; heavy people who might be difficult to save versus light people who might be easier, so you could save two light people instead of one heavy person? Presumably these are all decisions that you have to make?

Keith Adamson: Certainly. And even decisions that you're not qualified to make, like who is more likely to survive than someone else? And so I think under extreme pressure and extreme circumstances, no matter how much training you've had, how much experience you've had you're going to make decisions I think based on your own internal value, and people would probably rescue children obviously first, and make sure they were safe before rescuing an adult.

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Alan Saunders: Thank you very much for joining us today, Keith Adamson, Deputy Chief Fire Officer at the Metropolitan Fire Board in Victoria.

You should now complete your answers for this section. When you have finished you may continue with the rest of the paper.

Supervisors please turn off the sound equipment.

ACKNOWLEDGEMENTS