

# WE REMEMBER ANZAC





Australian Government  
Department of Veterans' Affairs

# WE REMEMBER ANZAC





*We Remember Anzac: Secondary Resource*

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# The Anzac Centenary

2014 marks one hundred years since the First World War began. For Australians, this war signified the birth of the Anzac story. The men of the Australian Imperial Force (AIF) volunteered and fought, along with their New Zealand counterparts, at Gallipoli, in the Middle East and on the Western Front. The courage and sacrifice of these men has been widely commemorated, including on Anzac Day, ever since.

The Anzac Centenary, however, provides an opportunity for Australians to commemorate all those who have served in the last century. The Anzac Centenary program will take place over four years and incorporate events to mark significant anniversaries associated with the First World War and other conflicts in which Australians have served. It is a time to learn about and reflect on Australia's wartime history and the nation's contribution to international peace. It is also hoped that Australians will take time to honour, remember and thank those who have served.

This resource aims to help Australian school communities commemorate the Anzac Centenary.





# Timeline of Australian military involvement

**South African War (Boer War):** 1899–1902

**China (Boxer Rebellion):** 1900–1901

**First World War:** 1914–1918

**Second World War:** 1939–1945

**Occupation of Japan:** 1946–1952

**Korean War:** 1950–1953

**Malayan Emergency:** 1948–1960

**Indonesian Confrontation:** 1963–1966

**Vietnam War:** 1962–1975

**Iraq, First Gulf War:** 1991

**Afghanistan:** 2001–2014

**Iraq, Second Gulf War:** 2003–2009

**Peacekeeping Operations:** 1947–Present



# About this resource

How will you help your students commemorate the Anzac Centenary? This resource, developed by the Department of Veterans' Affairs (DVA), is available to all Australian secondary schools to assist with learning about and commemorating Australia's century of service. It contains the following features:

## ***Anzac Day – A century of commemoration***

In a short essay, DVA historian Ian Hodges provides teachers with a history of Anzac Day commemorations, exploring Australians' changing perspectives about the Anzac story and this significant day.

## ***Guidelines for running a commemorative event***

This section provides guidelines, texts and other advice to assist with the running of commemorative events and ceremonies, particularly for Anzac Day or Remembrance Day. A CD, *Music for a Commemorative Ceremony*, is provided with this resource and can be played during these events. It contains recordings of the Last Post, One Minute's Silence, the Rouse, God Defend New Zealand and Advance Australia Fair.

## ***Classroom learning investigations***

The five investigations included in this resource provide classroom-based activities relating to commemoration and the Anzac Centenary. The activities have relevance across the curriculum and can be used at various levels of secondary schooling.

## ***Primary and secondary sources***

A rich selection of primary and secondary sources is provided to assist students with each activity within the investigations.

*We Remember Anzac* is available in hardcopy, and online at the Department of Veterans' Affairs Anzac Portal at [www.anzacportal.dva.gov.au](http://www.anzacportal.dva.gov.au).

**Warning:** This publication contains sensitive and sometimes difficult material in relation to war and conflict including sadness, violence, injury and death; teachers may need to support students while working with this resource.

## **The Australian Curriculum**

The activities presented in this resource are aligned with the Australian Curriculum and can be used, or adapted for use, with all levels of secondary schooling. This resource enables teachers to develop student knowledge, understanding and skills both in the classroom and during whole school or extra-curricular activities such as assemblies. Commemorative events can provide a rich educational experience for students and the broader school community.

The five learning investigations support the Australian Curriculum in the following areas:

**History:** By adopting an inquiry approach and presenting numerous sources, all the investigations in this resource strongly support the development of historical skills identified in the curriculum for students in Years 7–10. The investigations have particular relevance to the Year 9 depth study: World War 1.

**English:** All investigations provide a variety of text types including poems, letters, diaries, media reports and images. In analysing and responding to these texts, students develop critical literacy and writing skills relevant to the English curriculum at Years 7–10.



**Civics and Citizenship:** By exploring the role of commemoration and ideas about national identity, these investigations support the Civics and Citizenship curriculum, particularly the content descriptions relating to Citizenship, diversity and identity. By encouraging active citizenship, they also support Civics and Citizenship skills at all year levels.

**The Arts:** Artworks, photographs and poems feature in the investigations, and students are asked to respond creatively to these, providing relevance to visual arts content descriptions. Investigation 2, where students interrogate examples of memorials and develop an original design, has particularly strong alignment.

**General capabilities:** The varied learning activities provided across the five investigations develop the general capabilities of Literacy, Critical and creative thinking, Personal and social capability, ICT capability and Ethical understanding.

## Learning approach

The investigations in this resource adopt an inquiry approach. The aim is to engage students in a learning journey as they construct their own understandings about the contribution and commemoration of Australian servicemen and women. Each investigation focuses students on a question and provides a range of source material for them to analyse and explore. Teachers should encourage students to reflect on the inquiries and draw their own conclusions.

The resource offers a rich selection of primary and secondary sources, including photographs, artworks, letters, diaries, poems, media articles, official documents and the writing of historians. These sources are organised around inquiry questions, and activities encourage students to explore a variety of perspectives.

The activities within each investigation are varied, catering for differing learning styles and developing a range of learning objectives. The activities aim to enhance not only students' knowledge and skills, but also their engagement and empathy.

While learning sequences are provided for each investigation, it is intended that teachers will adapt the activities to meet the needs of their students and their own teaching objectives. The resource is flexible, allowing teachers to share sources and worksheets with students by printing them, providing online access or using an interactive whiteboard.

## Disclaimer

The Department of Veterans' Affairs cannot be assumed to agree with or endorse any content or opinions expressed in websites or publications quoted or referred to in this resource.

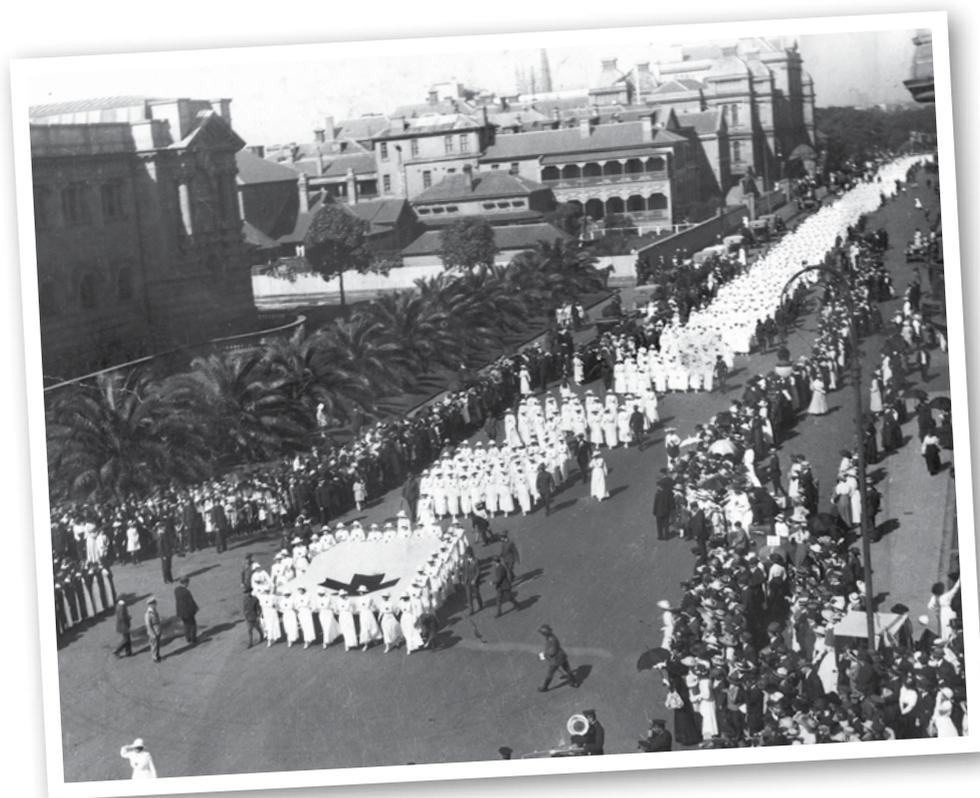


# Anzac Day – A century of commemoration

More than 300,000 Australians served overseas during the First World War, of whom some 60,000 lost their lives, more than in any conflict before or since. Most died on the Western Front in France and Belgium between 1916 and 1918, but the Australian Imperial Force (AIF) fought its first campaign on the Gallipoli peninsula in 1915. The anniversary of the AIF's introduction to battle, on 25 April that year, was commemorated through the war years, and in every year since. Anzac Day, as it is known, has become Australia's national day of commemoration.

During the war, church services in the mornings were followed by recruiting rallies and fund-raising events. Returned soldiers, men no longer fit for active service, were often important contributors, urging others to enlist and giving patriotic speeches to school children and the wider public. Once the war ended the day's tone changed, reflecting the complexity of people's feelings about the conflict. Many returned soldiers wanted to forget. Bill Harney rode hundreds of miles into the bush, never applied for his service medals and let four decades pass before admitting that he had served. There were many like him, people who avoided Anzac Day and other reminders of the war. In some parts of the country no large public Anzac Day ceremonies were held in the immediate post-war years.

Over time Anzac Day underwent a revival. Renewed interest in observing the anniversary of the assault on the Gallipoli peninsula carried echoes of the divisions and disagreements that had characterised wartime life in Australia. Many believed the day should be an occasion for mourning and remembering loved ones who had not returned, while others felt that it should be a celebration of Australia's contribution to the Allied victory. Foremost among them was General Sir John Monash, who declared that 'mourning should not dominate the day; the keynote should be a nation's pride in the accomplishments of its sons'. The day, he said, 'should be one of rejoicing'. As it evolved, Anzac Day took on elements of both sorrow and festivity. The morning became a time for solemn services and reflection, and in the afternoons there were often carnivals and patriotic events. Above all, it was becoming a day for returned soldiers.



Women of the Red Cross march through Melbourne on the first post-war Anzac Day, 1919.

AWM H01894



In 1922 Australia's principal returned soldiers' association, the Returned Soldiers and Sailors Imperial League of Australia (RSSILA) resolved that Anzac Day should be Australia's national day, to be observed with a public holiday. Here too there was disagreement, between those who believed that veterans should not miss the commemorations because of work obligations, and employers who did not want to sacrifice a day's labour. Clergymen and some women's organisations who also opposed the holiday were persuaded when the RSSILA proposed closing hotels and other places of entertainment for the day. What won over some groups alienated others. Some returned soldiers favoured spending the day at the pub or the races. Others worried that Anzac Day might become little more than an opportunity to 'fill the Bookies bags'. Proponents of the holiday prevailed and by 1927 legislation to this effect had been passed in every state.

Many returned soldiers regarded comradeship as the most positive of their wartime experiences, and Anzac Day gave returned men the chance to reminisce with former comrades. One historian, writing about the late 1920s, suggested that veterans 'relished their one day of national esteem at a time when everyday life seemed hard and humiliating'. For no group was this description more apt than men maimed in battle. Reports of the 1927 Melbourne march described a continuous round of applause and 'the excited waving of flags and handkerchiefs' when 'the fleet of motor-cars bearing military hospital patients and limbless soldiers came into view'.

On Anzac Day returned soldiers were the focus of national attention. As economic conditions deteriorated during the final years of the 1920s and into the early 1930s, some used the occasion as a vehicle for protest. In 1929 a group of unemployed former soldiers marched under a banner that read 'Unemployed Returned Soldiers. We had a job in 1914-1918. Why not now?'. Many felt that the promises made to coax them into uniform were not being honoured in peace time.

Other Australians felt excluded by Anzac Day's focus on returned men. Small numbers of bereaved women had protested at being left out of the ceremonies over the years, but in Melbourne in 1938, almost 100 women joined returned soldiers at the Shrine of Remembrance. Resenting the 'intrusion', at least one former soldier, echoing the views of others, announced that he would not attend another dawn service until women were prevented from entering the area before every man had left. That these women, having borne a heavy and often lonely burden of grief and loss for more than two decades, were doing nothing more than the returned soldiers - honouring the memory of the fallen - seemed lost on those who sought to prevent their participation.

Coming just two decades after the 1918 armistice, a second war forced another shift in Anzac Day's meaning. During the Second World War's early years, Anzac Day was a chance to 'celebrate the heroism and victories of (Australia's) sons in two wars'. In 1942, however, with the Japanese ascendant in Asia and the Pacific, the Dawn Service and march were eliminated from the commemorations and in 1943 the reinstated march was described as a 'solemn ceremony' that united two generations of veterans. For six years, the sons and nephews of the First World War men added their own story to the Anzac Day narrative. Never again could it remain exclusively an occasion for honouring the soldiers of 1914-1918, and by the mid 1950s veterans of the World Wars were joined by men who had fought in Korea.

Over the decades since 1914, war and economic depression had blighted many lives. People were growing weary of commemoration and other reminders of those difficult years. Responding to a critique in Sydney University's *Honi Soit* in 1958, a Gallipoli veteran wrote: 'I have nothing to do with Anzac Day. To me it is a glorification of war. There are many ex-servicemen who share my views. In my immediate vicinity there are three ex-AIF members ... none of us take part in Anzac Day Celebrations'. In the same year Alan Seymour wrote the controversial play *The One Day of the Year*, in which his sympathy for the original Anzacs was tempered by a critique of ex-servicemen's behavior on what was often an occasion for heavy drinking and brawling.



School boys wear their father's medals at a 1943 Anzac Day service.

AWM 138716



Members of the Australian Army Training Team Vietnam attend a dawn service on Anzac Day 1969, Da Nang, Vietnam.

AWM LES/69/0257/VN

Such views gained further momentum during the following decade as Australia's involvement in the Vietnam War became increasingly unpopular. Large sections of the population imagined that Anzac Day would become irrelevant and disappear, but the campaign's 50th anniversary in 1965 sparked the beginnings of a revival whose full impact took time to be felt. Scholars began giving Anzac Day serious attention, resulting in the publication of several popular books in the 1970s that described the soldiers' experience, giving people a sense of what they endured during the war. As veterans entered old age and their ranks thinned, Australians began to reconsider the First World War's meaning. Anzac Day, viewed by some as a vehicle for glorifying conflict, came to be seen once more through the prism of war as a cause of misery, pain and suffering.

While the day's focus remained almost exclusively on men's wartime service, in 1977 a new generation of protesters drew attention to the mistreatment of women in war, prompting other groups who also felt excluded from the Anzac legend, such as Indigenous Australians, to follow suit. The protests faded as the 1980s passed, but they had had an effect. New groups were allowed to participate in the annual marches, including the descendants of veterans and



Charlie Stevens lost his legs in 1918 on the Western Front; in 1991 he attended an Anzac Day march in the wheelchair he had been using since the First World War.

AWM P02011.003



members of immigrant groups from allied nations. The day also began to accommodate new generations of military personnel. No longer seen solely as nurses or bereaved widows or mothers, women began to participate as veterans of peacekeeping operations, and, later, the wars in Iraq and Afghanistan. Younger soldiers, sailors and airmen, male and female, from different ethnic backgrounds, now march on Anzac Day alongside ageing veterans of the Second World War, Korea and Vietnam.

Anzac Day commemorations are now held around the world on or near Australian battlefields, and no commemorative site is more popular than Gallipoli. The place where the Anzac legend has its origins is now visited by thousands of Australians who want to mark the occasion on the ground where the Anzacs fought and died in 1915.

As Australia approaches the centenary of the Gallipoli campaign, Anzac Day is more popular than ever. How it fares in the years following this high point for commemorative events remains to be seen. Perhaps it is worth considering an entry in the 1915 diary of Australia's official correspondent to the war, and later its official historian, Charles Bean. On 18 June that year, sitting in his dugout on Gallipoli, Bean noted that it was 'Waterloo Day', the hundredth anniversary of one of England's most famous military victories. Once a widely observed anniversary, today it has largely faded from the popular memory. It is for younger generations to decide whether Anzac Day also fades from popular memory or whether it remains Australia's most important commemorative occasion.

Ian Hodges, DVA Historian  
Department of Veterans' Affairs  
2014



Anzac Day 2010 on the deck of HMAS *Parramatta* in the Middle East.

AWM P10039.003



# Holding a commemorative event at your school

**They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.**

**Laurence Binyon, from *For the Fallen*, 1914**

The aim of this section is to inspire and support schools wishing to hold a commemorative event, particularly for Anzac Day or Remembrance Day. It provides ideas, examples and guidelines for running a commemorative ceremony.

## **Planning a commemorative event**

A commemorative ceremony at your school can take many forms. The most important consideration is that students, staff, and other members of your school community feel engaged with the event. The ceremony can be as simple as a group of students sitting in a circle reflecting on the contribution of Australia's servicemen and women or as formal as a ceremony that incorporates the elements outlined in the traditional order of service provided at the end of this section. Teachers should feel free to develop their own ceremonies without any fear that there is 'one right way'.

Commemorative ceremonies can be significant and beneficial events for any school community. As well as bringing the school community together, commemoration provides the opportunity to develop students' empathy, compassion and respect. Furthermore, while commemoration is often viewed as an extra-curricular activity, it closely supports the Australian Curriculum, developing students' knowledge, understanding and skills.

Commemorative events can help build relationships between schools and the broader community. They provide the perfect opportunity to invite local citizens to participate or attend. Engaging with the broader community can also enable the ceremony to better reflect the particular community in which the school is located, especially with regard to its wartime history and context.

While we encourage schools to plan a ceremony that will work best for their particular situation, the following advice may be useful. A short and well thought-out ceremony, particularly where everyone can participate in some way, is more likely to engage students than a long ceremony. There are many ways to involve the students in the ceremony, including:

- writing poems or speeches
- laying wreaths or poppies
- marching
- welcoming and caring for guests
- making works of art to display
- researching, preparing and presenting a specific contribution
- playing music or joining in the singing



## **Commemoration: A learning opportunity**

These case studies, collected by DVA through the Anzac Day Schools' Awards, provide brief descriptions of how some school communities have learned about and commemorated Anzac Day. It is hoped this information provides schools with ideas and strategies to deepen student knowledge, understanding and appreciation of the contribution of Australia's defence forces across time.

### **Kirwan State High School, Queensland, 2013**

At this school, students researched the history of Anzac biscuits and baked 3500 biscuits, providing labels for them based on their research. School cadets and students delivered the biscuits to nursing homes and community centres, assisted by members from the Australian Defence Force (ADF). A full Anzac Day ceremony was held at the school, during which stories were read out by students, school cadets marched, and the Deputy Principal read his grandfather's diary about serving in the First World War. A DVD was put together by the IT department and sent to the nursing homes as a memento.

### **Deloraine High School, Tasmania, 2013**

At this school's commemorative event, students presented items at a school assembly, where the audience consisted of students from five regional schools, several servicemen and women, Members of Parliament and parents. Items included speeches by students, an innovative dance performance titled *This is War* (an interpretation of war by Grade 8 students) and a display of the schools' artwork and photography depicting Anzac symbols. A current-serving ADF officer spoke at the assembly.

### **Shepherdson College, Northern Territory, 2012**

To commemorate Anzac Day at this school, teachers and Elders in the community told the students about the service of the Yolngu, particularly the Northern Territory Special Reconnaissance Unit during the Second World War. A display using photographs sourced by students was placed on the school community notice board and the senior students made poppy cards in memory of the Indigenous Yolngu soldiers who were part of their community. At the Anzac Day ceremony, a guest speaker spoke of the contributions of the Yolngu and the current day work of Norforce in protecting Australia. *The Ode of Remembrance* was translated into the local Indigenous dialect, Djambarrpuyngu, as a special connection for the local community.

### **Comet Bay College, Western Australia, 2012**

Various members of the defence community, including members of the Australian Defence Force (ADF), guests from the 10th Light Horse Memorial Troop, local veterans and community representatives from the Returned and Services League were invited to take part in the commemorative service hosted by the College. A competition was held where students found an Anzac themed photograph and altered the image by re-colouring or using special effects and adding an Anzac related poem. Students in the Anzac banner competition created a fabric banner utilising a mixture of different mediums (paper, fabric and paint) to commemorate and honour the Anzacs for their courage and sacrifice. Students also created a large Anzac themed display in the library, which included student work and competition entries, items of memorabilia, uniform samples and a DVD slideshow Honour Wall.

## **A traditional commemorative ceremony**

The following outline can be used in the planning of a commemorative ceremony for Anzac Day (25 April), but it can also be used for Remembrance Day (11 November). While this outline includes all aspects of a traditional service, schools should select from and adapt the order of service to meet the needs of their students and community. The catafalque party, for example, is not usually included in school ceremonies. Similarly, while examples of traditional readings, poems and hymns are included, schools are encouraged to use alternatives, perhaps developed by the students, where appropriate.

The traditional elements of a commemorative ceremony are listed and explained on the following pages.



## Order of service

1. Introduction
2. Catafalque party is mounted
3. Address
4. Hymn/Prayer/Reading/Poem
5. Wreath laying or laying of poppies
6. *The Ode of Remembrance*
7. *Last Post*
8. One minute's silence
9. *Rouse*
10. National Anthem(s)
11. Catafalque party dismounts



RELAWM12479

Note: In traditional ceremonies, the Australian flag is at half mast for the start of the ceremony and returned to the mast head as the *Rouse* is played.

## 1. Introduction (2 minutes)

The introduction is usually a brief talk about why we commemorate Anzac Day (or another commemorative day). This could be given by the school principal, a teacher or by one or more students.

For the introduction to an Anzac ceremony, you may like to use the Anzac Requiem. It was originally written by Charles Bean in 1944, but has since been adapted to include past and present conflicts. The requiem highlights the achievements of all those Australians who died in war.

### **Anzac Requiem**

*On the morning of 25 April 1915, Australian and New Zealand troops landed under fire on Gallipoli. It was then and in the battles which followed that the Anzac tradition was formed.*

*On this day, above all days, we remember all those who served our nation in times of war.*

*We remember with pride their courage, their compassion and their comradeship. We remember what they accomplished for Australia, and indeed for the freedom of mankind.*

*We honour those who died or were disabled in the tragedy of war. They adorn our nation's history.*

*We remember those who fell amidst the valleys and ridges of Gallipoli, on the terraced hills of Palestine, in France and Belgium, on the sands of the North African desert, amidst the mountains and olive groves of Greece, Crete and Syria, in the skies over Europe, in Singapore, in the jungles of Malaysia, Indonesia, Papua New Guinea and the Pacific Islands, in Korea and Vietnam, in later conflicts and in peacekeeping, in the skies and seas in many parts of the world, and on our own soil and in our sea lanes.*

*We remember those who suffered as prisoners of war, and those who died in captivity.*

*We remember staunch friends and allies, especially those who fought alongside us on that first day on Gallipoli in 1915.*

*Our servicemen and women have left us a splendid heritage. May we and our successors prove worthy of their sacrifice.*

## 2. Catafalque party is mounted (5 minutes)

The catafalque party is not necessary for a school commemorative service. Traditionally a catafalque was a support for a coffin, but it has come to mean a tomb. A catafalque party was originally posted to guard a coffin from theft or desecration. It now performs a ceremonial role in honouring the dead, with a guard of service personnel posted at the four corners of the catafalque. At this point in the ceremony the catafalque party takes their positions, facing outwards with their rifles reversed in a traditional display of mourning.



### 3. Commemorative address (3–5 minutes)

Inviting a veteran or a serviceman or woman to speak about his or her experiences can add interest to the ceremony; contacting a local veterans' association may be helpful to identify possible speakers. Alternatively, a staff member, student, or member of the community may also give the address. The purpose of the address is to commemorate those servicemen and women who sacrificed their lives for Australia and to honour their memory. You may wish to focus on the contribution of local servicemen or women.

### 4. Hymn, prayer/reading or poem (2–4 minutes)

A hymn, prayer, reading and/or poem are used in traditional commemorative ceremonies. This section provides some commonly used examples. Schools can make an appropriate selection from these, but may also like to use alternative examples, including those created by students.

**Hymn:** The following hymns are traditionally used in commemorative ceremonies. Schools may like to use a student band or choir to perform one of these or an alternative piece.

- 'O God, Our Help in Ages Past'
- 'O Valiant Hearts'
- 'Abide with Me'

**Prayer/reading:** In traditional commemorative ceremonies it is usual for a speaker to recite a prayer or a reading as a request for the eventual safety and the eternal peace of those who died in war. One of the following readings is often used:

- The Lord's Prayer
- Prayer of Remembrance
- Psalm 23
- John 15: 9–14

Alternatively, schools may like to have the students write and recite their own reflections.

**Poem:** The reading of a poem can help the audience to understand the wartime experiences of servicemen and women. While the following poems are often used, students may also read alternative or original works.

#### ***In Flanders fields* (1915) by John McCrae**

*In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.*

*We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.*

*Take up our quarrel with the foe:  
To you from failing hands, we throw  
The torch; be yours to hold it high.  
If ye break the faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.*

#### ***We shall keep the faith* (1918) by Moina Michael**

*Oh! You who sleep in Flanders Fields,  
Sleep sweet – to rise anew!  
We caught the torch you threw  
And holding high, we keep the Faith  
With All who died.*

*We cherish, too, the poppy red  
That grows on fields where valor led;  
It seems to signal to the skies  
That blood of heroes never dies,  
But lends a lustre to the red  
Of the flower that blooms above the dead  
In Flanders Fields.*

*And now the Torch and Poppy Red  
We wear in honor of our dead.  
Fear not that ye have died for naught;  
We'll teach the lesson that ye wrought  
In Flanders Fields.*



If you are planning a Remembrance Day ceremony, you may wish to read:

***The farmer remembers the Somme (1920) by Vance Palmer***

*Will they never fade or pass!  
The mud, and the misty figures endlessly coming  
In file through the foul morass,  
And the grey flood-water ripping the reeds and grass,  
And the steel wings drumming.*

*The hills are bright in the sun:  
There's nothing changed or marred in the well-known places;  
When work for the day is done  
There's talk, and quiet laughter, and gleams of fun  
On the old folks' faces.*

*I have returned to these:  
The farm, and the kindly Bush, and the young calves lowing;  
But all that my mind sees  
Is a quaking bog in a mist – stark, snapped trees,  
And the dark Somme flowing.*

**5. Wreath laying or laying poppies (3–5 minutes)**

Flowers have traditionally been laid on graves and memorials in memory of the dead. Rosemary has been associated with remembrance, and since the First World War the poppy has become a powerful symbol used in commemoration. These can be bought or students can make them and lay them at a designated place – for example, the front of the hall or the flag pole. Making poppies and presenting them is also a good way to involve all classes in the ceremony.

**6. The Ode of Remembrance (1 minute)**

Many commemorative ceremonies include a recitation of *The Ode of Remembrance*. It is the fourth stanza of *For the Fallen*, a poem written by Laurence Binyon in 1914. The following is recited:

*They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

The students and others gathered repeat:

*We will remember them*

**7. Last Post (1 minute)**

The *Last Post* is a bugle call which signals the end of the day. It became incorporated into funeral and memorial services as a final farewell and symbolises that the duty of the dead is over and that they can rest in peace.

The CD accompanying this resource has a recording of the *Last Post* that can be played during ceremonies.

**8. One minute's silence**

This is the central part of the ceremony, a time when all present reflect upon, and honour, all who have fallen in war. Initially, after the First World War, two minutes' silence had been the mark of respect, but more recently the silence has been reduced to one minute. If the ceremony is for Remembrance Day, the minute's silence should be held at 11 am.

The CD accompanying this resource incorporates one minute of silence and can be used during ceremonies.



## 9. Rouse (1 minute)

In traditional daytime ceremonies, after the period of silence the flag is raised to the top of the flagpole and the *Rouse* is sounded. A recording of the *Rouse* is included in the CD that accompanies this resource. It signifies that after the period of mourning, life and duty continue. At the end of the *Rouse*, a designated person says:

*Lest we forget*

The people gathered repeat:

*Lest we forget*

Note: In ceremonies held at the Australian War Memorial and other commemorative institutions, this response is said after the minute's silence and before the *Rouse* (but in school ceremonies it is often simpler to insert it after the *Rouse*).

If you are conducting a dawn service, the *Reveille* is sounded instead of the *Rouse*, signifying the beginning of the day.

## 10. National Anthem(s) (2–4 minutes)

*God Defend New Zealand* (Optional)

*God of Nations at Thy feet,  
In the bonds of love we meet,  
Hear our voices, we entreat,  
God defend our free land.  
Guard Pacific's triple star  
From the shafts of strife and war,  
Make her praises heard afar,  
God defend New Zealand.*

*E IhowáAtua,  
O ngá iwi mātou rá  
Áta whakarangona;  
Me aroha noa  
Kia hua ko te pai;  
Kia tau tó atawhai;  
Manaakitia mai  
Aotearoa.*

*Advance Australia Fair* is sung to conclude the ceremony:

*Australians all let us rejoice,  
For we are young and free;  
We've golden soil and wealth for toil;  
Our home is girt by sea;  
Our land abounds in nature's gifts  
Of beauty rich and rare;  
In history's page, let every stage  
Advance Australia Fair.  
In joyful strains then let us sing,  
Advance Australia Fair.*

During Anzac Day ceremonies the New Zealand national anthem is often included. If you wish to also play this anthem, which is included on the CD that accompanies this resource, it should be played before *Advance Australia Fair*.

## 11. Catafalque party dismounts (3 minutes)



*What these men did nothing can alter now.  
The good and the bad, the greatness and the  
smallness of their story will stand.  
It rises, as it will always rise, above  
the mists of ages, a monument to  
great-hearted men, and, for their  
nation, a possession for ever.*

CEW Bean, *Official History*, Vol. VI, page 1096 © Australian War Memorial



# What is commemoration?

**This investigation encourages students to explore commemoration of service in Australia.**

**Commemoration occurs in a range of forms: from personal reflections to formal ceremonies; from small town gatherings to national events; and from Australian shores to battlefields abroad. Whatever form it takes, commemoration focuses on the contribution and sacrifice of Australian servicemen and women across time. It involves honouring, remembering, thanking and renewing connections with those who have served.**

In this investigation, students will complete three activities:



## **Activity 1: Images of commemoration**

**Using visual literacy skills, students interrogate a number of images relating to commemoration. They develop an understanding of the different ways people in Australia commemorate.**



## **Activity 2: Why commemorate?**

**Students read personal reflections from a range of Australians to identify the reasons why people commemorate.**



## **Activity 3: *The Twenty-Fifth of April***

**Students develop their own understanding of commemoration by reading and responding to the poem *The Twenty-Fifth of April* by Roderic Quinn.**

The activities in this investigation relate to the Australian Curriculum, particularly History, English and Civics and Citizenship. They develop the general capabilities of Critical and creative thinking, Literacy, and Personal and social capability.



1 ACTIVITY

Images of commemoration

Commemoration is a significant activity in any Australian community. On the following pages you will find a number of images showing Australians commemorating the contribution of servicemen and women over the last century. Explore the images and complete the table provided.



SOURCE A:

Patients on stretchers from 115th Australian General Hospital, Heidelberg, attend the Anzac Day service at the Victorian Shrine of Remembrance, 1946.

AWM 127090



The eleventh hour of the eleventh day of the eleventh month

Each year at 11.00 am on 11 November many Australians observe one minute's silence to commemorate those who died or suffered in all wars and armed conflicts. The silence represents the guns on the Western Front falling silent at this time, marking the end of the First World War.

SOURCE B:

A memorial service in progress at Anzac Beach to commemorate the Australian and New Zealand forces in the area in 1915, Gallipoli Peninsula, Turkey, 25 April 1923.

AWM H15729



SOURCE C:

An ex-serviceman of the First World War leaves a posy at the doors of the Shrine of Remembrance, Melbourne, 1944.

AWM 140979





**SOURCE D:**

Members of the public give thanks to current and past defence members at the Anzac Day march, Perth, 2009.

Department of Defence 20090425ran8116215\_094211

**SOURCE E:**

Twelve-year-old Maxwell Reece, son of Stoker Petty Officer WJH Reece, of HMAS *Perth* receives his father's Distinguished Service Medal from Rear Admiral GC Muirhead-Gould at Rushcutters Bay Naval Depot, NSW, 2 April 1943.

AWM 014577



**SOURCE F:**

Representatives of the Chief of Navy, Army and Air Force place wreaths at the Stone of Remembrance during the Anzac Day national service at the Australian War Memorial, Canberra, 2012.

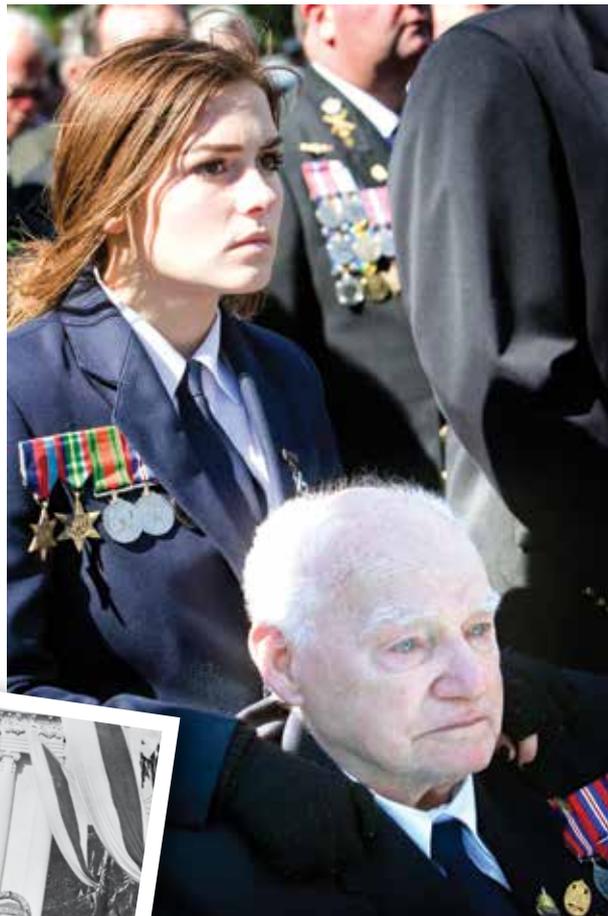
Department of Defence  
20120425adf201084LJB\_275.CR2



**SOURCE G:**

Les Cane and his granddaughter Jackie Cane attend the Anzac Day memorial service in Nowra, NSW, 2012.

Department of Defence: 20120245ran8109938\_192



**SOURCE H:**

Men of the cruiser HMAS *Australia* march north along Macquarie Street during peace celebrations, Sydney, 1919.

AWM H16147



**SOURCE I:**

A dawn service at the State War Memorial, Kings Park, Perth, 25 April 2010.

Department of Defence  
20100425ran8440972\_096





**SOURCE J:**

Recently released Australian Imperial Force prisoners of war arrive to pay their respects to fallen comrades of the 9th Division at the El Alamein cemetery, Egypt, 11 November 1943.

AWM MEA0953

**SOURCE K:**

Ex-servicemen greet crowds at the national Anzac Day ceremony, Canberra, 2006.

Department of Defence 20060425cpa74181\_030



**SOURCE L:**

Veterans of the Second World War share their wartime experiences with a member of the Federation Guard during a DVA mission to return to the battlefield at El Alamein, Egypt, 2012.

Department of Defence  
20121020adf8144078\_456





Source	How do you think the people in this image might feel?	How does this image make you feel?

Source	How do you think the people in this image might feel?	How does this image make you feel?
		
		
		
		

Discuss or reflect on whether you feel a greater connection with:

- the historic images or the contemporary ones? Why?
- images of civilians or servicemen and women? Why?
- images with older people or those with younger people? Why?

Create a list of the different ways that people in Australia commemorate.

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2

ACTIVITY

## Why commemorate?

There are many different reasons why Australians commemorate those who have served. Read the following quotes about commemoration and complete the questions provided.

### Source A: Theophiles Bushe-Jones, veteran from the Korean War

I think of my father, who's been dead for quite a while. My uncles, who served in the Middle East and the Islands. The people in our street who never came home. The fact that we live in a society where we can say what we like and do what we like, to a certain degree.

Used with the permission of the *Australians at War Film Archive* © Commonwealth of Australia.

### Source B: Glen Morrison, visitor to Gallipoli, Turkey

It was amazing to see all the young backpackers, here on the day before Anzac Day supposedly to have a good look at the national park before the crowds came in (it seemed we all had the same idea anyway), walking quietly among the headstones at Ari Burnu not saying a word to each other. We almost felt embarrassed of the noise of our cameras as we stood and took photos.

We read headstones that expressed parents mourning for their young sons who left on a great adventure and never came back. We looked at the ages of the dead, 18, 19, 23, and thought about what we were doing at that age and how juvenile we still were.

Glen Morrison, travel article, 19 May 2001 (rewritten 2003). Used with the kind permission of Glen Morrison.

### Source C: Victoria Hopkins, widow

Sometimes I just say 'I miss you Matt' out loud and that just makes me feel a little bit better to say something like that out loud. And when I actually go to the memorial park where Matt was laid to rest that's when I actually talk to him. As I feel a little bit closer to him there.

*Compass: A Widow's War*. Reproduced by permission of the Australian Broadcasting Corporation ©2011 ABC. All rights reserved.

### Source D: Barry Todd, veteran from the Malayan Emergency

I think it's remembering all the guys who didn't come back and those that have died since and remembering the futility of it all because I don't think we've fought a war that hasn't been futile. And I think it's also catching up with people that you may not have seen for a while.

Used with the permission of the *Australians at War Film Archive* © Commonwealth of Australia.

### Source E: Zoe Power, student

I don't think many Australians would disagree that those involved in the Anzac campaign faced hardships and horrors that you and I could never even imagine. Many Australians, however, question whether military aggression is ever appropriate, and whether we should fight other countries' battles; they worry about glorifying warfare through celebrating conflicts of the past. For me, these questions are very important. I also think, though, that to let all of our questions about the past get in the way of remembering those who have fought in the name of our country is to do a great disservice to ourselves and to our ancestors. That's why Anzac Day is so important to me. When I attend the dawn service, I put aside all the big questions about war and our nation's history, and focus instead on paying my respects to the individual people who have risked and sacrificed so much in times of war.

Zoe Power, personal reflection on Anzac Day, 23 March 2014.

**Source F: Lance Bertile, veteran from the Vietnam War**

Anzac Day to me is great, I really enjoy Anzac Days, I'm marching, I go to Sydney with a few of the friends I got from my time in 2nd Battalion, we march every Anzac Day and we have ... a few quiet ales at the end. And it's good I quite enjoy ... the comradeship ... that's probably developed over the last thirty years.

Used with the permission of the *Australians at War Film Archive* © Commonwealth of Australia.

**Source G: Lauren Cooper, visitor to Gallipoli, Turkey**

My main purpose of my visit to Turkey was to head to Gallipoli peninsular for ANZAC Day. I've never in my life felt more proud to be an Australian. I will admit now that my Oz history WWI history is pretty bad, but I have come away with a new appreciation of what happened to Australia back then in 1915 and how that has shaped who we are now.

We sang the National Anthem with tears in our eyes, we listened to people tell stories of way back then, we shared a new love and pride with our New Zealand counterparts and we walked many a trench, read many a gravestone and in realising that most of them are younger than my age we walked away with an understanding that you must live every moment as it comes, every day as it travels by. I couldn't live through a war and those that fought for our country, made our country, saved our lives. They need to be honoured in any way possible.

Lauren Cooper, group email, 30 April 2001. Used with the kind permission of Lauren Cooper.

**Source H: George Matthews, veteran from the Second World War**

... Anzac Day is a day that I hope lives on ... Gallipoli, the 1st AIF [Australian Imperial Force], the Anzacs, I've told my kids about it, and I hope that they'll tell their kids about it. And I certainly hope that their kids will tell their kids down the line. I hope Anzac Day will never die because there was a hell of a lot of wonderful men died, New Zealanders and Australians who were the first Anzacs, the 1st AIF. But I also hope that the 2nd AIF and Korea and all phases of war, I hope that they'll never be forgotten because there was a hell of a lot of good men died in all wars. And a hell of a lot of those men were seventeen, eighteen, nineteen, twenty.

Used with the permission of the *Australians at War Film Archive* © Commonwealth of Australia.



AWM PAIU2012\_105\_73 © All rights reserved.



**Source I: Su-Kim Macdonald, student**

I have been going to the dawn service on Anzac Day for as long as I can remember. Despite having very little personal connection to the Australian military, it is one of my favourite things to attend and I can't imagine ever not going. It is a beautiful and humbling experience to attend, and despite being in a crowd of thousands of people, I've never felt a greater sense of community and belonging. When you are there in that crowd, everything else suddenly just goes away, and you join with your fellow people to remember the brave men and women who died for Australia.

Su-Kim Macdonald, personal reflection on Anzac Day, 23 March 2014.

**Source J: Richard Middleton, veteran from the Korean War**

For a long time a lot of my friends including myself would have nothing to do with Anzac Day. I wouldn't go near it, I wouldn't touch it with a 40 foot pole. I didn't have any feeling for it because ... I thought it was all garbage, but the older you get the more you start to realise it is not the war that you're thinking about, it's the fact that you went as a group to do a specific job, the best you could for the country that you were in and that's what you're saluting. You're saluting the fact of fallen people, people male and female that gave their lives for the belief in their country ...

Used with the permission of the *Australians at War Film Archive* © Commonwealth of Australia.

Look carefully at Sources A–J to identify words and phrases that people use when describing why they commemorate (e.g. to remember). Highlight or list these words and use them to help you write a short explanation about why people choose to commemorate.

Discuss or reflect on the following two questions:

- What are some of the factors that might influence a person's decision about whether to commemorate or not?
- How might the experience of commemoration vary for different people e.g. veterans, family members of servicemen and women, members of the public?



60th anniversary of opening of the Australian War Memorial, Remembrance Day, 2001 by Bob Merchant, made in New South Wales, oil on canvas, 150 x 250 cm. AWM ART91794

3

ACTIVITY

***The Twenty-Fifth of April***

Read the poem *The Twenty-Fifth of April* by Roderic Quinn, written in 1919, and consider what commemoration means to you. Then complete the activities provided.

**The Twenty-Fifth of April**

by Roderic Quinn

THIS day is Anzac Day!  
 Made sacred by the memory  
 Of those who fought and died, and fought and live,  
 And gave the best that men may give  
 For love of Land. It dawns once more,  
 And, though on alien sea and shore  
 The guns are silent all,  
 Yet we with pride recall  
 The deeds which gave it immortality.

Great deeds are deathless things!  
 The doer dies, but not the deed,  
 And, when upon that fateful April day  
 Our Anzacs, throwing all but love away,  
 Gave life and limb for Honour's sake,  
 With Freedom tremblingly at stake,  
 They lit a beacon-light  
 Imperishable, bright,  
 That evermore the Nation's soul shall heed.

Not Peace, not Peace alone  
 Can make a nation great and good  
 And bring it that full stature, strength, and grace  
 That fit it for an age-enduring place  
 In men's regard. Through storm and strife  
 It runs to sweet and noble life;  
 For through its veins there runs  
 The valour of great sons  
 Who died to give it stately nationhood.

This day is Anzac Day!  
 Made sacred by the thrilling thought  
 Of those who proved their souls, it reappears;  
 And thus 'twill dawn, and dawn through future years  
 Till Time our petty deeds efface,  
 And others, dwelling in our place,  
 Tell o'er, with tongue and pen,  
 The glorious tale again  
 Of how on beach and crag the Anzacs fought.



Peter Corlett, *Simpson and his Donkey*, 1915, 1987-88.  
 AWM ART40993



What does Quinn mean in each of these sections of the poem?

**The guns are silent all,  
Yet we with pride recall  
The deeds which gave it immortality.**

**Great deeds are deathless things!  
The doer dies, but not the deed,**

**Till Time our petty deeds efface,  
And others, dwelling in our place,  
Tell o'er, with tongue and pen,  
The glorious tale again**

Discuss or reflect on the following questions:

- What does the poem reveal about Quinn's attitude to war? Do you think you need to support a war in order to commemorate it?
- This poem was written in 1919; how does it reflect the period in which it was written? How is it relevant today?
- In what ways is this poem about commemoration?

Write a poem expressing what commemoration means to you.



*VP Day, Canberra* by Harold Abbott, made in Sydney in August 1945, oil on canvas on board, 45.4 x 60.8 cm.  
AWM ART22923





*No matter how small  
Every town has one;  
Maybe just the obelisk,  
A few names inlaid;  
More often full-scale granite,  
Marble digger (arms reversed),  
Long descending lists of dead.  
Sometimes not even a town,  
A thickening of houses  
Or few unlikely trees  
Glimpsed on a back-road  
Will have one.*

Geoff Page, from *Smalltown memorials*, 1975

# How are memorials used to commemorate?

Wherever you are in Australia, be it a small town or a large city, a war memorial can be found. Memorials come in a variety of forms, including statues, obelisks, park benches, swimming pools and honour boards. Some memorials commemorate individuals who have served; others commemorate particular conflicts or the role played by a specific group. Investigation 2 focuses on the significance of memorials to communities. It explores how memorials across Australia reflect their purpose and era.

In this investigation, students will complete four activities:



## Activity 1: Reflecting on memorials

Using art and poetry, students follow the *See Think Wonder* strategy from the Harvard Visible Thinking routines to reflect on the role of memorials in Australia.



## Activity 2: The forms memorials take

Students analyse sources to investigate the form and purpose of a variety of memorials.



## Activity 3: Investigating war memorials

Students consider how the era and purpose of selected memorials are reflected in their design and construction.



## Activity 4: Design a memorial

Using the 2011 North Bondi War Memorial as stimulus, students design their own memorial and provide a supporting explanation.

The activities in this investigation relate to the Australian Curriculum, particularly History, English, The Arts and Civics and Citizenship. They develop the general capabilities of Critical and creative thinking and Literacy.



1  
ACTIVITY

## Reflecting on memorials

You will find memorials to those who served in war in most Australian communities.

Look at the painting *War Memorial* by Russell Drysdale, 1950. Share your thoughts about this painting with at least one other student by completing the following three sentences:

- I see ...
- I think ...
- It makes me wonder ...



*War Memorial*, 1950, Russell Drysdale (1912–1981) © Tate, London, 2013.

Read the following verse from the poem *Smalltown memorials*, written by Geoff Page in 1975.

### **Smalltown memorials**

No matter how small  
Every town has one;  
Maybe just the obelisk,  
A few names inlaid;  
More often full-scale granite,  
Marble digger (arms reversed),  
Long descending lists of dead.  
Sometimes not even a town,  
A thickening of houses  
Or few unlikely trees  
Glimpsed on a back-road  
Will have one.

Discuss or reflect on the question: What is the significance of memorials to communities?





2 ACTIVITY

The forms memorials take

Think about all the war memorials you have seen and the different forms they come in. Look at the sources on the following pages and consider:

- What form does the memorial take (e.g. statue, plaque)?
- Who does the memorial commemorate (e.g. Vietnam veterans, an individual)?

Write your responses in the table provided.

**Source A: Advance Australia Fair, Tweed Heads, New South Wales.**

This monument includes a plaque with the following inscription:

*These statues depict the children of today  
paying homage to the Australian flag  
and giving thanks for living in freedom  
and in a democracy —  
A legacy from all Service Men and  
Women who served this country*

LEST WE FORGET



Image courtesy of Monument Australia: Diane Watson



**Source B: Berrillock WWI memorial, Victoria.**

This memorial was unveiled in 1920 to commemorate the First World War. Since this time plaques have been added to commemorate 'those men and women who served' in the Second World War, Korean War and Vietnam War.

AWM H17658



**Source C: Knox remembers statue, Wantirna South, Victoria.**

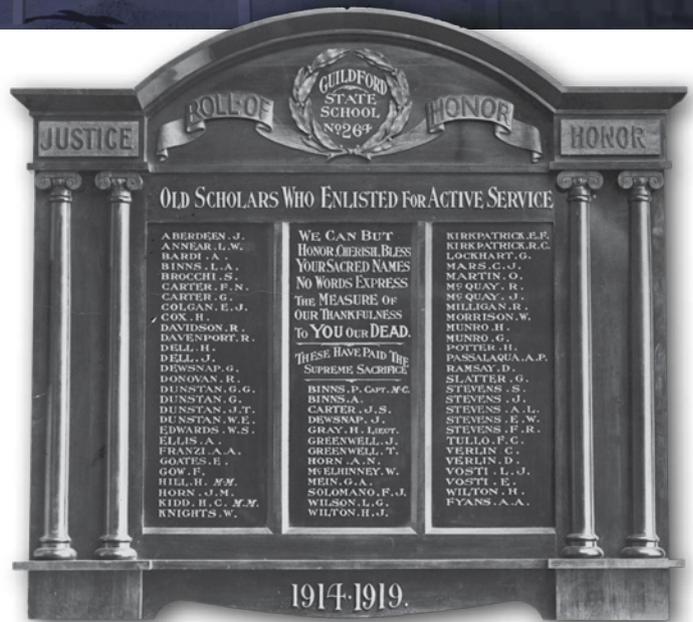
The inscription on the base of the statue reads:

*Knox Remembers 1939–1945*

Image courtesy of Monument Australia: Graeme Saunders

**Source D:** Honour Board at Guildford State School, Western Australia.

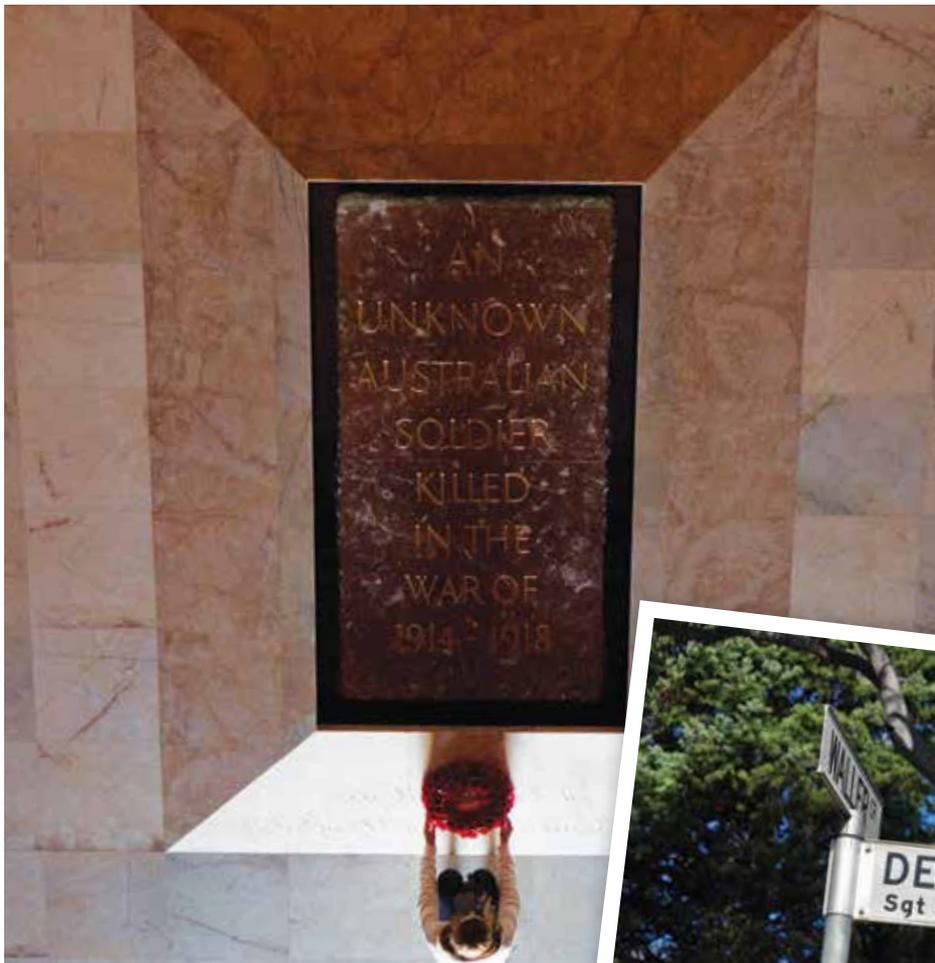
AWM HI7654



**Source E:** The Tomb of the Unknown Australian Soldier in the Hall of Memory, Australian War Memorial, Canberra, ACT.

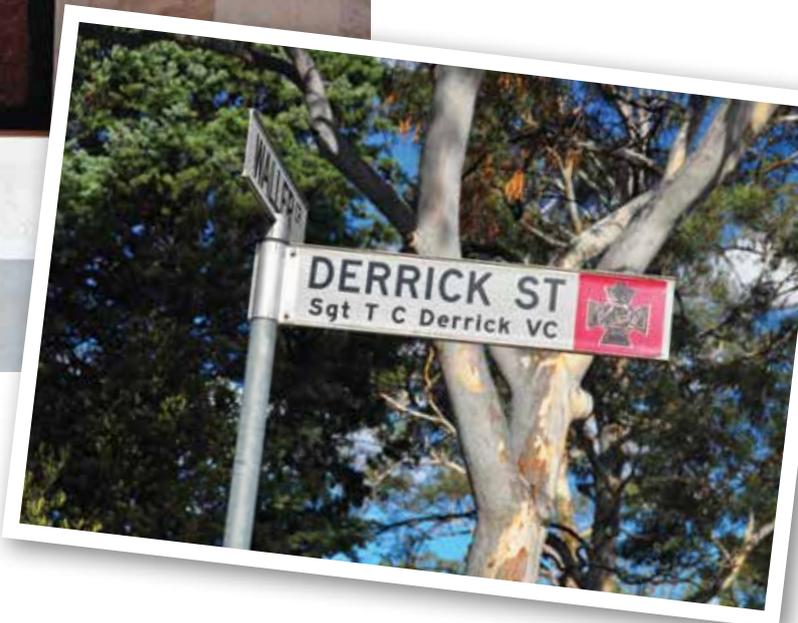
The inscription at the base reads:  
*He is all of them and he is one of us*

Image courtesy of Department of Veterans' Affairs



**Source F:** Street sign, Campbell, ACT.

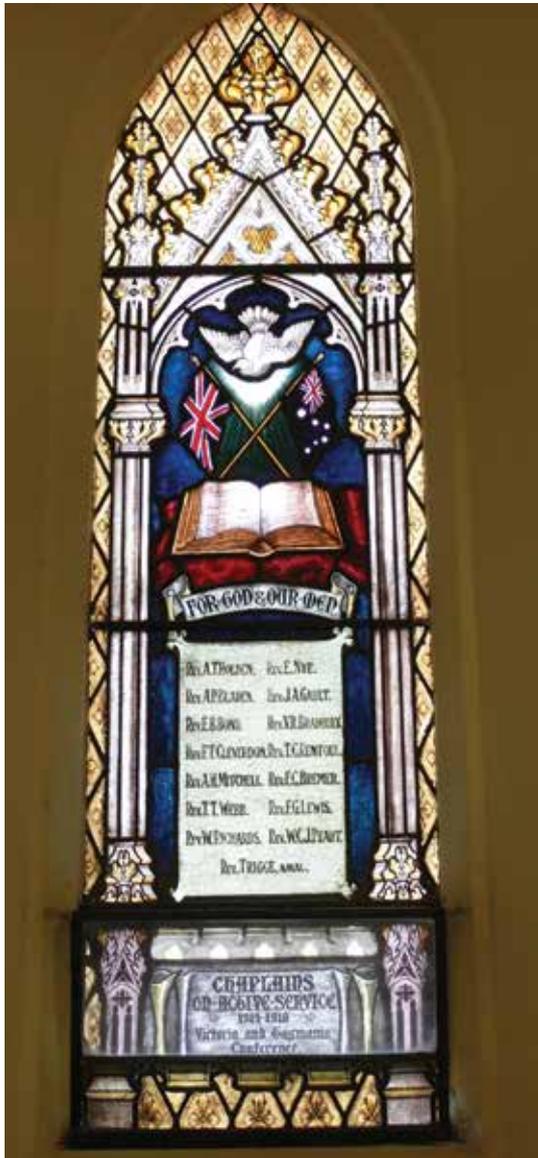
Image courtesy of Department of Veterans' Affairs





**Source G:** Window, Wesley Uniting Church, Lonsdale Street, Melbourne, Victoria.

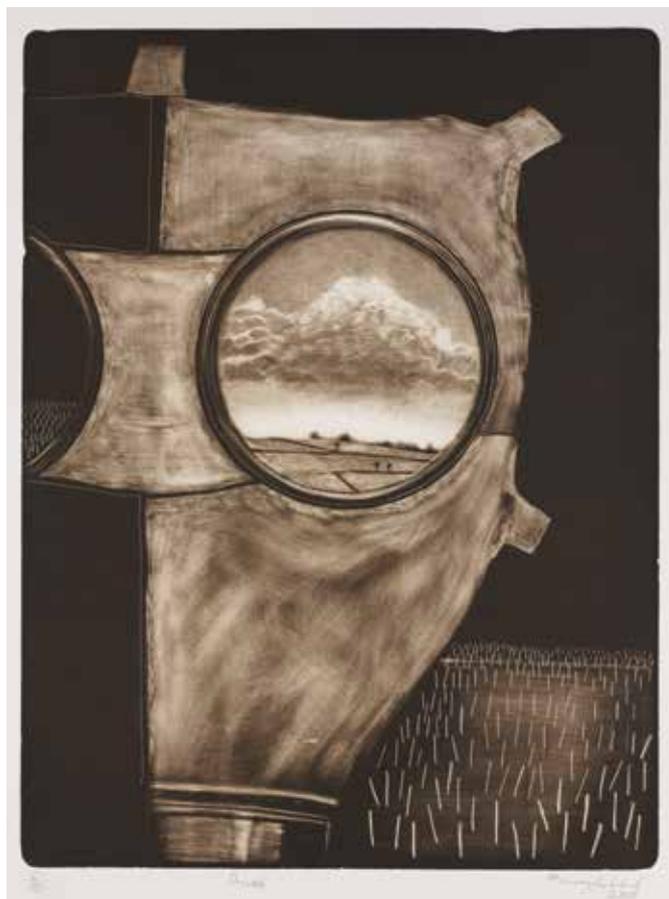
Image courtesy of Monument Australia: Graeme Saunders



**Source H:** *Breathe* by Murray Kirkland (artist) Rudolf Broulim (printer), made in Belgium in 2007, lithograph on paper.

*Breathe* is part of a series of prints exploring the experiences of men who served during the First World War. They primarily focus on the physical and psychological effects of gassing.

AWM ART93376



**Source I:** Aboriginal War Memorial, Burleigh Heads, Queensland.

The inscription reads:

*This rock is placed here to honour Yugambeh men and women who served in defence of this country ... We honour those who served in the armed forces and those who made the supreme sacrifice. The symbolism of this rock serves to highlight the role played by Indigenous Australians in defence of this country.*

Image courtesy of Komburri Aboriginal Corporation for Culture: Cal MacKinnon, Shrine of Remembrance archive



**Source J: Allendale East arch gate, Allendale Memorial Park, South Australia.**

The inscriptions on the gate include the words *'Our Heroic Dead / "In ready response to the Great War call" and World War II.'* It lists the names of those who died in these wars.

Image courtesy of Monument Australia: Graeme Saunders



**Source K: A cross on the Gallipoli Peninsula.**

Erected in memory of members of the 2nd Australian Infantry Brigade, who were killed in action at the battle of Lone Pine on 6-7 August 1915.

AWM C03193

**Source L: Darwin cenotaph.**

The memorial includes inscriptions about those who served in the First World War, the Second World War, Korea, Malaya, Vietnam and Borneo.

Image courtesy of City of Darwin: Abbey Brumby-Rendell





Source	What form does the memorial take?	Who does the memorial commemorate?
		
		
		
		
		
		
		

Source	What form does the memorial take?	Who does the memorial commemorate?
		
		
		
		
		

Discuss or reflect on the following questions:

- Do you have a memorial in your school or community? What form does it take? Who does it commemorate?
- Do you think it is more important that memorials commemorate individuals, all those who served in war or only those who died? Why?



3 ACTIVITY

### Investigating war memorials

Memorials serve different purposes and were created in different eras. This is reflected in their design and construction. Explore the images provided of five Australian war memorials and consider the following questions:

- What materials were used to construct the memorial?
- What is the purpose of the memorial?
- What symbols are used in the design of the memorial? (e.g. angels, crosses, wattle)
- In what ways does the design reflect the date it was created?
- What impact does the memorial have on its audience?

Write your responses on the table provided.

#### Source A: Barcaldine War Memorial, Queensland.

The inscription on the front of the memorial reads:

*Erected in honour and appreciation of those who enlisted from Barcaldine and district, and who participated in the Great War 1914-1919.*

*In Memoriam [names]*

*Erected by the residents of Barcaldine and district. Unveiled by His Excellency The Right Honourable Sir Matthew Nathan G.C.M.G. Governor of Queensland. 21st May 1924.*

Image courtesy of Barcaldine Regional Council: Shirley and Trevor McIvor



#### Source B: Eternal Flame in remembrance of all of Western Australia's war dead, State War Memorial, Kings Park, Perth.

This memorial, which was lit in 2000, includes the inscription:

*Let silent contemplation be your offering*

Department of Defence 20100425ran8095516\_028



#### The Turkish Memorial at Anzac Cove

Each year thousands of Australians visit Gallipoli and view this memorial. The inscription on the memorial is from a tribute to the Allied soldiers killed at Gallipoli, written by Mustafa Kemal Atatürk in 1934. Atatürk, the first President of the Turkish Republic, was a commander in the Turkish army during the Gallipoli campaign.

The inscription reads:

*Those heroes that shed their blood and lost their lives ... You are now lying in the soil of a friendly country. Therefore rest in peace. There is no difference between the Johnnies and the Mehmets to us where they lie side by side now here in this country of ours ... you, the mothers, who sent their sons from faraway countries wipe away your tears; your sons are now lying in our bosom and are in peace. After having lost their lives on this land they have become our sons as well.*



Image courtesy of Department of Veterans' Affairs



**Source C: The Australian Service Nurses National Memorial, Anzac Parade, Canberra, ACT.**

This memorial was dedicated and opened in 1999. A timeline portraying the history and contribution of Australian Service Nursing is etched into the glass walls.

Image courtesy of Department of Veterans' Affairs

**Source D: Mannum War Memorial, South Australia.**

This memorial was unveiled in 1924.

The inscription on the front of the memorial reads:

*Great War*

*Our Glorious Dead [names]*

The inscription on the back of the memorial (added at a later date) reads:

*World War II*

*In Remembrance [names]*

*1939-1945*

The inscription on the left side of the memorial (added at a later date) reads:

*Australia Remembers 1945-1995 50th Anniversary*

*Dedicated to those who served overseas and at home to ensure enduring peace in Australia*

Image courtesy of Monument Australia: Roger Johnson



**Source E: Cobbers, Shrine of Remembrance, Melbourne, Victoria.**

This sculpture was created in 2008 by Peter Corlett as a memorial to Australian service and sacrifice at the Battle of Fromelles, 19 July 1916.

Image courtesy of Shrine of Remembrance





			<p>Source</p>
			<p>What materials were used to construct the memorial?</p>
			<p>What is the purpose of the memorial?</p>
			<p>What symbols are used in the design of the memorial?</p>
			<p>In what ways does the design reflect the date it was created?</p>
			<p>What impact does the memorial have on its audience?</p>



Source	What materials were used to construct the memorial?	What is the purpose of the memorial?	What symbols are used in the design of the memorial?	In what ways does the design reflect the date it was created?	What impact does the memorial have on its audience?
					
					



4 ACTIVITY

**Design a memorial**

War memorials help us to commemorate. What do you think makes a war memorial an effective form of commemoration? In this activity you have the opportunity to get creative and design a memorial.

The North Bondi War Memorial was unveiled in 2011; the following documents explain its design and construction. Read the information and discuss or reflect on these questions:

- Who does this memorial commemorate?
- Why do you think this site in North Bondi was chosen for the memorial?
- What aspects of this design appeal, or do not appeal, to you? Why?
- What materials have been used in the construction of the memorial? Why?
- What symbols have been used in the design?

**INTRODUCTION TO NORTH BONDI WAR MEMORIAL**

The driving essence of the new memorial is to symbolise the solidarity, unison, courage and spirit of Australian mateship during wartime. The memorial has used Australian sandstone and stainless steel, and the black granite has been imported especially from India.

Today the Returned & Services League of Australia – North Bondi Sub-Branch, who commissioned the construction of this new war memorial, donates it to the community of Waverley. The new war memorial was designed by Byron Bathgate of Curtain Bathgate & Somers Architects, the commissioned sculpture is by Di Ervine Creative Solutions and construction of the memorial site is by Whitcon Pty Ltd. Mitchell Brandman NSW were project managers and quantity surveyors during construction of the memorial.

The four main features of this new war memorial are:

**Memorial Sculpture**

The large "S" shape memorial sculpture is made of marine grade stainless steel, glass and stone with four bronze pillars in the middle with the words "Endurance", "Mateship", "Courage" and "Sacrifice" inscribed. Throughout the sculpture there are 20 descriptive plaques of each war Australia has been in and one plaque dedicated to peacekeeping.

**Reginald 'Reg' Saunders Wall**

The Capt. Reginald Saunders MBE Granite Wall recognises Australia's first Aboriginal commissioned officer.

It is emblazoned with the following quote "On Anzac eve we dug in among friends. At last I felt like an Anzac, and imagine there were 600 others like me." This quote is in bronze lettering across a large Black Granite Wall with a cast bronze plaque that reads "Capt. Reginald Walter Saunders MBE – the first Aboriginal commissioned officer, said on 24 April 1951 at the Battle of Kapyong during the Korean War." This Wall overlooks Bondi Beach.

**Victoria Cross Wall**

The Victoria Cross Recipients Wall is made of Black Granite, and shows laser images, names, rank, and theatre of war for all 98 Australian VC Award recipients; and

**"Lest We Forget" Wall**

The words "Lest We Forget" are emblazoned on a Black Granite with aged bronze lettering along with aged cast bronze badges of the Royal Australian Navy, Army and Royal Australian Air Force.

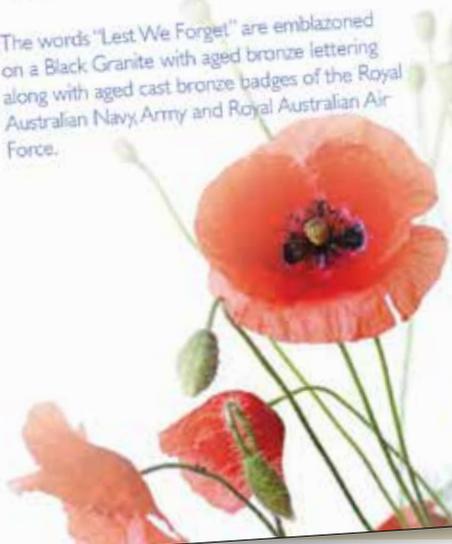


Image courtesy of North Bondi RSL Sub-branch

Your challenge is to design a war memorial. Present your ideas in two documents – a diagram and a supporting explanation – similar to those provided by the designers of the North Bondi War Memorial. Before you get started you'll need to consider and answer the following questions:

- Who do you want your memorial to commemorate?
- Where will your memorial be situated? Why?
- What messages (e.g. ideas, emotions, values) do you want your memorial to convey? How will this be achieved? What symbols will you use?
- What materials will you select to construct your memorial? Why?

Your responses to these questions may also help you to write the supporting explanation for your design.



Image courtesy of North Bondi RSL Sub-branch



*There never was a greater tragedy than the First World War. It engulfed an age, and conditioned the times that followed. It contaminated every ideal for which it was waged, it threw up waste and horror worse than all the evils it sought to avert, and it left legacies of staunchness and savagery equal to any which have bewildered men about their purpose on earth.*

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page xvii



# What are the origins of the Anzac story?

In 1914 the Australian population was less than five million, yet more than 400,000 men enlisted when Australia entered the First World War. These men, along with their New Zealand counterparts, became known as the Anzacs. While Australians often associate the Anzacs with the events that took place at Gallipoli from 25 April 1915, there were many more who served and died on other battlefields – particularly on the Western Front. This investigation considers the contribution of the Anzacs who served in the First World War and explores the ways their experiences have been interpreted.

In this investigation, students will complete three activities:



## Activity 1: Anzac diaries and letters

Using diaries and letters written during the First World War, students explore the experiences of and personal qualities displayed by the Anzacs.



## Activity 2: 25 April 1915

Students analyse a range of sources to investigate the events that occurred on 25 April 1915 at Gallipoli.



## Activity 3: Debating the significance of Gallipoli

Students consider different perspectives in the ongoing debate about the significance of the Anzacs and the Gallipoli campaign.

The activities in this investigation relate to the Australian Curriculum, particularly History, English and Civics and Citizenship. They develop the general capabilities of Critical and creative thinking, and Literacy.

Note: Some of the sources and activities in this investigation refer to Turkish soldiers. Although this terminology was used at the time, Turkey did not become a nation until 1923; until then it was part of the Ottoman Empire.



1 ACTIVITY

## Anzac diaries and letters

Australian soldiers who served in the First World War are known as Anzacs. Read the following extracts from letters and diaries written by soldiers at the time. What do they reveal about the experiences of the Anzacs and the personal qualities that they displayed? Complete the table and questions provided.

### Source A: Private Roy Denning, letter to mother, 1915, Gallipoli

In spite of the dirty and in some cases ragged uniform covering tired bodies the men were cheerful and laughed at their plight, some jokingly saying, 'Oh, if only my girl could see me now' ...

In the early hours of the morning I heard the officers going along amongst the men saying 'Stick to it lads, don't go to sleep', and the cheerful reply would come, 'No, Sir, we won't go to sleep' ... and my heart swelled with admiration ... Give me Australians as comrades and I will go anywhere duty calls.

Cheryl Mongan and Richard Reid, "We have not forgotten": Yass & Districts War 1914-1918, 1998, pages 96-98

### Source B: Private Bert Smythe, letter, 1915, Gallipoli

Tuesday night was our worst night and as per usual no one got any sleep. The Turks evidently intended to attack with the bayonet along the whole front, but they got such a reception on the left, where they started first, that they abandoned it. Under fearful fire from our trenches they formed up in line to charge three times and each time they were cut to pieces - mown down like hay. They were brave, and by the extreme steadiness must have been trained troops ...

Smythe Family, 2013, viewed 21 February 2014, [http://www.smythe.id.au/letters/15\\_32.htm](http://www.smythe.id.au/letters/15_32.htm)

### Source C: Private Cecil McAnulty, diary, August 1915, Gallipoli

(This was his last diary entry.)

We were right out in the open and all the Turkish machine guns and rifles seemed to be playing on us and shrapnel bursting right over us. I yelled out to the other 4 chaps, 'This is only suicide boys, I'm going to make a jump for it.' I thought they said alright we'll follow. I sprang to my feet in one jump.

AWM 1DR/422

### Source D: Lieutenant William Britt, letter, 1915, from military hospital in Egypt

... I couldn't use my leg so I got my gun, gave the few cartridges I had left to one of the chaps and crawled back about 40 yards. I was settled then and had to have a spell. Then I crawled on about 1/4 of a mile and some more wounded chaps gave me a hand. Then we struck some Red Cross chaps who tied up my wound and stopped the bleeding. Then they carried me back to the beach and I was laid on a stretcher with hundreds of others wounded too. Wound was getting very painful by this time. Then I discovered some cigarettes which hadn't got wet. Borrowed a match and life saved. The enemy shelled us unmercifully as we lay on the beach, killing several.

Department of Veterans' Affairs, *Australians at War: Secondary Schools Education Resource*, 2002, page 39



### Australians in the First World War

Australia, as part of the British Empire, entered the First World War in August 1914. From a population of fewer than five million, around 420,000 Australians enlisted. Most of these volunteers served overseas: in Turkey (Gallipoli), France and Belgium (the Western Front) and the Middle East. Germany signed an armistice on 11 November 1918 - the date on which the end of the war is now commemorated.

The First World War was Australia's most costly conflict, with some 155,000 wounded and over 60,000 killed.



**Source E: Lieutenant LJ Martin, letter, 31 July 1916, France**

... we had to get up as close to the parapet as possible anybody who did not do this was simply courting death for shells were falling all round ... one or two of the chaps got shell shock and others got really frightened it was piteous to see them ... One of our Lieuts. got shell shock and he literally cried like a child, some that I saw carried down out of the firing line were struggling and calling out for their mother, while others were blabbering sentences one could not make out ...

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 165

**Source F: Lieutenant Ronald McInnis, diary, 20 October 1916, France**

The brim of the hat kept the earth out of my nose but the weight gradually forced it further down my head, the head band gradually travelling down my nose and taking the skin with it ... I soon found the end would not come for want of fresh air – I could breathe. Then the realisation came of what was gradually but surely ending things. The soft earth ... slowly settling down and compressing ... It was as though an iron band were tightening round my chest and preventing any movement.

AWM 1DRL/0438

**Source G: Trooper Edward Dengate, diary, 1917, Beersheba, Palestine**

... the bullets got thicker ... three or four horses came down, others with no riders on kept going, the saddles splashed with blood, here and there a man running toward a dead horse for cover, the Turk's trenches were about fifty yards on my right, I could see the Turk's heads over the edge of the trenches squinting along their rifles ... some of the chaps jumped clear over the trenches in places, some fell into them, although about 150 men got through and raced for the town, they went up the street yelling like madmen.

AWM 3DRL/7678

**Source H: Gunner AG Barrett, letter, 9 December 1917, Belgium**

Belgian mud is incomprehensible to anyone who has not experienced it ... If a shell has burst recently it churns the ground up so that it is bottomless and horses, carts, and even men have been known to disappear in it. On several occasions [we] ... have had to dig people out, one man was up to his shoulders for four hours ...

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 195

**Source I: Colonel AJ Mills, diary, 29 December 1917, Palestine**

... not the tiredness that comes from one or two days hard work but the exhaustion that comes from weeks of long treks sleepless nights anxious severe scrapping little food and cold nights ... at least 90% [of the Camel Corps] had caught mange from the camel. This ... greatly interfered with the mens sleep. Continual scratching broke the skin and this led to septic sores.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 142

**Source J: Corporal AG Thomas, letter, 20 March 1918, France**

... it was awful the uncanny feeling of death eating at ones entrails & the gasping of the men trudging behind you, the thunder of the shells & the fires from the dumps showing ghostly through the gas smoke, a bluish vapour hanging like a pall ... [For more than an hour, we] just kept on going through a veritable hell let loose ... yet we all had to go up again the next night & carry on as usual.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 19

**The meaning of ANZAC**

ANZAC is an acronym for Australian and New Zealand Army Corps; first used to describe the Australian and New Zealand soldiers who served together in the Gallipoli campaign. After Gallipoli, ANZAC troops went on to serve in campaigns on the Western Front and in the Middle East.

Any Australian or New Zealand soldier who served in the First World War became known as an Anzac.





Source	Type of source	Year and location of military action	Describe the soldier's experience	Describe the personal qualities displayed
A	letter	1915, Gallipoli	exhaustion, filth, following orders	pride, humour, resilience
B				
C				
D				
E				
F				
G				
H				
I				
J				





2 ACTIVITY

25 April 1915

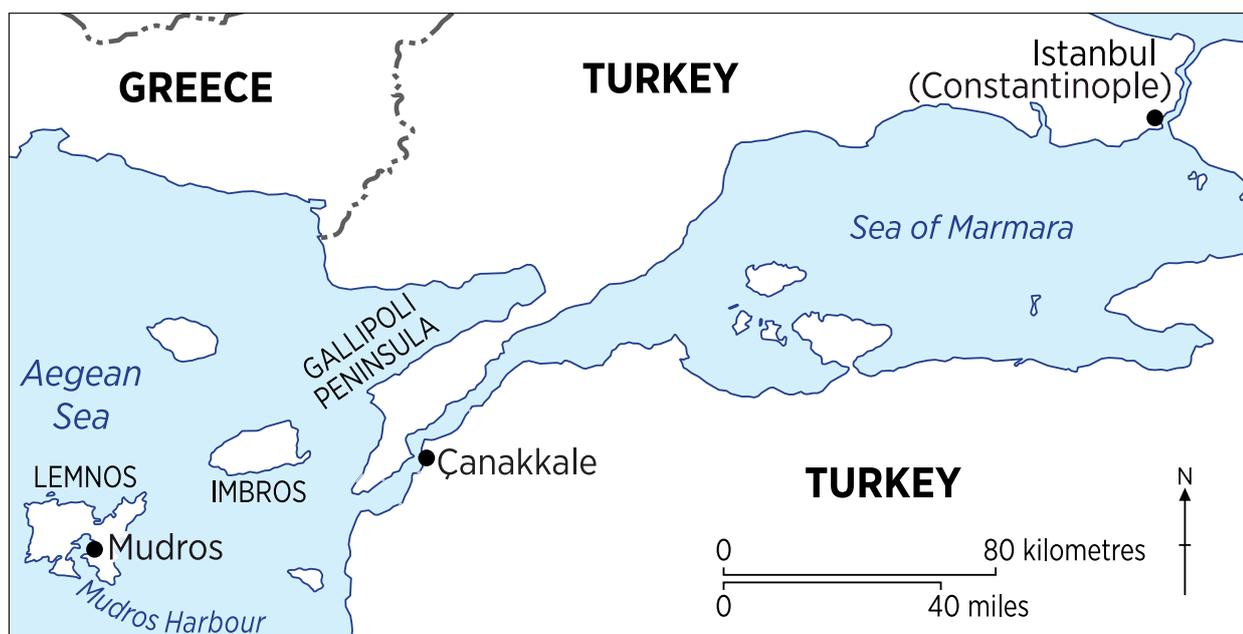
The contribution of the Anzacs is commemorated each year on 25 April. To understand the significance of this date, look at the following sources which explore the landing and subsequent events at Gallipoli on 25 April 1915 — the first major military action by the AIF. Complete the activities provided.

**Source A: Joan Beaumont, historian**

The problem facing the British and French was the geography of Turkey. The initial plan was to threaten the capital of Constantinople (now Istanbul) with a combined naval force, but the city sits at the eastern end of the Sea of Marmara. This inland sea can be accessed from the Aegean only via the Dardanelles, a sea lane that is some 65 kilometres in length and at the Narrows only 1600 metres wide. The currents in the straits vary wildly, and the surrounding shores form steep cliffs. In 1915, these were bristling with forts and guns, while the sea channels were mined and fitted with anti-submarine nets.

Joan Beaumont, *Broken Nation: Australians in the Great War*, 2013, page 65

**Source B: Map of Turkey showing Istanbul and Sea of Marmara**



Department of Veterans' Affairs, *Gallipoli*, 2010, page 4



**The Gallipoli campaign**

Soldiers of the Australian Imperial Force (AIF) landed on the Gallipoli peninsula (known locally as Gelibolu) on 25 April 1915. The Allied force they were part of included troops from New Zealand, Britain and France. The aim of the Gallipoli campaign was to support Russia and force Turkey out of the war.

After the troops landed on the beach, the steep slopes of the peninsula made it extremely difficult to carry out the planned offensive. Fighting between the Allied troops and the Turks, who were defending their homeland, continued for eight months at locations such as Lone Pine and the Nek. With neither side making progress, the Anzac troops evacuated on 19–20 December 1915.

The campaign was costly, with over 120,000 deaths, including 8141 Australians and 2721 New Zealanders. The total number of Allied troops killed was over 43,000 and approximately 78,000 Turkish soldiers were killed.

**Source C:** Map of the Gallipoli peninsula and the Dardanelles

Department of Veterans' Affairs, *Gallipoli*, 2010, page 4

**Source D:** General Sir Ian Hamilton, British commander of the Gallipoli operation, Force Order, 21 April 1915

Soldiers of France and of the King!

Before us lies an adventure unprecedented in modern war. Together with our comrades of the Fleet, we are about to force a landing upon an open beach in face of positions which have been vaunted by our enemies as impregnable.

The landing will be made good, by the help of God and the Navy; the positions will be stormed, and the War brought one step nearer to a glorious close.

"Remember," said Lord Kitchener when bidding adieu to your Commander, "Remember, once you set foot upon the Gallipoli Peninsula, you must fight the thing through to a finish."

The whole world will be watching your progress. Let us prove ourselves worthy of the great feat of arms entrusted to us.

'AUSTRALIA WILL BE THERE' (1915, August 7). *The Queenslander* (Brisbane, Qld.: 1866-1939 ), p. 41. Retrieved February 27, 2014, from <http://nla.gov.au/nla.news-article22299716>



### Source E: Colonel John Monash, letter, 24 April 1915

Dearest Wife

We have received our sailing orders, and inside of a few hours shall be in the thick of the greatest combined naval or military operation in history, with Australia in the pride of place. That we shall succeed I do not entertain any doubt, but that I should come through unscathed and alive is not so certain. As this may be the last opportunity I have of talking to you, I want to say briefly that, in the event of my going out, you are to believe I do so with one regret, which is, the grief that this will bring to you and Bert and Mat. For myself, I am prepared to take my chance. While, on the one hand, to win through safely would mean honour and achievement, on the other hand to fall would mean an honourable end ... I'm sure you know how deeply I have always loved you, and how in all things I have tried to act in your best interests. I know also that you have loved me dearly and will honour my memory.

Your husband John Monash

AWM 3DRL/2316 Series 3/9-11

### Source F: Charles Dixon, Artist



*The landing at Anzac, 1915* by Charles Dixon, oil painting, 1198 x 1962 mm.

(Archives New Zealand/Te Rua Mahara o te Kawanatanga, Wellington Office: AAAC 898 NCWA Q388)

### Source G: Lance Corporal George Mitchell, 11th Battalion AIF, diary entry, 25 April 1915

Sunday. Lord, what a day.

At about two am every man was awakened, and in grim silence mustered on the deck ... Many eyes gleaming with lust of adventure were turned to that scowling line of hills, rising out of the mirror to starboard sphinxlike, holding the mysteries of life and death. Orders were passed around in a whisper, and the only sounds to break the silence were the shuffling of feet and the muttered curses of men who slipped off the ladders onto the boats as they scrambled down. It was eerie ...

My breath came deep. I tried to analyse my feelings but could not. I think that every emotion was mixed – exultation predominating. We had come from the New World for the conquest of the Old. Fierce we expected it to be but fierce as it was, we never dreamed.

The price of failure we knew to be annihilation, victory might mean life. But even so whispered jests passed around, and I remember turning to poor old Peter and asking him how he felt. 'Good' That was the last time but once that I spoke to him ...

AWM 2DRL/0928

**Source H:** Members of No. 2 Field Company, Royal Australian Engineers, land on the beach at 6.30 am, 25 April 1915

AWM PO2226.014



**Source I:** Private Frank Parker, 5th Battalion, AIF, 25 April 1915

It was very steep terrain, and steep gullies, and it was very hard going. We didn't see many Turks at all. It was just a matter of going for your life. But we got all mixed up. We were all over the place. There was the 5th Battalion mixed up with the 6th, and the 8th — all over the place! The higher up we got the worse it got! We had to pull ourselves up in virgin scrub, and here they were in trees and God knows what. They had a sitting shot at us. Then we started to get heavy fire and the casualties were very high, very high.

Harvey Broadbent, *Gallipoli: The Fatal Shore*, Melbourne, 2009, page 69

**Source J:** Ellis Ashmead-Bartlett, British war correspondent

Then the Australians found themselves facing an almost perpendicular cliff of loose sandstone, covered with thick shrubbery ...

Some idea of the difficulty may be gathered when it is remembered that every round of ammunition and all water and stores had to be landed on a narrow beach and carried up pathless hills and valleys several hundred feet high to the firing line ...

Though many were shot to bits, without the hope of recovery, their cheers resounded throughout the night. You could see in the midst of the mass of suffering humanity arms waving in greeting to the crews of the warships. They were happy because they knew that they had been tried for the first time and had not been found wanting. For fifteen mortal hours our men occupied the heights under an incessant shell fire, without the moral or material support of a single gun ashore, and they were subjected the whole time to the violent counter-attack of a brave enemy, skilfully led, with snipers deliberately picking off every officer who endeavoured to give a command or lead his men ...

There has been no finer feat in this war than this sudden landing in the dark and storming the heights, above all holding on whilst the reinforcements were landing ...

[No heading]. (1915, May 8). *The Argus* (Melbourne, Vic.: 1848-1957), p. 19. Retrieved February 24, 2014, from <http://nla.gov.au/nla.news-page380122>



Use Sources A-J to answer the following questions:

Why did the Australian and New Zealand troops land on the Gallipoli peninsula on 25 April 1915?

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What hopes and expectations might the Anzacs have had as they landed at Gallipoli?

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How would the terrain have influenced the landing?

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Why may the perspectives presented in Sources A-J vary?

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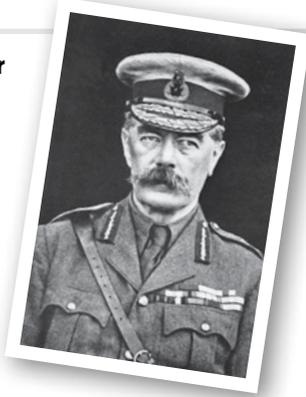
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In 1915, as today, there were many different perspectives about the Gallipoli campaign. Take on the role of four different characters at the time and consider their experiences of, and feelings about, the events of 25 April 1915. Write their thoughts in the spaces provided.

**A senior British officer**

AWM A03547



**An Australian soldier**

AWM P10187.001



**A Turkish soldier**

AWM A05255



**The wife of an Australian soldier**

AWM P08796.003





## 3

## ACTIVITY

## Debating the significance of Gallipoli

The events of 1915 in Gallipoli continue to be significant to the Australian community. However, over time, people have expressed a range of views about what happened and the relevance of the campaign to Australia today. The following sources reveal some of these perspectives. Analyse each one and complete the activities provided.

### Source A: WM Hughes, Prime Minister, 25 April 1919

... Australia was born again on the shores of Gallipoli ...

LORD MAYOR'S LUNCHEON. (1919, April 28). *The West Australian* (Perth, WA : 1879-1954), p. 5. Retrieved February 24, 2014, from <http://nla.gov.au/nla.news-article27602925>

### Source B: Robin Prior, historian, 2009

All this leads to an unwelcome conclusion about Gallipoli and the Dardanelles. Despite the bravery of the Allied troops who fought there, the campaign was fought in vain. It did not shorten the war by a single day, nor in reality did it ever offer that prospect. As Churchill said (and then promptly forgot), 'Germany is the foe & it is bad war to seek cheaper victories'. Gallipoli was certainly bad war. As it happened, it did not even offer a cheaper victory or in the end any kind of victory. But even if it had, the downfall of Turkey was of no relevance to the deadly contest being played out on the Western Front.

Robin Prior, *Gallipoli: the end of the myth*, Sydney, 2009, page 252

### Source C: Jonathan King, military historian, 2011

After the war, Australian rules footballer Bill 'Snowy' Hamilton, who lost a foot at Fromelles, ended up telling civilians he was wounded at Gallipoli, because they had never heard of Fromelles, let alone the Western Front. Once he mentioned Gallipoli, they applauded his bravery.

The Western Front was many times more significant than Gallipoli. Five times as many Australians fought there: 250,000 not 50,000. They fought five times more battles, many of which they helped win, and well over five times as many were killed. As Australia's last Gallipoli Anzac, Alec Campbell, stressed: 'Gallipoli was a failure, but tell 'em we won the fighting on the Western Front'.

'Look beyond Gallipoli', *Sydney Morning Herald*, 11 November 2011 © Jonathan King

### Source D: Charles Bean, official war historian, 1924

... the influence of the Gallipoli Campaign upon the national life of Australia and New Zealand had been far too deep to fade. Though the expeditionary forces of the two Dominions were only in their infancy, and afterwards fought with success in greater and more costly battles, no campaign was so identified with them as this. In no unreal sense it was on the 25th of April, 1915, that the consciousness of Australian nationhood was born. Anzac day — a national celebration held on the anniversary of the Landing — is devoted to the memory of those who fell in war.

CEW Bean, *Official History, Vol. II*, page 910. © Australian War Memorial

### Source E: Les Carlyon, historian and journalist, 2004

We, as a nation, could have talked about [the Western Front] in France and Belgium, but mostly we didn't, and still don't. Gallipoli is the campaign that goes past the brain and wriggles into the heart ... Gallipoli is part of the national mythology and mythology is seldom objective ... In Australia, Gallipoli is ... a state of mind, a place in the heart, and the stuff of warm inner glows for those of us who were lucky enough not to have been there.

Extract from speech, Australian War Memorial Anniversary Oration, Canberra, 11 November 2004

**Source F: Joan Beaumont, historian, 2013**

The Anzac legend today serves particular purposes ... One is to reinforce those values which court the Anzac legend such as endurance, sacrifice, mateship. Those values continue to be very important to Australian governments who are trying ... to still persuade Australians to be willing to volunteer for war or even to serve as police officers or fire fighters. They are willing to subordinate their individual needs and take risks for the interest of the collective.

Quoted in *'All commemoration is political': historians lead the charge against Gallipoli myth*, ABC News, 11 November 2013  
Courtesy of ABC News, Canberra.

**Source G: Howard Mallinson, British author, 2005**

... successive generations of Australians and New Zealanders grew up believing they were the only ones [at Gallipoli]. My family suffered as much as any Australian family. If they want to be balanced in their knowledge of the campaign they should be aware the British were there. Equally, we Brits should be aware the French were there as well.

Quoted in 'Brits made major Gallipoli sacrifice too' *The Age*, 20 April 2005. Quote with kind permission of Irene Mallinson.

**Source H: Paul Keating, Former Prime Minister, 2008**

The truth is that Gallipoli was shocking for us. Dragged into service by the imperial government in an ill conceived and poorly executed campaign, we were cut to ribbons and dispatched.

And none of it in the defence of Australia. Without seeking to simplify the then bonds of empire and the implicit sense of obligation, or to diminish the bravery of our own men, we still go on as though the nation was born again or even, was redeemed there. An utter and complete nonsense.

For these reasons I have never been to Gallipoli and I never will.

Extract from speech at the launch of Graham Freudenberg's 'Churchill and Australia', Sydney, 30 October 2008

**Source I: John Howard, Prime Minister, 1997**

These men and women ... have given us a legacy from the past on which to build the future ...

A spirit born on the cliffs of Gallipoli, then matured in the mud of the Western Front, in jungles and in deserts, and in desperate struggles on the seas and in the sky. A spirit which draws Australians together in time of need. A spirit which may seem to slumber but arises to draw new breath when needed, amid ash-filled skies, flooded ground or the rubble of a disaster.

Extract from speech at the Australian War Memorial, Canberra, 11 November 1997



AWM RELAWM00543



Source	What perspective about the significance of the Gallipoli campaign does this source present?	Do you agree, disagree, or are you unsure?
A		
B		
C		
D		
E		

Source	What perspective about the significance of the Gallipoli campaign does this source present?	Do you agree, disagree, or are you unsure?
F		
G		
H		
I		

Discuss or reflect on the following questions:

- Why do you think Australia’s commemoration of those who have served has placed so much emphasis on the Gallipoli campaign?
- Do you think that the views of Australians toward the Gallipoli campaign have changed over time? Why or why not?



***We honour them best by the way we live  
our lives and shape our nation.***

Hon. Dr Brendan Nelson, Anzac Day National Ceremony Commemorative Address, 2013

...mory will always be  
...sacred trust.



# What is the significance of Anzac to Australians?

The idea of Anzac is embedded in Australia's history. Its importance is reflected by the legal protection of the term 'Anzac' and the national public holiday on 25 April. While its significance is undisputed, Australians have always held a variety of attitudes towards the Anzac tradition. Investigation 4 explores the observance of Anzac Day over time. It also investigates the word 'Anzac' and how it is protected.

The essay by DVA historian, Ian Hodges, *Anzac Day – A century of commemoration*, is a useful reference for this investigation. It can be found on page 6 of this resource.

In this investigation, students will complete three activities:



## Activity 1: Letters to the Editor

Using letters to the editor from 1918 to 2012 as sources, students consider the range of perspectives held by Australians about Anzac Day.



## Activity 2: Anzac Day today

Students use visual literacy skills to analyse how Anzac Day is observed by Australians today.



## Activity 3: Protecting 'Anzac'

Students use government regulations and case studies to identify how the term 'Anzac' is protected. They complete a mock application to use the word 'Anzac' in relation to a product, service or event.

The activities in this investigation relate to the Australian Curriculum, particularly History, English and Civics and Citizenship. They develop the general capabilities of Critical and creative thinking, Literacy and Ethical understanding.



1 ACTIVITY

Letters to the Editor

On 25 April each year, Australians commemorate servicemen and women who have served in wars and armed conflicts. On this day – Anzac Day – many Australians attend services, marches and reunions across the country. The ‘Letters to the Editor’ section of newspapers is an important forum for debate in the Australian community and, over the years, many of the published letters have expressed readers’ opinions about the nature of Anzac Day commemorations.

Read the sources provided and respond to the questions that follow.

**Letters to the Editor**

Each day Australian newspapers incorporate a ‘Letters to the Editor’ section that allows readers to offer a perspective on contemporary events. It is difficult to have a letter selected for publication. Letters are more likely to be published if they address only one issue, are relevant to the news of the day, state their case clearly and are concise. Effective letters use persuasive or emotive language to engage the reader.

**Source A: May Doherty, *The Brisbane Courier*, 17 April 1918**

ANZAC DAY.

Sir, – Kindly grant me space in your valuable paper to make a few comments on the above. Once more that glorious day draws near, and once more I verily believe that that day is not to be recognised as a public holiday. Why should not Anzac Day be a public and school holiday? Are our brave fathers, brothers, and husbands, who sacrificed their lives nobly and gallantly at Gallipoli on that never-to-be-forgotten morn – April 25, 1915 – not worthy of recognition? In our schools we celebrate Saints Patrick, George, Andrew, and David Days as school holidays, in honour of the patron saints of our home lands, and why should Australia not honour the greatest of all days in its existence – Anzac Day – the same way? I hope that this will meet with the approval of some of our leading patriotic men, and something be done to honour that glorious name Anzac for evermore. – I am, sir, &c.,

May Doherty

ANZAC DAY. (1918, April 17). *The Brisbane Courier* (Qld: 1864–1933), p. 9. Retrieved February 25, 2014, from <http://nla.gov.au/nla.news-article20221813>

**Source B: A war widow, *The Maitland Daily Mercury*, 26 April 1928**

ANZAC DAY.

Sir, – Being a war widow, I gave up my time to attend the commemoration service held at East Maitland under the shading leaves of the spreading trees surrounding the imposing monument at the corner of William and Newcastle Streets. I was again surprised to see that ninety per cent of those present were other war widows, or parents who had lost their gallant sons. I did wonder where the people who were not present at this service were putting in their time, and after hearing the Rev. Orapp deliver such an inspiring address, I thought I would have a stroll round to see if I could locate the defaulters. Now, sir, a few yards away from where this sacred service was held I noticed that this holy day was being spent in playing bowls and tennis. The Prime Minister of Australia, in his message, used the following words, “Anzac Day is not a holiday, it is sacred to the memory of the Anzacs.” Now, seeing that the Prime Minister states that this is not a holiday but a sacred day, I think that our members of Parliament should give the matter serious consideration, and have the day placed on the records of Parliament. A severe penalty should be imposed on all persons who abuse this sacred day by playing bowls, tennis or any other kind of sport. Seeing that there are three hundred and sixty-six days in this year, it does make one feel disgusted to think that this sacred day could not pass without so much sport. If it were not for our gallant boys, the people would not be in the position to put their time in at bowls, tennis, etc. We would be under German rule. Why can not we see that this sacred day is kept up as a holy day and not one for sport.– Yours’ etc.

A War Widow

LETTER TO THE EDITOR. (1928, April 26). *The Maitland Daily Mercury* (NSW: 1894–1939), p. 5. Retrieved February 25, 2014, from <http://nla.gov.au/nla.news-article128198402>

**Source C: AR Shillum, *The Advertiser*, 19 April 1945**

To the Editor

Sir – In thankfulness to God for the approaching end of the war in Europe, we might profitably devote the latter part of Anzac Day to prayer – especially for our fighting forces in the Pacific and elsewhere and their loved ones in Australia – and to repentance and thanksgiving. Our prayer has to be a cry, because of our urgent need. Our repentance must be sincere and bring forth the fruit of righteous living. How grievously we Australians have neglected the great privilege of public worship and communion.– I am, Sir, &c.

AR Shillum, Prospect.

VIEWS AND COMMENTS. (1945, April 19). *The Advertiser* (Adelaide, SA: 1931-1954), p. 6. Retrieved February 25, 2014, from <http://nla.gov.au/nla.news-article43489568>

**Source D: MC and EMR, *The Canberra Times*, 27 April 1963**

Seats For Old Soldiers

Sir, – In this morning's *Canberra Times* (April 26) we saw with interest and approval the news item about children at the Anzac Day Service. To us, it seemed the children and dogs were not quite so bad this year, though we felt that all children under 12 should be kept at home, if not properly escorted by parents.

The thing that struck us forcibly, however, was the lack of seats for old soldiers who were not in the march, while the enclosures seemed to be well patronised by young children.

MC and EMR, Braddon.

Letters To The Editor. (1963, April 27). *The Canberra Times* (ACT: 1926-1995), p. 2. Retrieved February 25, 2014, from <http://nla.gov.au/nla.news-article104251740>

**Source E: Brian Murray, *The Canberra Times*, 10 April 1985**

Aborigines on Anzac Day

Sir – According to a report in *The Canberra Times* of March 20, Aboriginal returned servicemen have been refused permission to march as a separate group in the Melbourne Anzac Day March of 1985.

If so, it is a shameful decision. It is also a very foolish one.

Undoubtedly, some Aboriginal ex-servicemen will want to march with their mates, in the units in which they served. And good luck to them.

But by marching as an identifiable group, rather than scattered – and therefore 'invisible' – in their individual units, the others will serve to remind us all that Aborigines – like other Australians of their generation – served our country in time of war.

And if I know my mates, those who applaud them most loudly will be their fellow diggers.

Brian Murray, Canberra

LETTER to the Editor. (1985, April 10). *The Canberra Times* (ACT: 1926-1995), p. 2. Retrieved February 25, 2014, from <http://nla.gov.au/nla.news-article122471961>





**Source F: Al Ewings, *Brisbane Times*, 26 April 2012**

I am the grandson of an original Anzac; my grandfather was a stretcher bearer with the 1st Field Ambulance.

My grandmother said Pop had raced to Centennial Park to sign up on August 24, 1914. He landed at Gallipoli on April 25; he served continuously in France (except for a brief respite in an English hospital after being mustard gassed) till the end of the war. As a stretcher bearer (as was Simpson), he must have seen horrors.

These past three years I have gone with my son and my three young grandchildren to our local dawn service.

I have worn with considerable pride my grandfather's medals. To my knowledge my grandfather had never worn them; he had never participated in an Anzac ceremony. He would have nothing to do with the RSL.

When my father had asked him why he never attended any Anzac commemorations, he said Pop told him that there was nothing to celebrate; that nobody ever died valiantly or heroically; he couldn't bring himself to commemorate any part of anything to do with any war.

Yet three, four and five generations later we attend our Anzac commemorations with great family pride.

How many other families deal with these contradictions?

Al Ewings, Caringbah

*Brisbane Times*, 2014, viewed 25 February 2014, <http://www.brisbanetimes.com.au/national/letters/pride-in-diggers-overrides-the-horrors-of-war-20120425-1xlp.html>

**Source G: Charley Daniel, *Bendigo Advertiser*, April 24 2012**

Do the young people understand Anzac Day?

I am a student at the University of Melbourne.

Earlier this year, a motion was put to the University of Melbourne Student Union (UMSU) to spend a fraction of its budget (\$200) to purchase a wreath for Anzac Day, on behalf of students and paid for by students.

This matter was raised twice in the Student Council.

In the first meeting the chair rejected discussion on the ground that UMSU does not glorify war.

In a following meeting, a motion was again formally proposed and again was not voted on as it would be perceived that UMSU endorsed current conflicts.

I was appalled at the actions of those running UMSU – that they could not bring themselves to authorise a small amount of money to be spent remembering those who died for us during war.

Anzac Day isn't about glorifying war or even an endorsement of current conflicts.

It is a chance for all Australians to remember the sacrifices made during all past conflicts, and to show not only our respect but our appreciation for this.

To me this situation poses a question: does the younger generation of Australians actually respect Anzac Day and what it is intended to represent?

Or is it now thought of as a symbol of current conflicts, in which one personally may not support?

Charley Daniel, Eaglehawk

*Bendigo Advertiser*, 2014, viewed 25 February 2014, <http://www.bendigoadvertiser.com.au/story/76092/do-the-young-people-understand-anzac-day/>





2 ACTIVITY

Anzac Day today



The dawn service

The Anzac Day dawn service has its origins in the 'Stand-to' routine where soldiers on active service are woken in the dark in order to be alert to any attack that might come during the half-light of dawn. After the First World War, many returned soldiers missed the comradeship they felt during these peaceful moments and a dawn ceremony became a common form of Anzac Day remembrance. This tradition also has symbolic links to the dawn landing at Gallipoli.

Since its origins in 1915, Anzac Day has continued to be an important day for Australians. The following images show some of the ways that contemporary Australians observe Anzac Day, a national public holiday. Analyse the images and complete the activities provided.

Source A: A child at the Anzac Day march, Sydney 2013.

Department of Defence 20130425ran8494670\_011



Source B: Anzac Day dawn service on board HMAS Ballarat, 2009.

Department of Defence 20090425ran8110976\_011



Source C: Members of the ADF play two-up on Anzac Day, Afghanistan, 2009.

Department of Defence 20090422adf8185016\_0026

**Source D:** Hellfire Pass Memorial, Thailand, 2013.

Department of Defence ANZAC 2013\_0866



**Source E:** The catafalque party at the Anzac Day AFL match, Melbourne, 2013.

Department of Defence 20130425ran8100279\_447

**Source F:** A Vietnamese veteran at the Anzac Day march, Adelaide, 2007.

Department of Defence 20070425raaf8208246\_0301





**Source G:** Anzac Day dawn service, Gallipoli, 2013.

Image courtesy of Department of Veterans' Affairs

**Source H:** Anzac Day parade, Sydney, 2009.

Department of Defence 20090425ran8098578\_183



**Source I:** Veterans catch up after the Anzac Day commemorations, April, 2013.

*Sydney Morning Herald*, 2013, viewed 21 February 2014, <http://www.smh.com.au/national/trading-war-stories-diggers-show-spirit-as-they-relive-agonies-and-remember-their-fallen-comrades-20130425-2ihhx.html>



Source	How are these people observing Anzac Day?	In what ways does this activity reflect (or not reflect) the values you associate with Anzac Day?
		
		
		
		
		
		
		
		
		

Discuss or reflect on the following questions:

- What does Anzac Day mean to you, your school, your community and your nation?
- Is Anzac Day still relevant?
- What purpose does Anzac Day serve?



3 ACTIVITY

Protecting ‘Anzac’

The word ‘Anzac’ has special significance for Australians. It also has many meanings. Over the years it has been used to describe a place, an individual, a spirit, and an army corps. Can you use the word ‘Anzac’ in four different sentences to convey each of these meanings?

Because of its significance, the word ‘Anzac’ is protected by Australian law; regulations were first introduced in June 1916. In this activity you will explore historical and contemporary sources to understand this protection.

**Source A: Excerpt from Statutory Rules 1921 No. 2 as amended, made under the War Precautions Act Repeal Act 1920**

PROTECTION OF WORD ‘ANZAC’ REGULATIONS - REG 2  
Prohibition of use in trade etc of word ‘Anzac’

(1) No person shall, without the authority of the Minister ... assume or use the word ‘Anzac’ or any word resembling the word ‘Anzac’ in connexion with any trade, business, calling or profession or in connexion with any entertainment or any lottery or art union or as the name or part of the name of any private residence, boat, vehicle or charitable or other institution, or any building in connexion therewith.

ComLaw, 2001, viewed 25 February 2014, <http://www.comlaw.gov.au/Details/F2004C00015>

Note: This legislative material is reproduced by permission, but is not the official or authorised version. It is subject to Commonwealth of Australia copyright.

**Source B: Seeking approval to use the word ‘Anzac’, Department of Veterans’ Affairs website, 2014**

Every application to use the word ‘Anzac’ received by the Minister for Veterans’ Affairs is considered on its merits.

Of prime importance to the Minister in exercising the discretion to approve or reject an application is the need to protect the significance of the word itself as representing the spirit and actions of the first Anzacs.

Matters the Minister may take in regard when making a decision include, but are not limited to:

- the intent of the legislation to protect the word from overuse and misuse;
- whether there is any commemorative link between the proposed use and the Anzacs and the Gallipoli campaign;
- the views of the ex-service community;
- whether an ex-service organisation will benefit by approving the use;
- commercial aspects; and
- commemorative and educational benefits.

Department of Veterans’ Affairs, 2009, viewed 25 February 2014, [http://www.dva.gov.au/commems\\_oawg/commemorations/protection\\_of\\_Anzac/Pages/apply.aspx](http://www.dva.gov.au/commems_oawg/commemorations/protection_of_Anzac/Pages/apply.aspx)

**Anzac biscuits**

During the First World War, people on the home front often sent comfort parcels to the Anzacs. Many of these packages included biscuits made from rolled oats, coconut, golden syrup and flour, which had high nutritional value and kept well while being transported overseas. These biscuits have come to be known as Anzac biscuits and are still popular in Australia today.

Regulations to protect the word ‘Anzac’ recognise that the term ‘Anzac biscuit’ has been widely used in Australia since the First World War. Under current regulations people can use the word ‘Anzac’ on biscuit products ‘provided that the product generally conforms to the traditional recipe and shape, and is not used in association with the word ‘cookies’, with its non-Australian overtones’.



### Source C: Uses allowed under the regulations, Department of Veterans' Affairs website, 2014

While most uses of the word 'Anzac' require the authority of the Minister for Veterans' Affairs, there are a couple of uses that are excluded from this requirement under the Regulations. These are:

- the use of the words 'Anzac Day' in connection with an entertainment held on 25 April itself or on consecutive days including 25 April. Under the Regulations an entertainment is defined as including '... any exhibition, performance, lecture, amusement, game, sport or social gathering held or conducted [for] the purpose of raising money'.
- the use of the word 'Anzac', or a word resembling it, in the name of a street, road or park containing or near a WWI or WWII war memorial. Such place names existing prior to 1921 are also permitted.

In all other cases the Minister considers the merits of each individual application in deciding whether to approve a particular use.

Department of Veterans' Affairs, 2009, viewed 25 February 2014,  
[http://www.dva.gov.au/commems\\_oawg/commemorations/protection\\_of\\_Anzac/Pages/acceptable%20uses.aspx](http://www.dva.gov.au/commems_oawg/commemorations/protection_of_Anzac/Pages/acceptable%20uses.aspx)

### Source D: Anzac Billiard Palace

The owner of this business was refused permission to continue using this name for trade purposes in 1916.

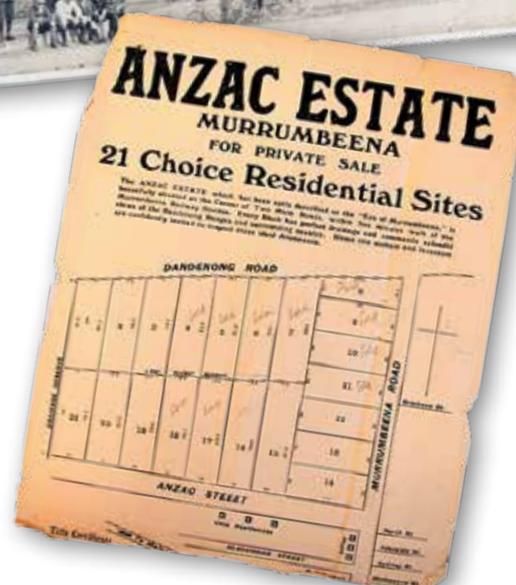
National Archives of Australia NAA: A432, 1929/3484 ,Part 25, page 257



### Source E: Anzac Estate

This Victorian developer was refused permission to use the name 'Anzac Estate'.

National Archives of Australia NAA: A432, 1929/3484 ,Part 19, page 78





**Source F: Christmas card artwork**

This artwork was approved for use on Christmas cards in 1916.

National Archives of Australia NAA: A1861, 3709, page 2



**Source G: Anzac Toast label**

A brewery in Queensland sought permission in 1916 to continue using this label on its bottles after the regulations were introduced. It was refused.

National Archives of Australia NAA: A432, 1929/3484 ,Part 17, page 201



**Source H: Rexona soap advertisement**

Rexona was allowed to continue using this advertisement for soap in 1917, because the word 'Anzac' referred to a person and not the product.

National Archives of Australia NAA: A432, 1929/3484 ,Part 17, page 67



What is an appropriate use of the word 'Anzac' today? Your task is to think of a suitable product, service or event that could be promoted using this word. You will need to apply to the Minister for Veterans' Affairs to get permission for your intended use of 'Anzac'. The Minister requires information to support your application. Read through the form on the following pages to familiarise yourself with the factors the Minister will consider in making a decision. Good luck with your application!

### Application to use the word 'Anzac'

Name:

Date of application:

Proposed use of the word 'Anzac': (describe the product, service or event and how 'Anzac' will be used)

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Provide an image or sketch indicating how the word 'Anzac' will be used on the product or promotional materials.



To help the Department of Veterans' Affairs assess your application, answer the following questions:

1. Does your proposed use of the word 'Anzac' link to the Anzacs or the Gallipoli campaign? If so, how?

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2. Do you think your proposed use would be supported by the ex-service community? Why?

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3. Who will benefit from the proposed use? Is it for commercial gain?

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4. Will the intended use contribute to community understanding of the Anzacs? If so, how?

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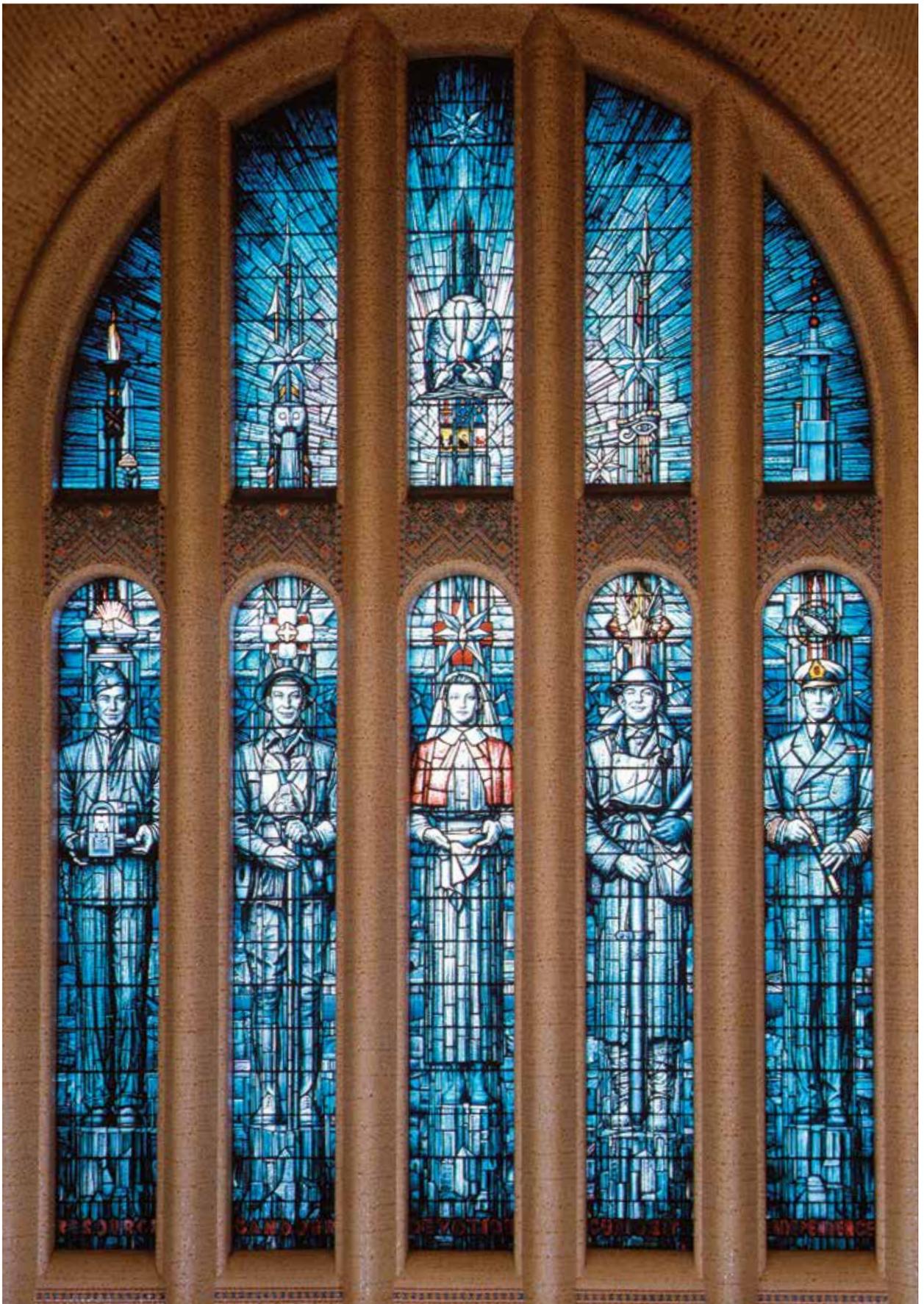
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Napier Waller, *Hall of Memory: South Window*, 1950 AMW ART90410.001



***For Australians, the 'Anzac Centenary' will be one of the most significant commemorations to take place in the lives of current generations.***

Air Chief Marshal Angus Houston AC, AFC (Retired), Foreword to *Anzac Centenary Advisory Board Report to Government*, 2013, page ix

# How can we commemorate the Anzac Centenary?

**From 2014 to 2018 Australia will commemorate the Anzac Centenary, an opportunity to reflect on a century of service by Australian military forces. While there will be many official national and international events, it is hoped that schools and communities will also get involved. Investigation 5 explores what the Anzac Centenary might mean in your community and how your students can honour, remember and thank those who have served.**

You can supplement this investigation by holding a commemorative ceremony at your school. Information about a range of commemorative activities suitable for schools is provided on page 10 of this resource.

In this investigation, students will complete three activities:



## **Activity 1: Anzac Centenary survey**

**By conducting a survey, students learn how members of their community feel about the Anzac Centenary commemoration.**



## **Activity 2: Researching wartime history**

**Students learn about online research tools that can be used to explore Australian wartime history and individuals who have served.**



## **Activity 3: Create a community exhibition**

**As a class, students explore different types of exhibitions and plan their own commemorative exhibition for the Anzac Centenary.**

*Note to teachers: If students bring personal items or memorabilia to school, be mindful of security when displaying.*

The activities in this investigation relate to the Australian Curriculum, particularly History, English and Civics and Citizenship. They develop the general capabilities of Personal and social capability, Critical and creative thinking, ICT capability and Literacy.



1 ACTIVITY

## Anzac Centenary survey

The Anzac Centenary will be commemorated across Australia from 2014 to 2018. In consultation with the community, the Australian government has been planning this event for several years. Read the following extract from *How Australia may commemorate the Anzac Centenary* by the National Committee on the Commemoration of the Anzac Centenary (2011).

### A century of sacrifice

Between 2014 and 2018, Australia will commemorate the Anzac Centenary, marking 100 years since our involvement in the First World War.

During this time, we will remember not only the Anzacs who served at Gallipoli and on the Western Front, but all Australian servicemen and women, including those who fought along the Kokoda Track and at Tobruk; those who were held as prisoners of war; those who fought on the seas and in the skies; and those who served in conflicts from Korea and Vietnam to Iraq and Afghanistan.

The Anzac Centenary provides us with an opportunity to remember those who have fought and served in all wars, conflicts and peace operations in the past hundred years, and especially to remember the more than 102,000 Australians who have given their lives in service.

The National Commission on the Commemoration of the Anzac Centenary, 2011, *How Australia may commemorate the Anzac Centenary*, page 1

How should the Anzac Centenary be commemorated in your community? Use the survey provided to find out the views of five people in your community about the Anzac Centenary. The responses of all five people should be collected on the same form and then collated, along with responses gathered by your classmates.

Using the data collected, write a short analysis identifying the issues that are important to your community in regard to commemoration of the Anzac Centenary. Do clear patterns emerge or do the class survey results indicate a variety of perspectives? What do these results mean for planning commemorative activities in your community?

Image courtesy of the Department of Veterans' Affairs.



Ask five people from the community to respond to each of the fifteen statements listed below relating to the Anzac Centenary commemoration. Place a mark in the 'Agree' column or the 'Disagree' column beside each statement for each respondent.

Do you agree or disagree with each of the following statements?

The Anzac Centenary commemoration should:	Agree	Disagree
commemorate the bravery of individual Australian servicemen and women		
include Australians from all cultural backgrounds		
glorify war heroes and victories		
reflect the traditions of the Anzacs from the First World War		
be marked by public holidays for all Australians to enjoy		
promote peace		
celebrate the Australian way of life		
focus on Australian veterans and their descendants		
acknowledge the contribution of all servicemen and women since the First World War		
avoid the use of alcohol		
give priority to those who gave their lives in war		
be sombre and reflective		
acknowledge all those affected by war, including those on the home front		
make people proud to be Australian		
provide opportunities for educating the public about Australians at war		



2 ACTIVITY

Researching wartime history

The Anzac Centenary provides a valuable opportunity for you to research the contribution of Australia's servicemen and women over the last century. Many online resources are available to assist you. Complete the following activities to familiarise yourself with some of these resources.

Australian War Memorial (AWM)

Roll of Honour

http://www.awm.gov.au/research/people/roll\_of\_honour/

The Roll of Honour database records members of the Australian armed forces who have died serving Australia.

Rowan Robinson died while serving in the Australian Army. Use the AWM Roll of Honour to find where he was serving when he was killed. What other information can you find out about him on this database?

Three horizontal lines for writing the answer to the Rowan Robinson question.

Honours and Awards

http://www.awm.gov.au/research/people/honours\_and\_awards/

The Honours and Awards database provides details of the honours and awards received by Australians while on active service with Australian forces.

Alan Adams served in the Korean War. Use the database to find out what award he received.

Three horizontal lines for writing the answer to the Alan Adams question.

Department of Veterans' Affairs (DVA)

Nominal Rolls

http://www.dva.gov.au

The Nominal Rolls for all conflicts can be accessed from the DVA website. These list members of Australia's defence forces who have served in each conflict.

Rodney Power served in Vietnam. Use the DVA Nominal Rolls to find out what unit he served with.

Three horizontal lines for writing the answer to the Rodney Power question.

**Anzac Portal**

[www.anzacportal.dva.gov.au](http://www.anzacportal.dva.gov.au)

The Anzac Portal is an online resource providing information relevant to students, teachers and the general community for the commemoration of the Anzac Centenary 2014-2018.

*Watch a video clip in the **Veterans' Stories** section of the Anzac Portal to discover how veterans recall their wartime experiences. Describe one of these experiences below.*

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**Remembering Them**

The Remembering Them App locates and provides information about sites that honour Australia's wartime history including memorials, war cemeteries, and museums in Australia. You may like to download it to your device from iTunes or Google Play. Use the 'Near Me' function to locate the memorial closest to your school.

**National Archives of Australia (NAA)****Records**

[www.naa.gov.au](http://www.naa.gov.au)

The NAA collection includes personnel files for members of the defence forces.

*Reynold Sherwin enlisted in the Royal Australian Air Force. Search the collection of the NAA using the **name search** function (on the **record search** page) and view the digital copy of his file. What was his occupation at the time he enlisted?*

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**Discovering Anzacs**

<http://discoveringanzacs.naa.gov.au/>

The Discovering Anzacs website includes the records of every Anzac who enlisted in the First World War.

*Use the **Browse** button and search under **Places** to find how many men from Wyndham in Western Australia enlisted.*

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## National Library of Australia: Trove

### Newspapers

<http://trove.nla.gov.au/newspaper>

The Trove database, located on the National Library of Australia website, provides online access to historical Australian newspapers.

*Cecil McNulty was a soldier killed in the First World War. Use the **online newspaper** section of Trove to find out when and where he died.*

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### Images

<http://trove.nla.gov.au/picture>

The Trove database also provides online access to historical photographs.

*An Anzac Day ceremony was held at Unley, South Australia, in 1923. Use the **pictures photos objects** section of Trove to find an image of the ceremony. Describe what the people attending the ceremony were wearing.*

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## Monument Australia

### Memorials

<http://monumentaaustralia.org.au/>

This website records public monuments and memorials across Australia.

*Use the search button to find the Glenorchy War Memorial Park in Tasmania. Which conflicts are commemorated in this park?*

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## 3

## ACTIVITY

**Create a community exhibition**

Exhibitions are one way of learning about and commemorating those who have served. Exhibitions can tell a story, evoke an experience, or explore an event. They can incorporate images, objects, documents, personal stories and audiovisual displays. What type of exhibition will you and your class create to commemorate the Anzac Centenary?

Here are some examples to get your class thinking:

Explore a local war memorial by researching the individuals who it commemorates. Create a display around an image of the war memorial.

Select a conflict and recreate your classroom to reflect this era. Explore newspapers and other information from the time and experience what it was like to be a student during this conflict.

Find evidence of commemoration and Australia's wartime history in your local community. Document and display your findings.

Conduct interviews to collect personal stories from those who have served or been affected by war and share these in an online exhibition.

Create a timeline of Australia's wartime history. Collect objects, images and personal stories from different eras to bring the exhibition to life.

You and your peers will be able to think of many other ways to exhibit and commemorate the contribution of Australia's servicemen and women. Use the following questions to help plan a class exhibition.

**Purpose**

- Who do you intend to commemorate in your exhibition?
- What message do you want to communicate? (Remember that decisions about what you include or exclude in your exhibition will shape the message conveyed.)

**Scope**

- Will your exhibition have a local, regional or national focus?
- Which periods of time will be covered by your exhibition? Will it focus on one event or a century of service?

**Target audience**

- Who are you developing your exhibition for? Students in your school? Parents and community? Interested internet users?

**Form**

- Will your exhibition be virtual or real?
- Where will it be located?

**Approach**

- How will you organise your exhibition? Will it be arranged chronologically? Will it be organised by theme? Will it be organised around individuals? Will it be interactive? Will it recreate a time and place?

Once you and your peers have made these decisions, get to work researching and creating your commemorative exhibition.



*Image courtesy of the Australian War Memorial © All rights reserved*



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Australian War Memorial, *Anzac Voices*, [www.awm.gov.au/exhibitions/anzac-voices/](http://www.awm.gov.au/exhibitions/anzac-voices/)

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Trove, [www.trove.nla.gov.au](http://www.trove.nla.gov.au)