

WE REMEMBER ANZAC





Australian Government
Department of Veterans' Affairs

WE REMEMBER ANZAC





We Remember Anzac: Primary 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, is available to all Australian primary schools to assist teachers in commemorating and learning about Australia's century of service. It contains the following features:

Anzac Day – A century of commemoration

In a short essay, Department of Veterans' Affairs 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 four 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 primary schooling. While all the activities can be adapted to meet your students' needs, icons indicate the level of primary schooling for which each activity is most suitable.

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.

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 students in Years 2–6. The following icons are a guide to the suitability – lower, middle or upper primary – of each activity.



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 four 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 support the development of historical skills identified in the curriculum for students in Years 2–6. The content explored in Investigation 2 has particular relevance to Year 2. The content in Investigations 2 and 3 is relevant to Year 3.

English: All investigations provide a variety of text types including poems, letters, diaries and images. In analysing and responding to these texts, students develop critical literacy and writing skills relevant to the English curriculum at Years 2–6.

Civics and Citizenship: By exploring the role of commemoration and ideas about national identity, these investigations support the Civics and Citizenship knowledge and understanding content descriptions. By encouraging active citizenship, they also support Civics and Citizenship skills at all year levels.

The Arts: Photographs and poems feature in the investigations, and students are asked to respond creatively to these, providing relevance to the visual arts content descriptions. Investigation 2, where students make a poppy and a memorial, has particularly strong alignment.

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

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, letters, diaries, poems and personal reflections. 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.

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





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 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.

Riverton Primary School, Western Australia, 2013

The school researched and created a replica 'care package' that would have been received by a soldier in 1915. The 'boiled lollies' had snippets of factual information about the First World War. The Year 7 class joined with the Year 3 class and created nineteen care packages that were sent to the Explosive Detection Dog Unit in Afghanistan; this activity inspired the school staff to create eleven care packages for female Australian soldiers serving in Afghanistan. The senior students worked with groups of up to 32 younger students to read the book *Anzac Biscuits* and make Anzac biscuits. Workbooks were also created by students across all years to look like those that were used in 1915.

Morningside State School, Queensland, 2013

This school developed a memorial garden at the school entrance with the help of local veteran groups, local businesses, community members and a commemorative grant from DVA. Each student, as well as fifty parent volunteers, created their own mosaic tile to be part of the mural in the memorial garden. A local artist created a mosaic plaque depicting the Gallipoli landing. Each series of tiles in the plaque depicts a significant feature of the Anzac experience – poppies, slouch hats, crosses, airplanes and ships – and represents each of the three armed services.

Sorell District School, Tasmania, 2012

Students attended the local museum to obtain first-hand knowledge on items in the collection, walked three memorial trails in the area and learned about fallen soldiers from the community. They also wrote poems to explore the feelings of war as seen through the eyes of a soldier and listened to members of staff whose relatives had served during the Second World War in New Guinea. Students had the chance to interact with a currently serving Australian Defence Force (ADF) member, and they baked Anzac biscuits and served them to the veterans who attended a school morning tea.

Hewett Primary School, South Australia, 2012

Many classes looked at the traditions of Anzac Day and participated in activities including baking Anzac biscuits, making wreaths and constructing paper poppies. Some of the older students explored the meaning of sacrifice and what this meant not only to soldiers but to their family and friends back home. Others did research assignments on a variety of topics including the bombing of Darwin, the Kokoda campaign and other significant battles. Prior to Anzac Day, a Vietnam veteran spent the day at Hewett Primary talking about his experiences and showing students his personal wartime memorabilia. The learning culminated in an Anzac commemorative assembly on 25 April, delivered by the students and including two current ADF members as guest speakers.

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

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 IhowāAtua,
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: How do people commemorate?



Using visual literacy skills, students interrogate and reflect on a number of images relating to commemoration. This activity incorporates the Harvard Visible Thinking routine *See Think Wonder*.



Activity 2: What does commemoration mean to different people?



Students read personal reflections from a range of Australians about the experience of commemoration. They use the Harvard Visible Thinking routine *Question starts* to further explore commemoration.



Activity 3: What does *In Flanders fields* make you think about?



Students read *In Flanders fields* by John McCrae and develop an artwork in response to the poem.

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



1 ACTIVITY

How do people commemorate?

LP MP UP

Commemoration

Commemoration happens when people remember a person, a group or an event. People often commemorate with others at a ceremony, but it can also be done alone.

Veteran

A veteran is a person who has served in the army, navy or air force in the past.

How do Australians remember those who have served in wars and conflicts? On the following pages you will find a number of images showing Australians commemorating the contribution of servicemen and women. Explore the images and share your thoughts with at least one other student.

Complete the following three sentences for each image:

I see ...

I think ...

It makes me wonder ...

Image A: Patients on stretchers attend the Anzac Day service at the Shrine of Remembrance, Melbourne, 1946.

AWM 127090



Image B: Members of the public at the 2009 Anzac Day march, Perth.

Department of Defence 20090425ran8116215_094211



Image C: A veteran of the First World War leaves a posy at the doors of the Shrine of Remembrance, Melbourne, 1944.

AWM 140979



Image D: Recently released Australian prisoners of war visit the graves of Australian soldiers at the El Alamein cemetery, Egypt, 11 November 1943.

AWM MEA0953



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

Department of Defence 20120245ran8109938_192



Image F: Servicemen march along a Sydney street during peace celebrations, 1919.

AWM H16147

Image G: Maxwell Reece receives his father's Distinguished Service Medal at Rushcutters Bay Naval Depot, NSW, 2 April 1943.

AWM 014577

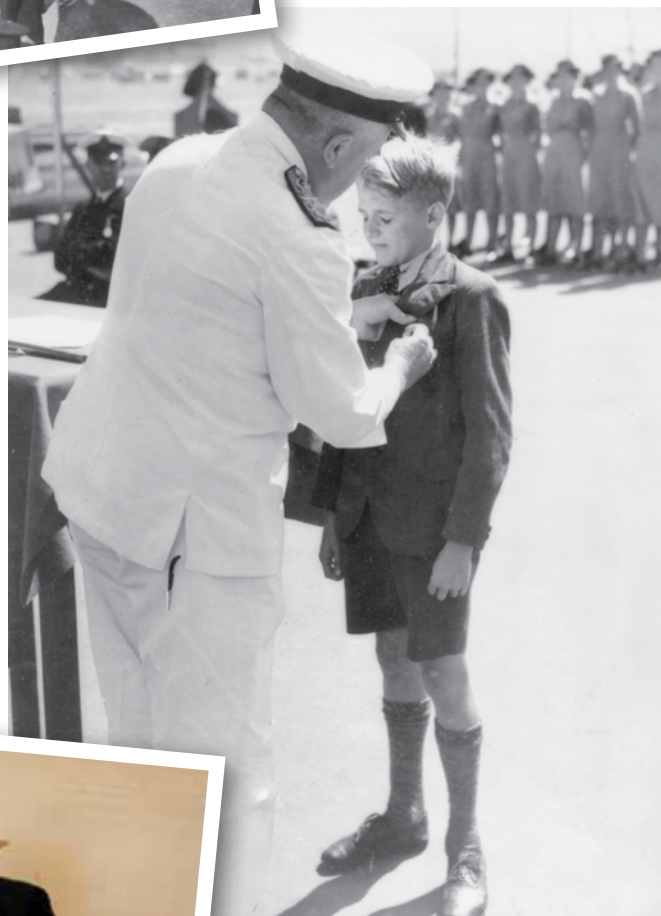
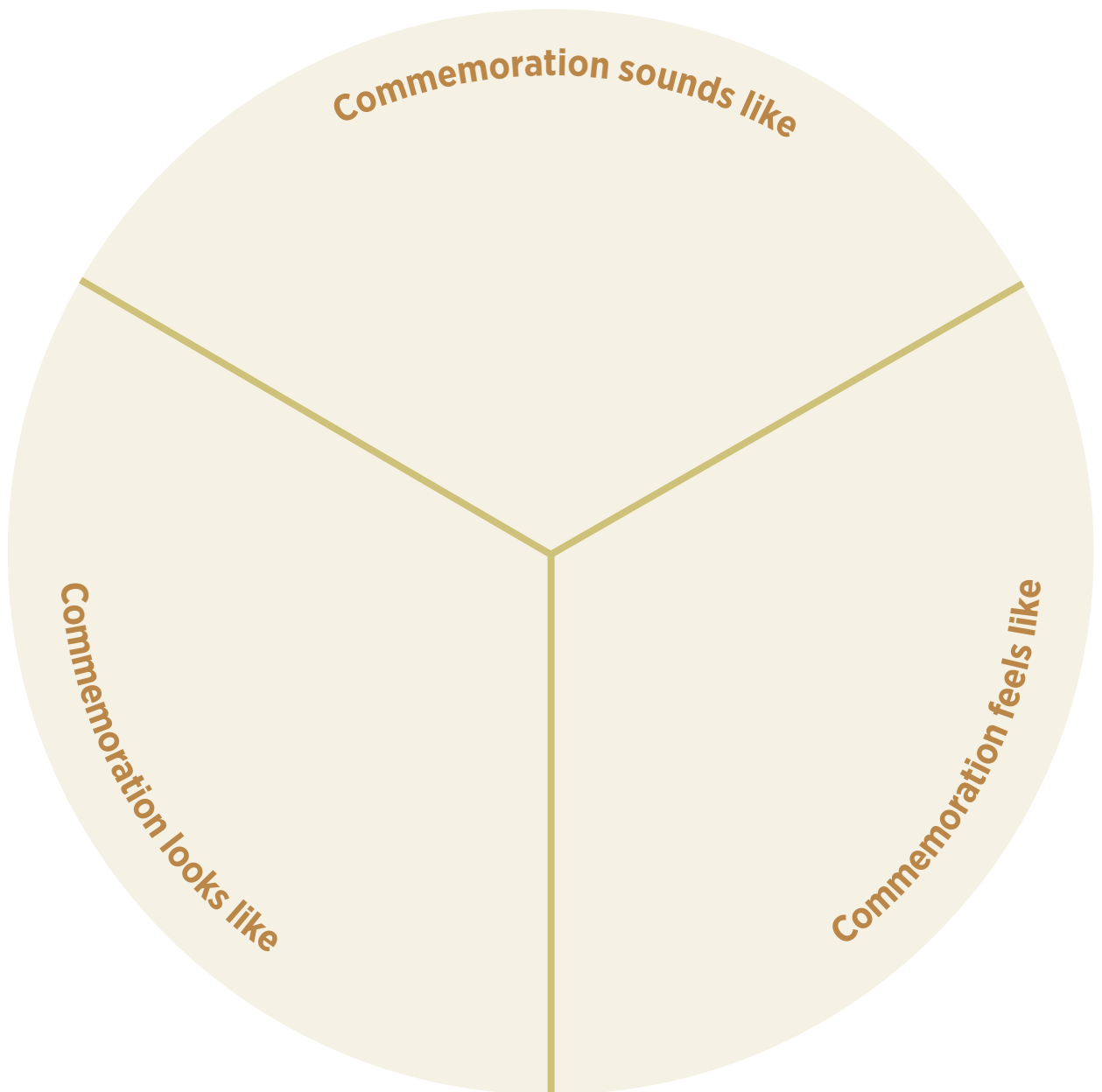


Image H: Veterans of the Second World War share their wartime experiences with an Australian serviceman at El Alamein, Egypt, 2012.

Department of Defence 20121020adf8144078_456

Use the images in Activity 1 to help you complete this Y Chart. Write words in each section to describe what commemoration looks like, sounds like and feels like.



What does commemoration mean to different people?

Anzac Day

On 25 April 1915, Australian and New Zealand troops landed at Gallipoli, which is in Turkey. Each year on this date, Australians commemorate the contribution of servicemen and women.

There are many different reasons why Australians commemorate those who have served. Read the following quotes where people talk about their experiences of commemoration and complete the activities 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.

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

Source B: Victoria Hopkins, war 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 C: Zoe Power, student

Many Australians worry about glorifying warfare through celebrating conflicts of the past. For me, this question is very important, but when I attend the dawn service I put such thoughts aside. Instead, I focus 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 D: 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 ...

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

Source E: Lauren Cooper, visitor to Gallipoli, Turkey

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 ... we walked away with an understanding that you must live every moment as it comes, every day as it travels by.

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

AIF

The AIF means the Australian Imperial Force. The 1st AIF served in the First World War. The 2nd AIF served in the Second World War.

Source F: George Matthews, veteran from the Second World War

... Anzac Day is a day that I hope lives on ... Gallipoli, the 1st AIF, the Anzacs, I've told my kids about it, and I hope that they'll tell their kids about it ... 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.

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

Source G: 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 ... [B]eing in a crowd of thousands of people, I've never felt a greater sense of community and belonging ... 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 H: 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 ... 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.



What do **you** think about commemoration? A good way to think more deeply about a topic is to develop your own questions. Consider the quotes and create interesting questions about commemoration.

Use these 'question starts' to write different types of questions.

Why

?

How would it be different if

?

What are the reasons

?

Suppose that

?

What if

?

What if we knew

?



What is the purpose of

?

What would change if

?

Select your best questions to discuss with the whole class.

In Sources A–H different people shared their experiences of commemoration. Write about what commemoration means to you.



3 ACTIVITY

What does *In Flanders fields* make you think about?

UP

Read the poem *In Flanders fields* written by John McCrae in 1915. Concentrate on the images that it brings to your mind. Imagine a field of poppies. What else do you see?

After you have read *In Flanders fields*, create an artwork to illustrate the poem. This could be a collage, painting, drawing, sculpture or digital artwork.

In Flanders fields

*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.*



AWM RELAWM12223

Glossary:

- larks** birds
- scarce** rarely
- amid** among
- foe** enemy
- ye** you



Flanders

Flanders is a region located mainly in Belgium. It was part of the area known as the 'Western Front' during the First World War. Thousands of Australians fought and died in Flanders. Wild poppies grow there in spring and summer.



Department of Defence 20056425af98165737_388



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

Moina Michael, from *We shall keep the faith*, 1918

What memorials and symbols are used for commemorations?

Memorials and commemorations take many different forms in Australian communities. However there are some symbols and traditions associated with commemorations that are recognised across the country. Investigation 2 explores these symbols and traditions. It also focuses on the significance of memorials in communities.

In this investigation, students can complete four activities:



Activity 1: Can you find the symbols and traditions of commemoration?



Students explore the meaning of symbols and traditions associated with commemoration and identify the context in which they are used.



Activity 2: How do you make a poppy?



Students make commemorative poppies.



Activity 3: How do war memorials differ?



Using visual literacy skills, students analyse sources to investigate the purpose and impact of a variety of memorials.



Activity 4: How would you make a memorial?



Students create their own commemorative memorial.

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

Can you find the symbols and traditions of commemoration?

LP

MP

UP

Symbols

A symbol is an image or object that sends a message to people. What does this symbol tell you?

Some symbols send a message about ideas. For example, a white dove is often used as a symbol of peace.



Traditions

Traditions are things that have been done in the past that are still done today. For example, giving people gifts on their birthday. What is a tradition that is important to your family?

There are many different symbols and traditions associated with commemoration in Australia. Read or discuss the list below.

Flags at half mast

The lowering of the Australian flag is a sign of remembrance for those who have died.

Flames

Flames are a symbol of life and people often hold candles when they attend dawn services on Anzac Day.

Marches

Members of the defence force and veterans often march down the street before a ceremony to show their pride.

Medals

These objects are given to soldiers in thanks for their service and bravery, and are often worn at commemorative events.

One minute's silence

Commemorative services on Anzac Day and Remembrance Day include a short time where people reflect quietly on those who have died in war.

Poppies

These red flowers grew on the First World War battlefields in France and Belgium. Many soldiers associated the colour with the blood of those who died while fighting.

Rosemary

This plant is a herb that grows in Australia and also grew on the hills at Gallipoli, where Australians fought in the First World War. Sprigs of rosemary are often worn on Anzac Day as it is a symbol of remembrance.

The Last Post

In military tradition, this music marks the end of the day's activities. It is also used at military funerals and commemorative services to show that soldiers have gone to their final rest.

Wreaths

Flowers, woven into a circle, have traditionally been laid on graves and memorials in memory of the dead.

These symbols and traditions appear in the following images. Can you find them?

Your task is to write a caption for each image. A caption is a short description about an image. Remember to name any symbols or traditions in your caption for each image. The first example is done for you.

Image A



Caption:

*Three men remembering those
who died in war with one
minute's silence.*

AWM PAIU2013/219.10 © Australian War Memorial. All rights reserved

Image B



Caption:

Department of Defence 20120425adf201084LJB_275



Image C



Caption:

AWM PAIU2008_044 03 © Australian War Memorial. All rights reserved

Image D



Caption:

Department of Defence 20100425ran8440972_096

Image E



Caption:

Department of Defence 20070425ran8090115_031

Image F



Caption:

Department of Defence 20100425adf901682_517

Image G



Caption:

Department of Defence 20070425adf8243523_18

Image H



Caption:

Department of Defence 20100425raaf8178707_0085

Discuss the following questions:

- Have you ever seen any of these symbols and traditions?
- Do you think that symbols and traditions are important for commemoration? Why?



2 ACTIVITY

How do you make a poppy?

LP MP UP

Since the First World War, red poppies have been widely used as a symbol of remembrance. They are often worn on clothing, placed beside names on honour boards or woven into wreaths on Remembrance Day or Anzac Day.

If you would like to make your own poppy, follow these instructions:



You will need:

- Red crepe paper
- Scissors
- Green pipe cleaner
- Pencil
- Black paper
- Glue



The petals:

Cut out the poppy shape as shown in **Figure 1**. Place this shape on red crepe paper and trace around it with a pencil.

Cut out the red poppy shape and set aside.



The stalk:

Take a pipe cleaner and bend the end over twice at 1cm lengths so that it looks like **Figure 2**. Push the straight end of the pipe cleaner through the middle of the red poppy and continue to thread it through until the bent end sits against the middle of the poppy.

Set aside.



The centre:

Cut a small circle out of the black paper and glue it onto the centre of the poppy. It should secure the pipe cleaner to the crepe paper. Bend and shape the pipe cleaner and poppy petals as you like.

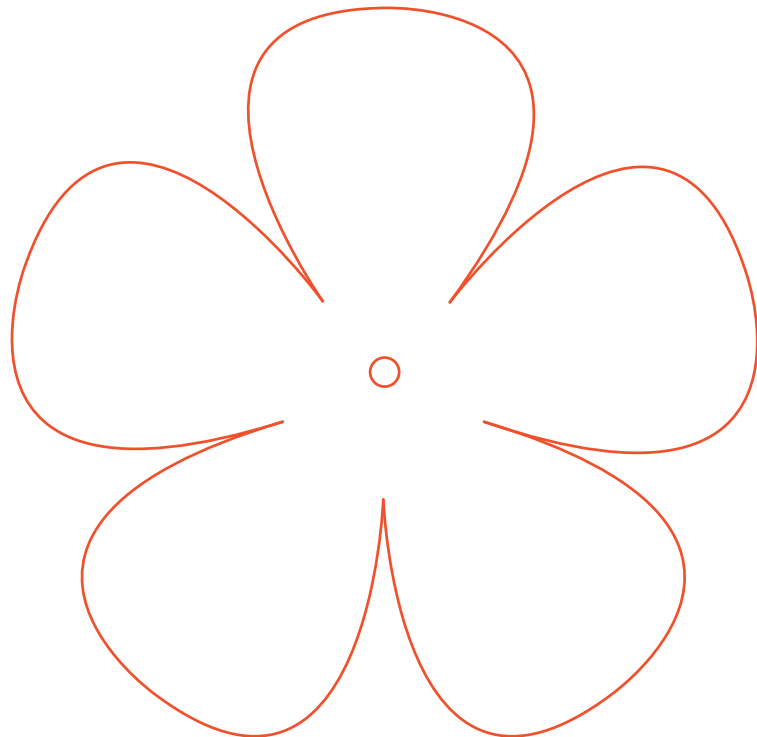


Figure 1. Petal template



Figure 2. Stem template

You may also like to combine your poppy with those made by your classmates to make a wreath.

3

ACTIVITY

How do war memorials differ?

LP MP UP

War memorials

War memorials help us to remember those who served in wars. Some war memorials commemorate those who died in a war, while others are for all the men and women who served. Some memorials commemorate one person, while others are for groups of servicemen and women, such as nurses.

Memorials help us to remember. Think about the war memorials you have seen.

In this activity you will explore different types of war memorials. Look at the images on the following pages and think about these questions:

- What is this memorial about?
- How does it make you feel?

Write your responses in the table provided.

Image A: Berriwillock World War One memorial, Victoria.

AWM HI7658



Image B: Honour Board at Guildford State School, Western Australia.

AWM HI7654



Image C: State War Memorial, Kings Park, Perth.

Department of Defence 20100425ran8440972_096



Image D: Window, Wesley Uniting Church, Lonsdale Street, Melbourne.

Image courtesy of Monument Australia: Graeme Saunders



Image E: Aboriginal War Memorial, Burleigh Heads, Queensland.

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



Image F: A cross made in memory of the Australian soldiers who were killed in action at the battle of Lone Pine on 6-7 August 1915.

AWM C03193

	What is this memorial about?	How does it make you feel?
		
		
		



	What is this memorial about?	How does it make you feel?

What war memorials can you find in your school or community? What are they about? How do they make you feel?

4

ACTIVITY

How would you make a memorial?

LP

MP

UP

War memorials help us to commemorate. In this activity you have the opportunity to get creative and make your own memorial.

Use a cardboard box as the base of your memorial. You may like to add other shapes to your box or cut parts out of your box. Decorate your box with words, colours, symbols or pictures.

Before you get started, plan your memorial by answering the following questions:

Who will your memorial commemorate?

What symbols will you include on your memorial? Why?

Will you use words, and if so what will you write?

What colours will be used on your memorial? Why?

Think about each side of your memorial. How will they be the same? How will they differ?

Where will you display your memorial?

Many schools have permanent memorials. These are often honour boards or memorial gardens. Does your school have a memorial?

Symbols for memorials

You will often find symbols on war memorials. Symbols you might find include wreaths, crosses, flags, lions, flames, clocks and winged angels. Why do you think each of these symbols might be used? Can you think of other symbols that could be used?

WE REMEMBER ANZAC



*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



Why is the Anzac story important to Australians?

On 25 April each year, Australians commemorate servicemen and women who have served in wars and armed conflicts. Anzac Day is held on the anniversary of the 1915 landing by Australian and New Zealand troops on the beach at Gallipoli in Turkey – the first major military campaign fought by Australian soldiers. All Australian and New Zealand soldiers who served in the First World War became known as Anzacs. Their courage and sacrifice continues to shape the observance of Anzac Day today.

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

In this investigation, students can complete four activities:



Activity 1: What did the Anzacs experience?

UP

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



Activity 2: What do Australians do on Anzac Day?

MP

UP

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



Activity 3: What does Anzac Day mean to different people?

UP

Students explore the different perspectives and attitudes that various people may have towards Anzac Day



Activity 4: How do you make Anzac biscuits?

LP

MP

UP

After reading about the history of Anzac biscuits, students can follow the recipe provided to bake these traditional biscuits.

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: In this investigation reference is made to 'Turkey' and 'Turkish' when referring to events in 1915. 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.



What did the Anzacs experience?

UP

Read the following quotes from letters and diaries written by Australian soldiers during the First World War. What do they tell you about the experiences of the Anzacs and the personal qualities that they displayed? Complete the table provided on page 44.

Source A: Private Roy Denning, 1915, Gallipoli, Turkey

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: Trooper IL Idriess, 1917, Palestine

The Anzac Mounted Division swarmed out across the wadi, thousands of mounted men thundering across the plain — guns going hell for leather — neigh of horses — spin of wheels — far-flung shouts of laughing excitement — everyone anticipating a big fight. It was a grand sight.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 126

The meaning of ANZAC

ANZAC is an acronym for Australian and New Zealand Army Corps. The word has been used to describe the Australian and New Zealand soldiers who served together in the First World War.

Source C: Lieutenant Colonel Frederick E Forrest, 1917, France

Unfortunately we lost two of our best officers in Major Rick Pyfus and Lieut. E.H. Clark two of the bravest men ever walked ... Pyfus was killed fighting with his Battery and had he not brought his guns out onto the road to give greater assistance to the Infantry he would have been alright. His eagerness to do the right thing cost him his life.

Used with kind permission of Matt Walsh

Source D: Lieutenant AEC Atkinson, 1916, France

I am not altogether in love with the business but it has to be done and we are trying to be as cheerful as we can be and at times it's pretty hard work. It is not altogether a nice sensation to have bullets and shells dropping all around you but I am gradually getting used to it and try not to mind.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 175



AWM E03142

Australians in the First World War

The First World War began in August 1914 and lasted until November 1918. Many Australians volunteered to serve in the conflict as part of the Allied force, which included soldiers from Britain, New Zealand and France. Anzacs fought in Gallipoli (Turkey), France, Belgium and the Middle East. The First World War was Australia's most costly conflict, with some 155,000 Australians wounded and over 60,000 killed.

Source E: Corporal HH Harris, 1916, Fromelles, France

Thank God I am still alive ... My steel helmet saved me five times & how many escapes I had could not be counted ... it was like a butchers shop ... We look a sorry crowd covered with mud from head to foot ... arms, legs, eyes, noses, fingers bound up.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 167

Source F: Private RL Donkin, 1915, Gallipoli, Turkey

I know it is right and proper that a man should go back and fight again but Sunday's battle and the horror of the trenches Sunday night ... have unnerved me completely ... [We sailed] ... off to death and 'Glory'. What fools we are, men mad.

Bill Gammage, *The Broken Years: Australian Soldiers in the Great War*, 2010, page 70



Some of the experiences of Anzac soldiers are listed in this table. Discuss the meaning of each word with at least one other person.

Now use sources A–F to find an example of each experience. Write about it in the table. The examples you choose may differ from those selected by other students. You may use each source more than once. The first example is done for you.

Experience	Example of experience from sources
Anger	<i>Private Donkin showed anger when he said 'What fools we are, men mad'.</i>
Pride	
Compassion	
Fear	
Bravery	
Humour	
Mateship	
Excitement	
Horror	

Discuss the following questions:

- Do you think soldiers from other countries who served in the First World War had similar experiences as these Australian soldiers? Do you think they displayed the same personal qualities?
- Do you think Australian servicemen and women today have similar experiences to those of the Anzacs? Do you think they display the same personal qualities?

2

ACTIVITY

What do Australians do on Anzac Day?

MP

UP

Since 1915, Anzac Day has been an important day for Australians. It is marked with a national public holiday.

The following images show Australians observing Anzac Day in recent years. Explore the images and complete the activities provided.

Image A: A child holds a photograph and displays the medals of a relative during the Anzac Day march, Sydney, 2013.

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

Department of Defence 20090425ran8110976_011



Image C: Australian soldiers play two-up on Anzac Day in Afghanistan, 2009.

Department of Defence 20090422adf8185016_0026



Two-up

Two-up is a game where two coins are thrown in the air. People place bets on whether the coins will land on their heads or tails. It is played on Anzac Day.

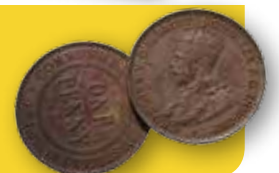




Image D: Ceremony at the Melbourne Cricket Ground before the Anzac Day AFL match, 2013.

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Image E: Anzac Day dawn service, Gallipoli, Turkey, 2013.

Image courtesy of Department of Veterans' Affairs

Image F: Anzac Day parade, Sydney, 2009.




Department of Defence 20090425ran8098578_183



Image G: Two veterans at the Anzac Day march through Sale, Victoria, 2010.

Department of Defence 20100425raaf8160650_0057



	What is happening in this image?	Why do you think it's happening on Anzac Day?
		
		
		
		
		
		
		



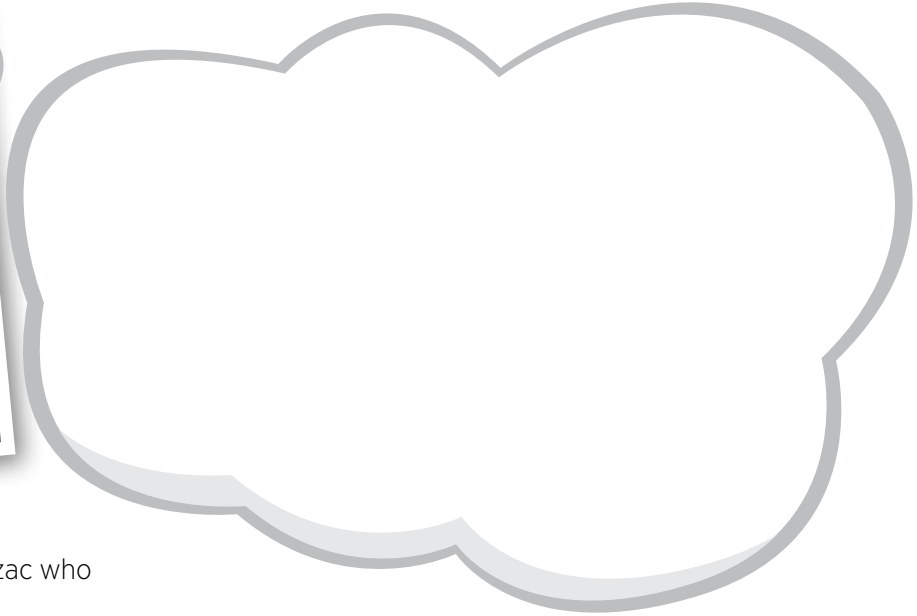
3 ACTIVITY

What does Anzac Day mean to different people?

UP

Today, as always, Australians have different views about Anzac Day. People's age, culture and experiences can all shape the way they think about the day.

Use your imagination to consider what Anzac Day might mean to four different people. Write what each person might think in the thought bubble beside their image.



My great-grandfather was an Anzac who died at Gallipoli in 1915.

Shutterstock image 12385879



I migrated to Australia two years ago.

Shutterstock image 100113212



I am a member of the Royal Australian Navy.

Department of Defence 20140321ran8581277_004





4

ACTIVITY

How do you make Anzac biscuits?

LP

MP

UP

During the First World War, people on the home front often sent parcels to the Anzacs to show their support. 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.

Why not cook your own Anzac biscuits using this recipe?

Anzac biscuits

Ingredients

- 2 tablespoons butter or margarine
- 2 tablespoons golden syrup
- 1 teaspoon bicarbonate of soda (dissolved in 2 tablespoons boiling water)
- 1 cup rolled oats
- 1 cup coconut
- 3/4 cup sugar
- 3/4 cup plain flour

Method

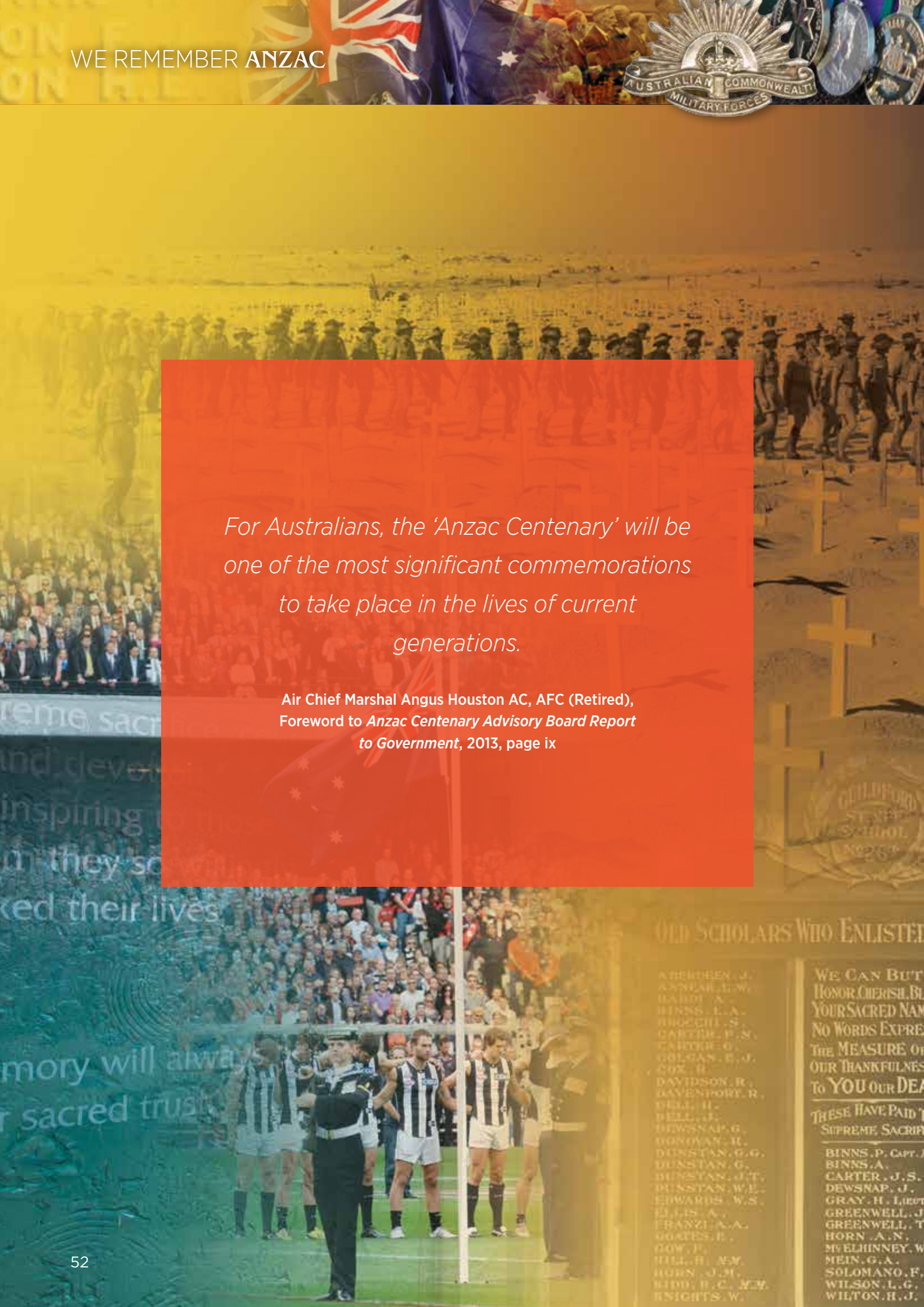
1. Heat oven to 160°C.
2. Melt butter (or margarine) and syrup.
3. Add dissolved bicarbonate of soda and water.
4. Mix dry ingredients in a bowl and add the liquid mixture. Stir.
5. Place small balls of the mixture (about 1 teaspoon) onto a greased tray.
6. Bake for 20 minutes or until lightly brown.
7. Lift biscuits onto a rack to cool.



You may like to share your Anzac biscuits with guests at an Anzac Day service at your school. You could also give them to residents of a local aged care facility and talk with them about their wartime experiences.



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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**

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OLD SCHOLARS WHO ENLISTED

- KERRIHEN, J.
- KYNEAR, J. W.
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- DUNSTAN, G. G.
- DUNSTAN, G.
- DUNSTAN, J. T.
- DUNSTAN, W. E.
- EDWARDS, W. S.
- ELLS, A.
- FRANZ, A. A.
- GORTER, E.
- GOW, P.
- HILL, H. M. V.
- HORN, J. M.
- KIDD, E. C. M. V.
- KNIGHTS, W.

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- BINNS, P. CAPT. J.
- BINNS, A.
- CARTER, J. S.
- DEWSNAP, J.
- GRAY, H. LIEUT.
- GREENWELL, J.
- GREENWELL, T.
- HORN, A. N.
- MVELHINNEY, W.
- MEIN, G. A.
- SOLOMANO, F.
- WILSON, L. G.
- WILTON, H. J.

How can you commemorate the Anzac Centenary?

From 2014–2018 Australia will commemorate the Anzac Centenary; an opportunity to reflect on a century of service by Australia’s defence forces. While there will be many official national and international events, it is hoped that schools and communities will also get involved. Investigation 4 explores how sharing stories about Australia’s wartime heritage can help your students to 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 can complete three activities:



Activity 1: What stories do objects tell?

Using images of war-related objects as stimulus, students explore the value of knowing the story, or provenance, of an object.

UP



Activity 2: How do you research wartime stories?

Students use historical skills to complete two research tasks.

UP



Activity 3: How can you share stories?

Students plan and implement a project to commemorate the Anzac Centenary.

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

UP

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

Note: This investigation uses the terms ‘Turkish’ and ‘Turks’ when referring to events in 1915. 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

What stories do objects tell?

UP

The Anzac Centenary

The First World War began in August 1914 and lasted until November 1918. Many Australians volunteered to serve in the war and many thousands were wounded or died. One hundred years later, Australia is remembering their sacrifice. During the Anzac Centenary (2014–2018) all of the men and women who have served in the 100 years since the First World War will also be remembered and honoured.

The Anzac Centenary reminds us to value the contribution that servicemen and women have made to Australia. Remembering our wartime experiences is also an important part of this commemoration. Knowing the stories about wartime objects can help us to understand and appreciate the past.

Look carefully at Sources A–C below. What do you think each object might be? Describe what you think each object might be in the space provided.

Source A:

AWMREL27148.001 and AWMREL27148.002



Source B:

AWM RCDIG0000435, page 11





Source C:

Image courtesy of Gippsland Times



Now read the following stories that tell you more about each of the objects.

Source A:

Private Robert Towers, from Victoria, served in Malaya in the Second World War. Before leaving Australia in 1940 he made a brooch for his girlfriend, Lois Henriksen, by cutting the coat of arms out of a coin and putting a clasp on its back. Private Towers wore the remaining section of the coin around his neck on a chain with his military identity discs. He promised Lois that when the two parts of the coin were reunited the war would be over and he would be at home with her.

Lois lost contact with Private Towers, but after the war when she was working in a hospital treating men who had been prisoners of war, she learned that Private Towers was captured by the Japanese and died in 1943. Among the personal items that were sent to his mother was the 'other half' of Lois' brooch.

Source B:

Private John Croft was a member of the Anzac force that landed at Gallipoli on 25 April 1915. When the Anzac troops came under fire during the landing, his life was saved by a notebook in the pocket of his shirt. His notebook was pierced by a bullet from a Turkish soldier. He wrote about his lucky escape in his diary on 5 May 1915:

It was a great fight while we were getting out of the boats and a good many got shot but a bayonet charge soon shifted the Turks and things got pretty lively. Towards 12 noon they were knocking us over pretty often and I stopped a bullet in my pocket book after it had been through my arm.

AWMPR03842

Source C:

When Annie Whitelaw died on 5 April 1927, aged 64, she was buried in the Briagalong cemetery in country Victoria. All of Annie's six sons enlisted during the First World War. Three of them – Bob, Ivan and Angus – were killed in action during the war. A fourth son – Ken – returned from the war but died at home of the wounds he had received in action overseas. The people in her community, aware of the great suffering which war had brought to this local family, erected this headstone after her death.

Think back to the description you wrote about each object before you read these stories and discuss the following questions:

- How does knowing the story behind an object change your understanding of the object?
- Why is it important to remember these and other wartime stories during the Anzac Centenary?

2

ACTIVITY

How do you research wartime stories?

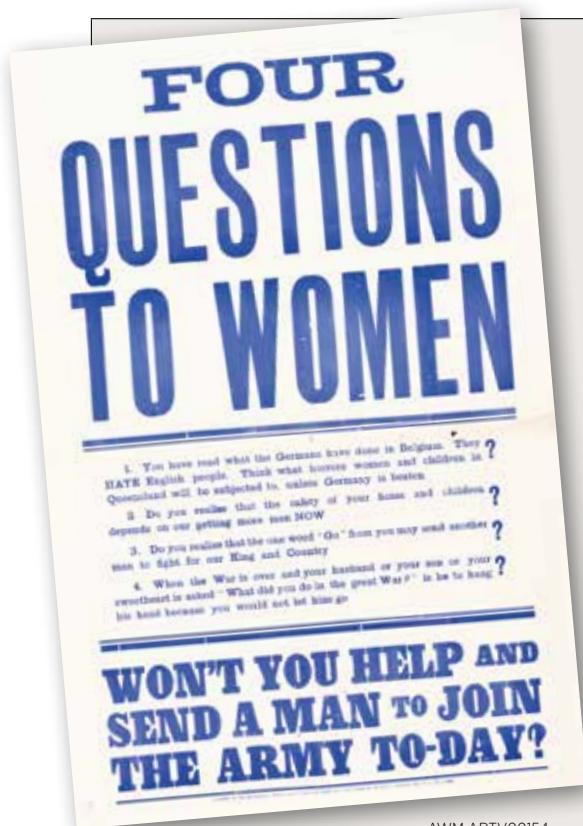
UP

One way of commemorating those who have served is learning about their stories. In this activity you will explore two objects and find out what they tell us about the wartime experiences of Australians.

The following two challenges will test your skills as a historian. What can you discover about each object? Write your findings on the forms provided.

Challenge 1 – What is this story?

Can you solve the first challenge without any research? If not, there is a link provided to help you.



What type of object do you think it is?

When do you think it might have been created?

Why do you think it might have been created?

Who do you think might have created it?

Think about your answers to the questions and write a short explanation of the story you think this object tells.

After completing this challenge you can go to <http://secure.awm.gov.au/collection/ARTV00154/> to find out more about this object.



Challenge 2 – What is this story?

This challenge requires research. Your task is to find out about one of the people whose name is on the honour roll.



AWM H17857

Which name will you research?

Go to the *Discovering Anzacs* website at www.discoveringanzacs.naa.gov.au and search for information about the soldier from Pokolbin, NSW.

Where was the soldier born?

Where did he enlist?

What else can you find out about this soldier by clicking on his records?

Can you find at least one place where he served by reading his service record?

Think about your answers to the questions and write a short description of the wartime experience of the soldier you selected.

The *Discovering Anzacs* website has information about Australian and New Zealand veterans from the First World War. If you want to learn about servicemen and women from other conflicts, you can visit the Department of Veterans' Affairs website at www.dva.gov.au and search for the Nominal Rolls.

3

ACTIVITY

How can you share stories?

UP

The Anzac Centenary is an opportunity to remember the many stories relating to Australia's wartime heritage. Evidence of these stories can be found in homes and communities across Australia. In this activity you will collect and share some of the stories from your community.

There are many ways that you could use stories about your community's wartime experiences to commemorate the Anzac Centenary. Reflect on the following suggestions and think of other ways of sharing stories. Then, as a class, decide what you will do to collect and share stories from your community.

Ideas for sharing stories

1. Create a display in the entrance to your school that features stories about wartime objects or images found in homes or other places in the local community.
2. Create a book where each student contributes a story about some aspect of your community's wartime experiences. Distribute copies of the book to the school library, the local government library, the RSL and local aged care facilities.
3. Develop a virtual museum on the school's website that highlights images and stories about the wartime experiences of people in your community.
4. Interview community members, including veterans, about their wartime experiences. Record the interviews and select excerpts to put on a commemorative CD/DVD.
5. Organise a school assembly where you share stories about your community's local wartime heritage. Invite guests from the community to the assembly.
6. Using research about the people named on a local war memorial as your focus, create a display in a community space such as a shopping centre or local government building.



After your class makes a decision about how to collect and share stories, your task is to take responsibility for one of the stories. Think about the story you will select and complete the form provided to help your planning.

Person or object:

Why have you made this choice?

What do you already know about this object/person?

What would you like to find out?

Where will you go to find out more? For example, you may talk to members of your family or veterans, visit your local historical society and/or conduct research online (such as using Nominal Rolls).



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