



# **ANZAC DAY MEDIA STYLE GUIDE**

CENTENARY EDITION

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## Foreword to the 2016 edition

The Returned and Services League of Australian (RSL) welcomes the release of the *ANZAC Day Media Style Guide* for 2016. This Guide was first published in 2012 and has become an essential resource for journalists covering ANZAC Day and the ANZAC Centenary.<sup>1</sup>

RSL National appreciates the effort and generosity shown by Dr Sharon Mascall-Dare in donating this valuable resource to our organisation. Dr Mascall-Dare, Adjunct Associate Professor of Journalism at the University of Canberra has worked closely with RSL to produce this guide for the last four years.

The Guide was an outcome from her PhD, awarded in 2013, that examined journalistic practices in the context of ANZAC Day and the ANZAC Centenary. Dr Mascall-Dare is a Military Public Affairs Officer currently serving with the Army Reserve at Headquarters 9th Brigade in South Australia; she also serves on South Australia's Veterans Advisory Council (VAC). This is where I first started working with Sharon in my role as Chief Executive Officer for RSL South Australia. I am delighted to be able to broaden the exposure and use of the guide on a national basis.

The guide draws on the wide-ranging expertise of an editorial advisory board including journalists, historians, academic researchers and representatives of service organisations. The board has included experts from the Australian War Memorial and leading universities in Australia and overseas.

The *ANZAC Day Media Style Guide* aims to be independent, collaborative and objective: it does not represent the view of a single organisation or individual. Although it includes contributions from official sources it does not claim to be an 'official guide'.

In 2016, the guide and its 2015 publisher Monkey Do Studio Pty Ltd, have partnered with RSL National to make the guide freely available as a national resource. Dr Mascall-Dare and members of the editorial advisory board continue to donate their time to the guide as volunteers – it remains a fully independent, not-for-profit publication.

The release of this guide during our 100th year of service to the veteran community makes it even more special. We are pleased to be able to support this important information and assist those seeking information on ANZAC Day and the ANZAC Centenary.

**Mrs Sam Jackman**  
**Chief Executive Officer,**  
**RSL National**

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<sup>1</sup> Note that 'ANZAC' the acronym – in capitals – is preferred by the RSL. For guidance on usage of 'Anzac' and 'ANZAC' [click here](#).

## Foreword to the 2015 edition

The centenary of the invasion of the Gallipoli peninsula might seem to justify a line in those newspaper ‘on this day’ columns, which tell us the anniversaries of treaties and discoveries, or the birthdays of film stars and singers we’re too old to have heard of. But in Australia, the anniversary will attract not a line of small type, but what might become the most effusively marked anniversary in Australia’s history. The Centenary of Anzac, as it is known, will consume about \$300 million in public expenditure and massive investment by the electronic and print media, publishers and a raft of entrepreneurs who seem determined to undercut each other in taste if not in price.

How can this be? Australian and New Zealand infantry formed a small part of the Mediterranean Expeditionary Force. Their landings were subsidiary to the main British and French landings, and like them failed to gain their objectives. The campaign ended in a humiliating withdrawal eight months later, after both sides had suffered a total of about 140,000 dead between them. Regardless of whether the idea of invading Turkey from Gallipoli was either a bold vision cruelled by fate or a mad plan with not a hope of success, it was entirely futile.

Why Australia should be devoting such energy and expenditure to remembering such a military failure is explained by a single word: Anzac; formerly known as ANZAC.

The acronym was coined apparently shortly after the formation of the Australian and New Zealand Army Corps when clerks in an office in Cairo, asked for an ink pad and ‘the ANZAC stamp’. It soon became a word in its own right – Anzac Cove, Anzac spirit, Anzac legend, Anzac biscuit and Anzac the men, etc. – though the misinformed and obtuse (in the view of this writer) continue to use the acronym. The idea of Anzac – representing in essence how Australians and New Zealanders want to think of their conduct in war – became an indelible part of both nations’ culture and society.

The idea of Anzac is indelible, but also strangely malleable, and its expression on Anzac Day has changed over the decades, encompassing raw grief, justifiable pride and (in our own day) too often an embarrassing jingoism. Whether the day is sacred or profane it remains important, and demands to be understood. That understanding is conveyed not (as Anzac romantics think) through family chats, but overwhelmingly through the media, communicating to a nation only a minority of whose people have a connection to the historical reality.

Dr Sharon Mascall-Dare’s *Anzac Day Media Style Guide* represents a welcome attempt to pragmatically recognise the media’s importance in presenting Anzac Day in contemporary society. It offers guidance on matters on which most reporters cannot expect to be expert, giving authoritative advice on history, ceremonial and protocol. It will reassure journalists, producers and other media specialists that they will have done their best to report or interpret the day and its significance as accurately, clearly and truthfully as possible.

Dr Mascall-Dare’s guide is one, though perhaps the most influential, of the products of the University of South Australia’s Narratives of War Research Group, demonstrating the value of marrying academic research to the needs of the community. She, her colleagues and contributors – and especially those who look to her guide for guidance – are to be congratulated for their commitment to getting it right on the one day of the year.

**Professor Peter Stanley FAHA**  
**Australian Centre for the Study of Armed Conflict and Society,**  
**University of New South Wales, Canberra**

## About this Guide

The *Anzac Day Media Style Guide* was first published in 2012. Aimed at journalists assigned to cover Anzac Day, it is also used by researchers, historians, educators and members of the public. Written and compiled by [Dr Sharon Mascall-Dare](#), the guide draws on the expertise of an editorial advisory board, including journalists, historians, academic researchers and representatives of service organisations.

The *Anzac Day Media Style Guide* aims to be independent, collaborative and objective: it does not represent the view of a single organisation or individual. Although it includes contributions from official sources (e.g. the Department of Veterans' Affairs) it does not claim to be an 'official guide'.

Journalists are advised to consult Australia's official [Anzac Centenary website](#), the [Department of Veterans' Affairs website](#) and their [State Branch of the RSL](#) for news, updates and guidance throughout the Anzac Centenary period.

In 2016, the guide and its 2015 publisher [Monkey Do Studio Pty Ltd](#), have partnered with [RSL National](#) to make the guide freely available as a national resource. The author and the advisory board continue to donate their time to the guide as volunteers – it remains a fully independent, not-for-profit publication.

Free electronic copies of the 2016 edition, in pdf format, are available through RSL National and/or its State Branches. Usage is subject to the following Creative Commons licence: [Attribution-NonCommercial-NoDerivatives 4.0 International](#).



## Editorial Advisory Board

The author wishes to thank all members of the 2015-6 editorial advisory board who have donated their time to the project:

Dr Kate Ames, journalist, author and senior lecturer in professional communication, Central Queensland University

Dr Meleah Hampton, historian, Australian War Memorial

Brigadier Tim Hanna AM, State President of the Returned & Services League of Australia (South Australia and Northern Territory Branch)

Tom Hyland, independent journalist, editor and communications consultant

Assistant Professor Azer Kemalolu, Çanakkale University, Turkey

Professor Matthew Ricketson, University of Canberra and Chair of the board of directors of Dart Centre Asia Pacific

Professor Bruce Scates, lead chief investigator, *Anzac Day at home and abroad: a centenary of Australia's national day*, Monash University

Dr Pamela Schulz OAM, immediate past Chair of the Defence Reserves Support Council – SA, Adjunct Research Fellow, University of South Australia and Member of the SA Government's Veterans Advisory Council

Dr Paul Skrebels, editor, *Sabretache: The Journal and Proceedings of the Military Historical Society of Australia*

Dr Nigel Starck, RSL editorial consultant

Dr Claire Woods, retired, founder of the Narratives of War Research Group, University of South Australia





## Further Acknowledgements

The 2016 edition continues to draw on the expertise of David Horner, Official Historian and Professor of Australian Defence History in the School of International, Political and Strategic Studies at the Australian National University. In 2013, Professor Horner gave permission for extracts from his book *Australia's Military History for Dummies* to be incorporated into the '[Military Organisation](#)' section. Those extracts have been retained in this edition.

Sharon Mascall-Dare also wishes to thank: Stephen Badsey, Professor of Conflict Studies at the University of Wolverhampton, UK; Lincoln Tyner, ABC TV; and John Hamilton, Adjunct Professor of Journalism Leadership at Swinburne University in Victoria, for their contributions to previous editions. The author is also grateful to Bob Crawshaw, former Director of Army Public Affairs in Canberra. In the 2014 edition, he contributed to the section on '[Social Media](#)'.

Contributions on media arrangements for Anzac Day commemorations in international locations were sourced from the Department of Veterans' Affairs in Canberra.

The author and the editorial advisory board also wish to thank Peter Stanley, Research Professor at the Australian Centre for the Study of Armed Conflict and Society, University of New South Wales, Canberra. Professor Stanley provided the Foreword for the 2014 and 2015 edition and contributed his research findings regarding the involvement of Indians at Gallipoli.

Finally, Sharon Mascall-Dare is grateful to RSL National and its State Branches for embracing the guide as a valued, independent contribution to ethical and original media reporting on Anzac Day. Distribution and promotion of the guide is not an insignificant task and the author wishes to thank the RSL for undertaking these roles in 2016.

## Your Feedback is Welcome

The *Anzac Day Media Style Guide* is intended to be an evolving document and feedback is encouraged.

The author and the editorial advisory board welcome your suggestions and recommendations.

As Australia continues to commemorate the Anzac Centenary in 2016, this guide intends to offer ongoing support to Australian media outlets. It remains responsive to the needs and priorities of Australian journalists; it is also being widely used by educators and veterans' organisations. The guide has also been adopted by newsrooms in the UK and France.

Please contact [Sharon Mascall-Dare](#) with your feedback, comments and suggestions for revisions.

To follow the *Anzac Day Media Style Guide* on Facebook, click [here](#).

## Getting Started

Australia commemorates Anzac Day on 25 April every year. On that date in 1915, military forces from Australia and New Zealand landed on the Gallipoli peninsula in Turkey. They were part of a wider Allied campaign against the Ottoman Empire: British and Indian troops also landed on the peninsula that day; French troops landed at Kum Kale, on the Asian side of the Dardanelles.

Today, Anzac Day is a day of remembrance marked by dawn services and veterans' marches. It is commemorated by Australians and New Zealanders throughout the world.

Notably, this year marks the centenary of Anzac Day itself: see [Anzac Day History](#) for more information about Anzac Day commemorations held in 1916. From now until 2019, the day also has additional significance as part of the Anzac Centenary - a [program of events](#) continues to mark more than a 'Century of Service' by Australian servicemen and women, from the Federation of Australia in 1901 until the present day.

The aim of this guide is to offer journalists advice on accuracy and how to avoid common errors. It has been written for media professionals covering Anzac Day in Australia and/or overseas in 2016, offering a range of [strategies](#) to explore a range of story angles.

## Anzac/ANZAC

Anzac is an acronym, a protected word and the subject of ongoing debate. It began as an acronym, devised by Major General William Birdwood's staff in Cairo early in 1915, and was to be used by signalmen referring to the **A**ustralian and **N**ew **Z**ealand **A**rm<sub>y</sub> **C**orps. Sir William Birdwood (take care with the overused nickname '[Birdie](#)') led the Corps during the Gallipoli campaign.

The word 'Anzac' quickly came into common use. The men who landed at Gallipoli became known as Anzacs. Veterans of the campaign were later issued a brass letter 'A', sewn onto the [colour patch](#) of their unit.

The landing beach on the Gallipoli peninsula used by the Australians and New Zealanders became known as Anzac Cove. The geographic position held by Australian and New Zealand forces, from the beach to the heights, was also called Anzac.

In 1921, a law was passed in Australia to protect 'Anzac' as a word. The Protection of Word 'Anzac' Regulations refer to both ANZAC and Anzac, using upper and lower case letters. Similar Acts have been passed in New Zealand and the United Kingdom.

Notably, some Australian parents have named their children 'Anzac': in some Indigenous Australian families the name is passed down from father to son. Although permission is required to use the word in names of streets, roads or parks, this restriction does not apply to people.

Under the regulations, using the word in Anzac Day coverage is permitted. Using Anzac/ANZAC for promotional or advertising purposes unrelated to Anzac Day may require permission from the Minister for Veterans' Affairs.

For useful information about the history and usage of the word, visit the official [Anzac Centenary website](#).

Download the Regulations here: <http://www.comlaw.gov.au/Details/F2004C00015/Download>

## **Anzac Day or ANZAC Day?**

Debate continues as to whether the word 'Anzac' should appear in upper or lower case letters.

The RSL (Returned & Services League of Australia) prefers ANZAC and advocates its use. RSL websites and publications consistently refer to 'ANZAC Day' and 'ANZACs'.

Many historians argue that 'Anzac', with lower case letters, is historically accurate: its usage dates back to the first days of the Gallipoli campaign.

The Macquarie Dictionary recognises both forms, listing 'ANZAC' and 'Anzac' as two separate entries. 'ANZAC' is listed as an abbreviation for the Australian and New Zealand Army Corps; 'Anzac' is listed as a noun, meaning a member of the Corps during World War I or a soldier from Australia or New Zealand. The Macquarie also defines 'Anzac' as an adjective, "relating to Anzacs, Anzac Day, or the events at Gallipoli in World War I."

The Australian War Memorial and the [Government of New Zealand](#) make a similar distinction: they reserve 'ANZAC' for the Australian and New Zealand Army Corps and use 'Anzac' elsewhere, including in reference to 'Anzac Day'.

The preferred style of Australian media outlets is 'Anzac Day' and 'Anzacs'. It is also the style used throughout this guide, given its target readership: the media. The Department of Veterans' Affairs also uses 'Anzac Day' and 'Anzacs'. If your news organisation does not have a firm ruling, check with your editor or chief of staff.

Note also that 'Anzac' is a proper noun: when using the word in lower case, the first letter 'A' should be capitalised.

## Background: The Gallipoli Landings on 25 April 1915

The Gallipoli landings were part of the Gallipoli campaign fought from February 1915 to January 1916. At the time, the campaign was more commonly referred to as the Dardanelles campaign.

Fighting was between Allied forces (mainly British, Australian, New Zealand and French) and the [Ottoman Army](#), supported by Germany. The aim was to take control of the Gallipoli peninsula and open up supply lines to Britain's ally Russia, through the Dardanelles Straits.

After war broke out in 1914, most fighting took place along the Western Front, which ran through Belgium to Switzerland, more or less along the border between France and Germany. British, French and Belgian troops were locked in trench warfare against Germany, with heavy casualties on both sides.

The Ottoman Empire entered the war on 29 October 1914 and bombarded a number of Russian ports on the Black Sea. The Russians, under continued Ottoman attack in the Caucasus, appealed to their allies, Britain and France, for help. In response, the Allied leaders came up with a plan. They would send a naval fleet to capture the Turkish capital, Constantinople (now Istanbul), and open up supplies to Russia's ports on the Black Sea.

On 19 February 1915, British and French battleships opened fire on the outer forts of the Dardanelles. A month later, on 18 March, they attempted to force their way up the Dardanelles Straits from the south in a major naval attack. They pounded Turkish forts but ran into mines and heavy artillery fire. The Allies had expected Turkey's quick surrender, not resistance on this scale. The naval campaign failed with the loss of one third of the assembled fleet.

The Australian force en route to the Western Front became involved in the next plan. To bring about a Turkish defeat, the Allied leaders planned to land a military force in a number of places on the Gallipoli peninsula and the Asiatic side of the Dardanelles. Many nationalities were involved, alongside Australians and New Zealanders. The Ottoman Army also included other nationalities drawn from the Ottoman Empire, alongside Turkish troops.

For the Australian government it was an opportunity for a comparatively young country to prove itself on the world stage. In 1915 Australia had been a federal commonwealth for only 14 years (since the 1901 Act of Federation).

The date of the landings was set for 25 April 1915. At 0330 hours the covering force left the battleships and was towed ashore in small boats. Around an hour later, firing broke out as 36 rowing boats approached Anzac Cove and the area around Ari Burnu, at the southern end of the beach. The men scaled muddy cliffs to reach Plugge's Plateau, some 100 metres above, securing a front line. It stretched from Walker's Ridge and Russell's Top to Quinn's Post and south of Lone Pine – the name and location of Australia's official memorial site on the Gallipoli peninsula today.

By the end of the first day, 16,000 Australians and New Zealanders had landed at Anzac Cove or close by. They encountered strong resistance, as Turkish troops defended their country against invasion. Soon, however, it settled into stalemate: the front line changed little over the next eight months.

On 19 May the Turks launched a large-scale counter attack in an attempt to 'push the invaders into the sea'. They suffered an estimated 10,000 casualties. A formal armistice was arranged for 24 May to bury the dead.

The only major attempt to break the deadlock undertaken by the Allies came in early August. Then, on 6 August, a British force landed at Suvla Bay to the north of Anzac Cove. At the same time the Australians and New Zealanders attempted to capture the high ground along the Sari Bair range. Although some small gains were made, they were of limited tactical value and the breakthrough never eventuated.

Evacuation began in December 1915 and continued until January 1916. By then, 8,709 Australians had died at Gallipoli and 19,441 were wounded; among the New Zealanders, 2,721 had died and there were 4,752 wounded (see [Statistics of the Gallipoli Campaign](#)). In the first week of the campaign alone – from 25 April to 3 May – 2,300 Australians were killed. Historians have judged the Gallipoli campaign to be a failure: a defeat for Britain and the Allies. Its role in the formation of the Anzac legend or myth and its representation by the media continue to be debated.

## Key Dates of the Gallipoli Campaign

25 April 1915	Gallipoli landings by Allied Forces. 16,000 Australians and New Zealanders land in the vicinity of the area later known as Anzac Cove. The battle between Turkish and Allied forces becomes a stalemate.
19 May 1915	The Turkish Offensive. Turkish forces mount an attack with 42,000 men but are stopped by heavy Allied machine gun, rifle and naval artillery fire. The outcome is slaughter – 10,000 Turks are left dead or wounded.
19 May 1915	John Simpson Kirkpatrick is killed by machine gun fire.
24 May 1915	A formal truce is declared to allow the Turks to bury their dead. The Turks, although they regularly counter-attack Anzac positions, do not attempt another major counter-offensive.
6-25 August 1915	The August Offensive. The last attempt by the Allies to break the stalemate resulting from the April landings. A series of attacks at Lone Pine, The Nek, and Chunuk Bair are a diversion to draw attention from or contribute to the main British landing at Suvla Bay.
6 August 1915	The Battle for Lone Pine begins. The operation is planned as a diversion to draw Turkish troops away from a British attack further north. The Australians have more than 2,200 casualties, the Turks more than 5,000.
7 August 1915	The Battle of The Nek (also known as the Battle of Sari Bair), is one of a number of smaller diversionary attacks made that morning. The attacking Australian force suffers extremely heavy casualties. (The battle portrayed in the film <i>Gallipoli</i> .)
21-29 August 1915	Australian troops support a British assault at Hill 60. The last major action of the Gallipoli campaign.
Autumn 1915	Stalemate and deteriorating weather convince the high command to evacuate. The evacuation is planned by Brigadier General CBB White, Birdwood's Chief of Staff, and is regarded a success – the best planned part of the campaign.
8-19 December 1915	Evacuation of Anzac and Suvla. The last Australians leave by 20 December.
8-9 January 1916	Final evacuation of British forces from Cape Helles

### **The Treaty of Lausanne**

Signed in Lausanne, Switzerland on 24 July 1923, this treaty officially ended the state of war between the Ottoman Empire and the Allies: it was signed by representatives of Turkey on one side and by Britain, France, Italy, Japan, Greece, Romania, and the Kingdom of Serbs, Croats, and Slovenes (Yugoslavia) on the other. The Treaty of Lausanne also signified international recognition of the dissolution of the Ottoman Empire and its replacement by the Republic of Turkey.

The Treaty of Lausanne granted ownership of British and Commonwealth grave sites to the Imperial (now Commonwealth) War Graves Commission 'in perpetuity'. Out of respect for Turkey's Muslim population, it was decided not to erect memorial crosses in the cemeteries on the peninsula, as is the practice in other Commonwealth War Graves Commission cemeteries around the world.

### **Gallipoli, *Gallipoli* and Gelibolu**

Gallipoli is the name of a town on the Gallipoli Peninsula. It is commonly used as a shorthand reference to the peninsula as a whole, or to the Gallipoli campaign.

The italicised form *Gallipoli* refers to Peter Weir's 1981 film, starring Mel Gibson. The film follows two young men – Archy (Mark Lee) and Frank (Gibson) – as they experience the horrors and futility of battle, particularly at The Nek. Although the film has played an important part in shaping public perception of the Gallipoli campaign, historians have pointed out a number of errors. As a result, the film's negative representation of the British at Gallipoli is now seen as dramatic licence rather than historical fact.

Gelibolu is the Turkish name for the town and district of Gallipoli. The district comprises the Gallipoli peninsula and is part of Çanakkale Province. Çanakkale is part of the Marmara region in Turkey. The word 'Gelibolu' is not widely known to Australians, unless they are part of Turkish migrant communities. In media coverage it is rarely used outside of publications and broadcasts aimed at those communities. If used, the English translation 'Gallipoli' should also be included, for example: "Gallipoli, or Gelibolu, has become a site of pilgrimage for Australians..."

Pronunciation: gelly-bowloo (gelē'bōloo) with a soft 'g' and emphasis on the final 'u', which is pronounced 'oo'.



## **John Simpson Kirkpatrick (1892-1915)**

'Simpson and his donkey' has become an icon of the Gallipoli campaign: many children at primary school continue to be taught the history of the Gallipoli landings through Simpson's story.

The true story of Simpson continues to be debated and rewritten. What is known is that he was born in Britain, worked his way around Australia and then signed up for the Australian Imperial Force (AIF) in Perth hoping for a free passage back to Britain, so he could visit his mother.

Instead, he found himself in Egypt and then Turkey. He landed at Anzac Cove on the first day, 25 April, with the 3rd Field Ambulance, Australian Army Medical Corps. He befriended a donkey (or, possibly, a number of donkeys), which became known as 'Abdul', 'Murphy' or most commonly 'Duffy', and transported injured men up and down Shrapnel Gully from the head of Monash Valley to the beach. On 19 May 1915, aged 22, he was shot through the heart in Monash Valley. His grave is in Beach Cemetery, in the area known as Hell Spit, at the southern end of Anzac Cove.

Historians argue that Simpson's story has been used for propaganda purposes. Claims that he rescued 300 men from the battlefield in three weeks are unlikely and unproven. The war diary of the 3rd Field Ambulance simply states that from 26 April Simpson took "a donkey [up Monash Valley] to carry slightly wounded cases, and has kept up his work from early morning till night every day since."

Still, there is agreement that Simpson showed courage under fire, even if his life was less heroic than his legend. He was mentioned-in-despatches, but calls for him to be awarded a posthumous Victoria Cross have been rejected on the grounds that he was no more exceptional than other stretcher bearers. His role as a medic – rather than a killer – has contributed to his popularity: his story has been used to convey the Anzac legend to children in particular.

Referring to Simpson's story requires careful handling, in order to ensure accuracy. For example, in the 1920s he was called an imperialist; today, a patriot. Neither claim is true: Simpson expressed radical political views, including hatred for the British Empire. For the Australian War Memorial's biography of Simpson click [here](#).

## Anzacs, the Allies and other Nationalities

While Australian media coverage of Anzac Day usually focuses on Australians at Gallipoli, the role of other nationalities should not be overlooked. There are also opportunities to explore multicultural angles of the Anzac story.

The table entitled '[Statistics of the Gallipoli Campaign](#)' lists the numbers of troops and casualties from Australia, New Zealand and Britain along with India and Newfoundland (both were dominions of the British Empire at the time), France and French colonies in North Africa. It also lists Turkey's figures, far higher in comparison.

The term 'Anzacs' refers solely to troops in the Australian and New Zealand Army Corps. The Corps included Australians, New Zealanders and other nationalities who had signed up to join the AIF in Australia and New Zealand. These included English, Irish, Scottish and Welshmen. [Simpson](#), for example, was an Englishman of Irish descent.

Although the majority of Anzac soldiers came from white, Anglo-Saxon backgrounds, many did not. Trooper Billy Sing, also known as 'The Gallipoli Sniper' and 'The Assassin of Gallipoli', was one of around 200 Chinese Australians who served in the armed services of the Australian colonies and the AIF between 1885 and 1919. Sing was awarded the Distinguished Conduct Medal for his courage and skill as a sniper during the Gallipoli campaign. (Source: Alastair Kennedy, *Chinese Anzacs*, 2012, available from the National Library of Australia.)

There were also German Anzacs, Russian Anzacs and Maltese Anzacs. Indigenous Australians also served even though they were not allowed to enlist officially. Since their cultural background was not recorded, work continues to identify them. So far, more than 400 [Indigenous Australians](#) have been identified among the Anzacs who fought in World War I; five are known to be buried at Gallipoli. The Australian War Memorial estimates that the total number of Indigenous Australians who served during World War I could be 400-500.

New Zealand did not place the same restrictions on Maori and South Pacific Islander volunteers, and a number served at Gallipoli. According to James Cowan, a NZ journalist and historian, the strength of the '[Maori Contingent](#)' sent to Gallipoli was 16 officers and 461 other ranks.

On Gallipoli, the term 'Allies' includes troops from France, Britain and the British Empire (including Australia, New Zealand, India, South Africa and Newfoundland).

Note that the 'British' contingent included troops from Ireland, Scotland, England and Wales as well as Ceylon (now Sri Lanka) and Nepal. As its name suggests, the Ceylon Planters' Rifle Corps was raised in Ceylon.

Four battalions of Gurkhas served with the 29th Indian Infantry Brigade, which also included the 14th Sikhs and reinforcements from the Maharaja of Patiala's army. The British counted all these troops as 'Indian native', although strictly Gurkhas were recruited by treaty from the hill tribes of Nepal, which was not part of British India. Gurkhas have served with the British Army since 1814.

Indian involvement included the 7th Indian Mountain Artillery Brigade, units of the Indian Army's Supply and Transport Corps ([John Simpson Kirkpatrick](#) preferred to camp with Indian muleteers, together with his donkey) and several Indian medical units. The Indian contingent included many Muslims who fought against their co-religionists the Turks. Notably, the 7th Indian Mountain Artillery Brigade was part of the ANZAC Corps, alongside the Australian and NZ units.

The Zion Mule Corps also served with the British at Gallipoli. The Corps was formed in 1915, drawn from Russian and Syrian Jewish refugees who had been deported to Egypt from Palestine by the Ottoman Empire.

The French contingent included colonial troops from Senegal, Morocco and Algeria (the Zouave regiments or 'Zouaves') and members of the French Foreign Legion. Legionnaires included foreign volunteers from a range of cultural backgrounds who swore allegiance to the Legion but not to France. They became eligible for French citizenship after five years' service.

The landings on 25 April included British landings at Cape Helles, French landings at Kum Kale and the Anzacs' landings at Anzac Cove.

On the Turkish side, many more nationalities were represented. The Çanakkale Martyrs' Memorial on the Gallipoli peninsula lists the following countries of origin for Turkish casualties: Albania, Bosnia Herzegovina, Bulgaria, Cyprus, Georgia, Iran, Iraq, Israel, Kosovo, Lebanon, Libya, Macedonia, Palestine, Romania, Saudi Arabia, Serbia and Syria.

## Statistics of the Gallipoli Campaign

Note that these figures are approximate: exact figures continue to be debated by military historians.

Contingent	Involved	Total casualties (wounded and/or died)	Wounded	Died
Ottoman Empire (Turkey)	500,000* <sup>1</sup>	251,309	164,617	86,692
Total Allies	493,632	141,547	96,937	44,150
Britain	348,000	73,485	52,230	21,255
India	16,000* <sup>2</sup>	4,100* <sup>3</sup>	2,500* <sup>3</sup>	1,600* <sup>2</sup>
Newfoundland	1,076	142	93	49
France and French colonial (estimated)	79,000	27,000	17,000	10,000
Australia	50,000	28,150	19,441	8,709
New Zealand	14,000* <sup>3</sup>	7,991	5,212	2,779

Sources: Department of Veterans' Affairs and [NZ Ministry for Culture and Heritage](#) except where indicated.

\*<sup>1</sup> Treat estimates of Ottoman soldiers with caution: the true figure may be far higher.

\*<sup>2</sup> Revised estimates provided by Professor Peter Stanley, following his research in the National Archives of India and on Commonwealth War Graves Commission records. These figures differ from those published previously. *Statistics of the Military Effort of the British Empire during the Great War 1914-1920*, published by the British War Office in 1922, said Indian casualties stood at 3,421 wounded and 1,358 dead.

\*<sup>3</sup> Revised figure from the NZ Ministry for Culture and Heritage. Previous figure was lower and did not include NZ troops sent as reinforcements.

## Turkey and the Ottoman Empire

Note that Turkey did not exist as a nation until 1923. The Republic of Turkey was founded in 1923 with Mustafa Kemal Atatürk as its first President. Atatürk led Turkish forces against the Allies during the Gallipoli campaign.

In 1915, the Allies were fighting the Ottoman Empire. That empire included the geographic area of modern Turkey as well as territory from Syria to Saudi Arabia, including modern day Jordan, Iraq, Lebanon, Israel and the Palestine.

In August 1914, the Empire established the Ottoman-German Alliance, aligning the Turks with Germany against their common enemy, Russia. The Ottomans did not declare war until late October, and in turn war was declared against them by Russia, France and Britain (among others) until early November.

At the time, the people of the Ottoman Empire were referred to as 'Turks' and the Empire was commonly referred to as 'Turkey'. In media coverage of Anzac Day, the words 'Turkey', 'Turks' and 'Turkish' are acceptable when referring to the Ottoman Empire.

Given the geographic area covered by the Ottoman Empire, note that 'Turkish' troops also included soldiers from modern day Syria, Israel and other countries in the Middle East. Germans and Austrians also fought alongside Turkish soldiers at Gallipoli.

## Anzac Day and the Anzac Centenary

### Anzac Day History

The history of Anzac Day is the subject of ongoing research and debate. Claims by different towns and cities to be 'the first' to establish various Anzac Day rituals continue to be examined and, in some cases, disputed. For journalists, the mystery and debate surrounding Anzac Day history offers new angles for coverage.

New evidence suggests that the history of Anzac Day commemoration is more complex and goes back further than previously thought. For example, researchers at Monash University (working on the History of Anzac Day research project) have discovered records of an 'Anzac Day' held in Adelaide on Eight-Hour Day (now Labour Day) on 13 October 1915. The day included celebration as well as commemoration: there was a parade organised by the trade union movement and the highlight was a staged tram crash for the entertainment of spectators.

In 1916, the first anniversary of the Gallipoli landings was commemorated, more formally, in Australia, New Zealand and England. Troops awaiting deployment from bases in Egypt also observed the anniversary. In Australia, commemorations were a sombre affair: many women wore black as a sign of mourning. In London, more than 2,000 Australian troops marched along Whitehall to Westminster Abbey for a memorial service. The service was attended by King George V, the Australian prime minister (William Morris 'Billy' Hughes) and military leaders from Australia and Britain.

By the 1920s, Anzac Day ceremonies had become an annual event in Australia and the day had been designated a public holiday. In the 1930s, the focus shifted from mourning the dead to remembrance by the living. Servicemen who had survived the war began to commemorate and, indeed, celebrate their own experiences, sometimes to the exclusion of women.

By now, a pattern was established: quiet reflection and remembrance during the dawn service, followed by a veterans' march and informal social events in the afternoon. Anzac Day speeches at this time also referred to the 'Anzac spirit' and 'sons of Anzacs'. This was politically motivated, in part, as Australia prepared for another war.

In the 1940s, World War II veterans joined Anzac Day marches, which later included returned servicemen and women from conflicts in Malaya, Indonesia, Korea and Vietnam. Today the march includes veterans from recent conflicts in Iraq and Afghanistan as well as peace-keeping operations.

During the 1960s and 1970s, attendance at Anzac Day services and marches fell and there was growing debate about the relevance of the day. Alan Seymour's 1958 play *The One Day of the Year* reflected a social divide regarding Anzac Day observance. The main character, a university student, questions Australia's relationship with Britain and its empire, and is offended by the drunken behaviour of returned diggers on Anzac Day.

A perceived downturn in Anzac Day attendance was also linked to debate about Australia's role in Vietnam. Some Vietnam veterans found themselves rejected by society as well as other veterans on their return and, as a result, many refused to participate in Anzac Day services or marches.

### Anzac Day Resurgence

By the 1990s, Anzac Day attendance experienced resurgence with many younger Australians making pilgrimages to the Gallipoli peninsula itself, often as part of overseas travel to Europe. The tradition of Australian pilgrimage to war graves overseas goes back further, however, and has a long and changing history. (See [Return to Gallipoli: Walking the Battlefields of the Great War](#) for more detail.)

The reasons why younger Australians have taken an interest in Anzac Day more recently continue to be debated. Research studies indicate that a search for adventure and astute marketing by tourism companies are factors as well as a desire to engage with the past. Many young people visit Gallipoli to connect with relatives who have been to war, or to understand how the Anzac story has influenced Australian history and identity.

Although there has been resurgence in Anzac Day commemoration, not all veterans march on Anzac Day. The stories of those who choose not to participate are also worthy of coverage.

## **Anzac Day Today**

In recent decades, Anzac Day commemoration has evolved to include all wars, conflicts and peacekeeping operations where Australia has played a role, not only the Gallipoli campaign.

Anzac Day services are now held throughout the world and in almost every town and city in Australia. Hundreds of thousands of people attend, spanning the world's time zones from New Zealand to North America.

Overseas, a number of Anzac Day services are held at the sites of major battles where Australians have fought and died. These include Gallipoli, Turkey; Villers-Bretonneux, France; Sandakan, Malaysia; and Hellfire Pass in Thailand. There are also commemorations at many other locations: in Britain, for example, there are services on or near Anzac Day in London, Codford St. Mary, Harefield, Sutton Veny, Oxford, Cambridge and other places.

In the last decade, there has been an increase in the number of Australians travelling to France and Belgium to attend Anzac Day commemorations at sites on the Western Front, primarily at the Australian National Memorial just outside Villers-Bretonneux in northern France. Many Australians who fought at Gallipoli also fought on the Western Front in France or Belgium.

Key battles on the Western Front included Fromelles (19-20 July 1916); Pozières (23 July – 5 August 1916); Bullecourt (10-11 April and 3-15 May 1917); Messines (7 June 1917); Passchendaele (9 and 12 October 1917); and Villers-Bretonneux (24-25 April 1918).

For background historical information, visit [the DVA website](#), [the AWM website](#) and <http://www.ww1westernfront.gov.au/>

## **The Anzac Centenary**

In 2015, Anzac Day took on additional significance as part of the [Anzac Centenary commemoration program](#) from 2014 to 2018.

Led by the Department of Veterans' Affairs, the program includes [events](#) held locally, nationally and overseas. [State government sponsored websites](#) and state branches of the RSL have details of local events.

Significantly, the focus of the Anzac Centenary is a 'Century of Service', marking and commemorating Australia's involvement in war and peacekeeping operations from the Boer War until the present day. An edited [timeline](#) of Australia's military involvement during this period is provided later in this guide, including links to external sources with further detail.

Within the context of Anzac Centenary commemorations from 2014 to 2018, the focus of Anzac Day in 2015 will be on the Gallipoli landings in Turkey and Australia's involvement in World War I.

Significant numbers of Australians are expected to continue to travel to commemoration events at locations on or near the Western Front and public attendance at the [Anzac Commemorative Site](#) on the Gallipoli peninsula is being controlled in order to manage the limited capacity of the area.

While few media representatives will have the opportunity to attend commemorations in Turkey and France in person, the Anzac Centenary provides new opportunities to refresh and review the Anzac story, discussing its relevance and significance in a modern, multicultural Australia. Alternative angles are suggested [here](#).

For more information about the Anzac Centenary, visit the [official websites](#) listed in this guide.



## Anzac Day Format, Terminology and Style

In Australia, Anzac Day usually begins with a dawn service, often followed by a gunfire breakfast or sausage sizzle organised by a local RSL sub-branch.

In some communities, the dawn service may be preceded by an all-night 'youth vigil' attended by participants from local service organisations and youth groups, including [Scouts Australia](#), the Country Fire Service, Navy, Army and Air Force Cadets and the Surf Life Saving movement. For more information contact your state branch of the RSL, e.g. in South Australia click [here](#). In addition, some local RSL branches now hold twilight services in the week leading up to Anzac Day.

Following the dawn service, a commemoration march of veterans (including full-time, Reserve and former serving members) takes place during the morning, sometimes ending at a church in time for a commemoration service. Take care to avoid the word 'celebration' when referring to Anzac Day services and the march: 'commemoration' and 'remembrance' are more appropriate. Similarly, avoid the term 'parade' as this also designates a more celebratory event: it does not focus on the remembrance of those who have not returned.

For information on accreditation and protocols when attending Anzac Day services, click [here](#).

## Dawn Service

Timing varies according to location: dawn services can take place as early as 0430 in some places, or after 0600. The fact that the Gallipoli landings began around 0430 (after leaving the ships moored offshore at 0330) is coincidental. The timing evokes the 'stand-to', where troops were woken before dawn so that they would be alert and in position by first light. The experience of crowds standing quietly is now integral to the dawn service ritual.

Although DVA considers 'dawn service' to be a proper noun, media outlets do not. Accordingly, this guide uses lower case letters.

Some style guides advise that the term 'dawn service' should not be used at all, since officially the ceremony is a 'dawn stand-to'. This is not common practice, however, and the term 'dawn service' is widely used and accepted by Australian media.

A typical Anzac Day dawn service includes the following elements:

[Catalfalque party](#)

[Ode of Remembrance](#)

[Last Post](#)

[Silence](#)

[Reveille](#)

Laying of wreaths.

In some ceremonies the laying of wreaths now includes the laying of books which are later donated to libraries in hospitals and veterans' facilities.

## Catafalque Party

A catafalque is a raised platform that is used to support a coffin during a funeral or memorial service. During Anzac Day services it may be represented by a 'symbolic coffin' in the form of a shrine or remembrance stone.

Historically, a catafalque party was appointed to guard the coffin against theft or desecration. The party comprises four people – usually service personnel – positioned around the catafalque, or its symbolic representation. Usually they stand at the four corners of the catafalque, facing outwards with their heads lowered and rifles (or other weapons) reversed as a sign of respect.

The 'mounting of the catafalque party' often marks the start of a dawn service ritual and involves a ceremonial march up to the catafalque, where the party takes up position. If the ceremony takes place in a school, the catafalque party may be students; in small communities they may be members of the public.

The correct pronunciation is KATTuh-falk ('kæte fælk) with emphasis on the first syllable.

## Ode of Remembrance

'The Ode' – as it is commonly known – is taken from a poem written by the English poet Laurence Binyon. It was first published in *The Times* (London) on 21 September 1914 and has been recited at commemorative services (not necessarily related to Anzac Day) since 1919.

"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 audience then responds: "We will remember them."

Binyon's use of the word 'condemn' has been widely debated in Australia with some scholars claiming it is the result of a typographical error. They claim that Binyon intended to use the word 'contemn' (meaning to treat someone with contempt) and not condemn (meaning to strongly disapprove of). According to the AWM and DVA there is no evidence to support such claims.

## Last Post

'Last Post' is a bugle call marking the end of the day, in a military context, and has been widely incorporated into Anzac Day services and military funerals. Note that it is 'sounded', not 'played'.

It is not to be confused with *The Last Post*, the name of a poem by the English poet Robert Graves describing a soldier's funeral during the Great War.

There is much debate concerning whether 'the' can be added as in, "The bugler sounded Last Post," or, "The bugler sounded the Last Post". According to the Macquarie and Oxford English Dictionaries, 'last post' is a noun and can, therefore, take 'the'. Note that the word 'last' distinguishes 'last post' from 'first post', a bugle call signalling first inspection at the start of the day. Note also that neither dictionary treats 'last post' as a proper noun with initial capital letters. The preferred style of most media outlets (and the AWM), however, is to use capitals, as in 'Last Post'. If in doubt, check with your media organisation or chief of staff.

## Silence

One (or two) minute's silence is an important part of many Anzac Day services. The idea was first suggested by the Australian journalist Edward Honey in a letter to *The Times* in May 1919. See dawn service [media protocols](#) for information regarding media conduct during the silence.

## Reveille and Rouse

Reveille and Rouse are two different calls. Both are proper nouns and should have a capital 'R'.

At Anzac Day dawn services, Reveille is sounded after the one (or two) minute's silence. It is longer than Rouse, which is used after the Last Post in other remembrance and military ceremonies.

In the past, Reveille woke soldiers at dawn and was performed on drum and fife (a high-pitched flute). At Anzac Day dawn services, it is usually performed on a bugle or solo trumpet.

It is derived from the French verb 'reveiller' meaning to wake up. The correct, anglicised pronunciation of the word is ruhVELley or ruhVALley with emphasis on the second syllable.

## Gunfire Breakfast

A gunfire breakfast may be laid on by organisers/hosts of the dawn service or local RSL. It often includes coffee or tea with rum, a sausage sizzle or bacon and eggs (served after the dawn service at the AWM).

The name derives from 'Gun Fire', a British military term for the first cup of tea given to troops before their first task of the day.

## Anzac Day March

'The march', as it is commonly called, has become a centrepiece of Anzac Day. Marches were first held during World War I and became popular in the 1920s with veterans who saw the march as a symbolic act to honour and remember the dead.

At first, the Anzac Day march was intended for veterans who had served in World War I. Over time it expanded (and grew longer) to include veterans who had served in other conflicts involving Australia until the present day. Today, the march includes veterans (full-time and Reserve) of peacekeeping and humanitarian operations, as well as those who have experienced war in recent conflicts such as Iraq or Afghanistan.

In recent years, the march has also been the subject of controversy, as relatives of service personnel have joined in. While 'next-of-kin' may be encouraged to march in smaller towns and communities, there have been claims that larger marches in capital cities have become overrun by relatives, so that veterans cannot be seen or acknowledged by the crowds who attend.

The 'next-of-kin' debate remains an ongoing issue and is not fully resolved. While some organisers feel that relatives guarantee a future for Anzac Day (particularly as veterans die out), others feel strongly that the numbers of family members marching should be strictly limited and controlled.

A common protocol is that relatives appear at the end of the march, in order, after all other veterans. The order for relatives is usually the same as for veterans: the navy are first, then the army, then the air force. The [order of march](#) can differ from location to location and is determined by the organising committee. Check with your local organising body (usually an RSL sub-branch or local council) in advance to obtain details.

It is common media practice to approach people for interviews during the march. This can provide useful colour, sound and images – but take care to avoid obstructing or delaying the march.

There is also a risk of danger when conducting interviews near moving vehicles, which may be old and unreliable. This was shown during the march in Melbourne in 2009 when an old army vehicle ran into veterans causing serious injury. Also note that some elderly veterans may be feeling exhausted or emotional by the time the march gets underway, particularly if they have attended a dawn service some hours earlier. The usual ethics of responsible reporting apply.

Note the difference between the words 'march' and 'parade'. Click [here](#) for more information.

## Order of March

The order of march is usually determined by the RSL. Contact the Anzac Day Organising Committee of your local RSL branch to obtain a list (usually in printed, hard copy) in advance.

The list will give the names of each military unit represented in order, from the head of the march to the end. The order is often determined by history: when particular fleets, regiments or units were formed. In smaller communities, the rules are usually more flexible, with no formalised order or structure.

For historical (and traditional) reasons, members of the navy often march at the head of the parade, followed by members of the army and the air force. Some organisers invite current, serving members of the Australian Defence Force to march first as a sign of respect: check with the organisers of the march you are covering to find out whether specific rules or conventions apply. In some communities the march is led by a [riderless horse](#) to recognise those who have not returned.

Larger marches are organised into different groups of service personnel. Usually, each group carries a banner with the name of their ship, regiment, squadron or unit. The order can change from year to year; it can also be confusing. As a result, detailed commentary on radio or TV is usually undertaken by specialist presenters. Other reporters are advised to check with interviewees to ensure that references to units are accurate. If you decide to refer to specific units and/or regiments undertake research in advance.

If in doubt, leave out references to specific units and focus on content that a general audience can relate to: who, what, where and when.

The following examples are factually accurate but present information in different ways:

“Field Marshal Thomas Blamey served with the 1st Australian Imperial Force in World War I.”

“Thomas Blamey was an Anzac who served with the 2nd Division of the AIF in France after he was evacuated from Gallipoli.”

“Thomas Blamey was the only Australian to become a Field Marshal, the highest rank in the Australian Army. He fought with the Anzacs at Gallipoli and moved up the ranks through World War I and World War II.”

Note that the third example presents information in a way that most audiences could relate to: the second example is less clear since it assumes knowledge (the terms ‘AIF’ and ‘2nd Division’ are not fully explained).

For more information regarding rank and military organisation click [here](#). More detailed explanations of Australian military rank and organisation are also available on the AWM website:

<http://www.awm.gov.au/atwar/structure>

## **Commemoration Service**

Historically the route of some marches was planned to arrive at a church for a formal commemorative service later on Anzac Day morning. If covering the service, media protocols for dawn service coverage apply.

## **Follow-on and two-up**

The march (or commemorative service late morning) is often followed by reunions, lunches and other social events. Those who have attended the march or service ‘follow on’ accordingly.

Anzac Day is the only day that two-up – a gambling game that was popular among Anzacs, as well as Australians who served on the Western Front – may legally be played. For more information about the history and rules of two-up click [here](#).

## Protocols

### Who organises Anzac Day?

In Australia, Anzac Day services are usually organised by the RSL and/or local councils in consultation with the ex-service community. For information on services in each state, contact your local RSL.

Internationally, the [Department of Veterans' Affairs](#) manages commemorations at Gallipoli in Turkey, Villers-Bretonneux in France, Sandakan in Malaysia and Hellfire Pass in Thailand.

During the Anzac Centenary period, large numbers of Australians are expected to travel to France to attend Anzac Day commemorations at sites on the Western Front, primarily at the Australian National Memorial, Villers-Bretonneux. For more information visit the [DVA website](#).

Australian embassies arrange services in other locations around the world. In some cases, organisation may be shared with New Zealand e.g. the dawn service in Singapore.

Note that media representatives are considered to be invited guests at Anzac Day services, hosted by an organising committee, community or institution e.g. the Australian War Memorial in Canberra. If you plan to attend a dawn service, it is advisable to contact the organisers in advance.

### Who should I contact?

Australian media planning to cover Anzac Day in Turkey or France should contact the Department of Veterans' Affairs (DVA) Public Affairs Section for advice on (02) 6289 6203 or [dvamedia@dva.gov.au](mailto:dvamedia@dva.gov.au)

For other overseas locations, contact the Australian Embassy or High Commission in the country concerned.

In Australia, contact your local RSL, council or Anzac Day organising committee for information, advice and briefing concerning media protocols. If you are attending the dawn service at the Australian War Memorial in Canberra, contact the [AWM media office](#).

A 'recce' of Anzac Day locations beforehand can offer useful information about car parking, power supplies and help to identify interview opportunities. Consider attending an Anzac Day rehearsal or requesting an on-site briefing. Note that rehearsals are not arranged in all locations.

### Do I need accreditation?

Yes, in some cases. Overseas, accreditation is required for media wanting to cover Anzac Day services in Turkey and France, for example. Contact DVA for information [dvamedia@dva.gov.au](mailto:dvamedia@dva.gov.au).

Elsewhere, check with local organisers. At smaller services, accreditation is rarely required. Note that Anzac Day organising committees may have their own protocols, requests and 'house rules' concerning media conduct during the dawn service. For example, AWM dawn service media protocols are available from the [AWM media office](#).

## Media Protocols

The following are general guidelines. They apply at most Anzac Day services, check with your local organising committee (or RSL or council) regarding the protocols that apply in your area:

1. On arrival, report to the media pit and identify yourself, as a reporter/producer, to the communications officer on duty (at larger services) or RSL contact (at smaller services).
2. Media equipment and personnel should stay within designated areas. If you have concerns about the location and space allocated to media, make contact and/or negotiate with organisers in advance.
3. Avoid blocking access points, given the size of crowds at some dawn services, and avoid obstructing people's view. Note that an Anzac Day service is a commemorative occasion: it is not a media call or a media event.
4. Check technical details in advance to check the location of power-points, splitter boxes etc. If you are using an OB van, you may need to contact organisers two or more weeks in advance to check parking and security arrangements.
5. Observe protocols concerning lights. At the AWM, for example, there is a 'no lights' rule during the dawn service. If you have particular concerns/requirements, check with organisers in advance.
6. Plan the positioning of camera and sound crews (including boom mics and lighting) in advance to avoid obstruction or disruption of the service. Brief crews not to engage in banter: keep noise to a minimum.
7. Stay silent during the silence and the sounding of Last Post. Plan ahead to avoid verbal communication and the taking of photographs during this part of the service.
8. To respect privacy do not approach people, including politicians, for interviews during the service. Some organisers may require media outlets to leave the dawn service venue before requesting interviews. Alternatively, contact organisers or interviewees beforehand to arrange a suitable time.
9. Rehearse pieces-to-camera and/or put on make-up away from the service, to avoid causing disruption or offence.



## Dress Protocols and Traditions

Conservative dress (smart/business attire) is the 'norm' at Anzac Day ceremonies although no formal protocol exists.

### Wearing Medals

Legally, the only person entitled to claim medals, as their own, is the person awarded those medals. In this case, medals are worn on the left breast.

The relatives of men or women who have been awarded medals may wear them on their right breast. Some veterans may wear medals on both sides: their own and those of a relative. Media representatives may choose to wear medals in accordance with this protocol.

For more information about [medals click here](#).

### Wearing Rosemary

Rosemary grows wild on the Gallipoli peninsula and has a long-standing association with remembrance. Its usage has increased in popularity on Anzac Day. It is traditional to wear a sprig of rosemary on the lapel or breast (the left side is more common) or held in place by medals. Media representatives may choose to follow this tradition, or not.

### Wearing a Poppy

Also known as the Flanders poppy, the red poppy was first described as a flower of remembrance by Colonel John McCrae, a Canadian who served in France as a medical officer during World War I. According to folklore, the poppies sprang from the devastation of war in France and Belgium and were red from the blood of fallen soldiers.

Increasingly, red poppies are widely used by Australians as a sign of remembrance, and are placed on war graves or next to names of soldiers engraved on memorials. This is very common on and around Anzac Day. Wearing a poppy (on the left breast or lapel) is more common in Australia on and around Remembrance Day, 11 November.

In the interwar years (1918-1939), many people also wore white poppies, symbolising their commitment to peace. This practice ended with the outbreak of World War II but reminds us that World War I, then known as the Great War, was thought to be the war to end all wars.

### Colour Patches

It is not uncommon for service personnel (serving, retired or reserve) to wear a colour patch indicating which unit they are from. The patch, or some other sign, may appear on uniform, headgear, blazer pockets, pins or badges.

Although the number of colour patches can seem confusing, there is logic to their colour and shape. Historically, for example, the shape of a patch worn by an infantryman identified the soldier's division; the background colour (or colour at the bottom) was the brigade colour and the foreground colour (or colour at the top) identified the battalion. If the line between the top and bottom colour ran diagonally across the colour patch, this identified a Light Horse unit. Artillery wore a patch with crimson (top) and blue (bottom). For more information check the [Army's Unit Colour Patch Register](#).

Service members can be very attached to their colour patches, which have historical significance. Classification of colour patches is complex and media representatives cannot be expected to know the significance of different colours. Similarly, the media are not expected to recognise particular medals or know different ranks. Asking about colour patches and/or medals is one way to build rapport with potential interviewees and find out more about veterans' military backgrounds. For more information refer to ['Finding Stories'](#).

## **The Slouch Hat and Rising Sun Badge**

The wide-brimmed khaki hat worn by members of the Australian Army is known as the 'slouch hat'. The word 'slouch' refers to its sloping rim, which may be turned upwards (and clipped into place) on the wearer's left-hand side on ceremonial occasions such as Anzac Day. When the hat has an upturned brim, the 'Rising Sun' badge is worn, also on the left-hand side.

The history of the slouch hat dates back to the nineteenth century. The brim was turned upwards to ensure it would not be caught, and removed by accident, during drill movements. For more information about the origins of the hat, click [here](#). The [Rising Sun badge](#) also has a history that predates World War I.

The band worn around the slouch hat is called a '[puggaree](#)'. The six of the seven pleats in the band signify the Australian states; the seventh represents the territories.

## **Australian National Flag**

For protocols concerning the raising and display of the Australian National Flag click [here](#).

Wearing the flag – by draping it over the shoulders – has become a common practice at Anzac Day services overseas. While the practice is not illegal, according to protocol the flag should be displayed in a 'dignified manner' and not defaced in any way.

Debate concerning 'flag wearers' has become a recurrent theme in the media on and around Australia Day as well as Anzac Day. For more information about the history of the flag, click [here](#).

## Finding Stories

In 2016, coverage of Anzac Day will be dominated by the 100th anniversary of the day itself and continued commemoration of the Anzac Centenary.

Within this context, there is room for originality. Be aware that standard news coverage of Anzac Day often follows the inverted pyramid model where the lead refers to the location of the dawn service and/or the march, the size of the crowd attending and the weather conditions. This is often followed by a quote from an authority figure who spoke at the dawn service.

The following example is invented, but reflects a format that has emerged in recent years:

A crowd of 40,000 people attended this year's dawn service at Melbourne's Shrine of Remembrance despite early morning rain.

RSL spokesman (INSERT NAME) said attendance figures showed the Anzac spirit was still important.

"The Anzac spirit is alive and well...."

Although this format is adequate, it has become a cliché. Suggestions for alternative journalistic approaches to the Anzac Centenary together with story ideas and questions are below.

## Questions

The following questions frame Anzac Day coverage in four different ways. The first set focuses on the Anzac Centenary. The second focuses on the Anzac story and its relevance today. The third focuses on the present and the fourth set of questions look at the future of Anzac Day in a modern, multicultural Australia.

Given tight deadlines, most journalists will only have time to focus on one set of questions with an interviewee. If more time is available, all three areas can be covered.

1. What does the Anzac Centenary mean and why does it matter? What does it mean to you, personally? What does the Anzac Centenary mean for Anzac Day this year?
2. What's the story? The story of the Gallipoli landings continues to be debated. Military historians question the details of who did what, why and where. Other historians question the relevance of the Anzac legend to modern Australian identity. Why do the Gallipoli landings still have relevance today?
3. Why are you here today? This question is a standard opener, when approaching veterans and others attending Anzac Day commemorations. A common response is remembrance – of relatives or mates who died at war – or a desire to connect with the '[Anzac spirit](#)'. Follow up questions can deliver new angles: what do you mean by the term 'Anzac spirit'? What do you think it means today, a century after Gallipoli? What does it mean to you, your family and your community? Why is remembrance important to you?

4. How is Anzac Day changing? Do you think Anzac Day should stay the way it is? How do you feel about including other groups in the march, in addition to the military? Where should relatives march? How do you think Anzac Day will be marked in 10 years' time? What does the future hold for Anzac Day? How have experiences of war and peacekeeping changed? Should we celebrate or commemorate on Anzac Day?

Debate concerning the future of Anzac Day is likely to intensify this year. This provides media outlets with an opportunity to not only report debate, but also contribute to discussion by covering different perspectives fairly and accurately.

## Multicultural Significance

Journalists who report on the multicultural significance of Anzac Day face complexity as well as opportunity.

On the one hand, the involvement of other nationalities in military operations alongside Australia is a story that appears straightforward: the Indians, French and Algerians who landed at Gallipoli, or the Vietnamese who fought alongside Australian troops in Vietnam. Click [here](#) for statistics.

Foreign-language media published in Australia and overseas correspondents have an opportunity to cover such stories – as relevant – and/or ask questions about Anzac Day as an iconic 'Australian' story.

Similarly, the role of Indigenous Australians in military actions past and present is often overlooked by the media. When exploring such stories, principles of ethical reporting apply: consultation with the Indigenous communities concerned is essential to ensure accurate reporting and avoid causing offence (when reporting stories of the dead, for example).

Complexity arises, however, when it comes to particular nationalities or conflicts. In Darwin, for example, Japanese migrants take part in Anzac Day commemorations (Japan was an ally during World War I), while their presence as a World War II 'enemy' could be considered controversial (to the point of disrespectful) in other towns and cities.

Similarly, German veterans and their relatives are largely excluded from the march, while migrants from Turkey – Germany's former ally – are welcome. There is also a lack of clarity regarding the involvement of 'new' migrants to Australia, who have also experienced war and conflict. How does Anzac Day relate to them?

In South Australia, the involvement of the Indian community became a headline story in 2014. Although recognition of [Australia's allies](#) was long-standing, there was debate regarding where Indian representatives should march. In December 2014 an agreement was reached: for the Anzac Centenary period, from 2015, a new contingent will march under the banner 'British India' in Adelaide alongside the representatives of other allies from the Gallipoli campaign.

In the UK, there has been growing recognition of Muslim soldiers who fought for Britain during World War I. A 'poppy hijab' has been launched by a British think tank as part of attempts to raise awareness among the media and the wider community.

Target audience and readership determine the relevance of such issues. The wider context should also be reflected. Efforts (and tensions) surrounding inclusion provide material for a range of stories, commentary pieces and debate.

## Keeping it Human

Some researchers have noted a 'grand narrative' in connection with Anzac Day coverage, raising concern that particular words, phrases and story-lines have become clichéd, repeated and overused.

A 'grand narrative' means that one, over-arching story is being told over and over again. In the case of Anzac Day, that narrative has emphasised particular qualities: the lead characters are male, bronzed and brave, known for their larrikin behaviour.

There is no doubt that this description fits many of the men who served at Gallipoli and conflicts since then: it is true to some extent. But it does not tell the whole story. The truth is as varied and complex as the many Australians who have experienced war, conflict and peacekeeping operations from the Great War until the present day.

One way to cover Anzac Day in 2016 is to reflect the stories, memories, experiences and observations of a range of people, including the many women who have served in the Australian forces and families of current and former service personnel. This is more representative than focussing on one 'grand' or over-arching narrative. The people you include may come from a range of backgrounds and hold different beliefs about Anzac Day and its significance.

This approach poses a challenge in news terms – it is hard to sum up in a headline or lead. It provides an opportunity, however, to look at Anzac Day from a range of angles and capture its complexity more accurately.

When interviewing veterans, bear the following in mind:

1. Experiences of war and conflict are varied, contradictory and don't always fit a single narrative. Deadline pressures means that journalists often conduct interviews looking for a particular grab that fits a particular script. Be prepared for veterans to challenge any assumptions or pre-existing ideas you may have about Anzac Day and wartime experience.
2. While some veterans are comfortable talking about their experiences during war and peace-keeping operations, others are not. Some may have experienced post-traumatic stress disorder and may have difficulty discussing their experiences.
3. For practical advice on how to conduct interviews in line with best ethical practice as well as advice on self-care, visit [www.dartcenter.org](http://www.dartcenter.org). The site offers the latest guidance from the Dart Center for Journalism and Trauma, based at Columbia University in New York including practical advice on covering war, violence and trauma. Importantly, it also offers comprehensive resources on self-care for journalists, including the prevention and management of PTSD. In Australia, the [Mindframe National Media Initiative](#) also provides practical advice, focused on the ethical reporting of mental health issues.
4. Veterans attend Anzac Day for personal and professional reasons; their participation in media interviews should not be taken for granted. Always identify yourself as a member of the media before starting an interview. To establish rapport, consider asking veterans about medals, colour patches or other regalia on their uniform. The following questions may help: Tell me about your uniform, what do those medals/colour patches stand for? Where did you serve? What did your service involve? (Note that the words 'serve' and 'service' are considered respectful ways to refer to involvement in military operations.)
5. You are not expected, as a member of the media, to have comprehensive knowledge of military organisation and structure. Ranks and the names of regiments, companies and battalions can be baffling to people without military training. To avoid inaccuracy, it is important to ask interviewees how they wish their name to appear in media coverage. Do they have a military rank or title? Do they want you to mention the name of their regiment or battalion? Obtaining contact details at the end of the interview is also recommended, to enable you to double check details afterwards. For further information on military organisation click [here](#).

6. Some veterans may attend Anzac Day with children and grandchildren. Note that the usual rules (and editorial policy of your media organisation) apply when interviewing children under the age of 18. Note also that elderly veterans are likely to tire through the day. Negotiate and complete interviews early to obtain best outcomes.

## More Ideas...

Revisit debate concerning historical facts or reappraisal of the Anzac story. The [Honest History](#) website provides new angles and perspectives, backed by academic research.

Pursue a theme that is relevant to your target audience or community. Consider experiences of war on the home front. Tell the stories of local people: nurses, prisoners-of-war or those who challenge traditional perceptions of bravery. Consider soldiers who fought but fled the battlefield and were condemned as cowards or those who experienced shellshock or post-traumatic stress disorder, handling interviewees with sensitivity and care. For guidance on interview technique refer to [www.dartcenter.org](http://www.dartcenter.org).

Note that debate concerning the exclusion of women from the Anzac story continues until the present day. Consider ways to reflect this debate and/or women's perspectives.

Find out whether someone in your community has written a book or published some other work in connection with Anzac Day or the Anzac Centenary. Look out for musicians, poets, artists and other craftspeople creating artefacts or performances representing war or peace.

Local schools, retirement homes and historical societies are also potential sources. Also, identify the youngest and oldest veterans in your community: recently returned service personnel may be younger people who challenge the stereotype of an 'Anzac Day veteran'.

The following 'cheat sheet' summarises some of the suggestions in this section in a quick reference format.

For further ideas and guidance, contact the sources listed [here](#).

## Ideas Sheet for Anzac Day Reporters

This two-page summary can be printed out and used for quick reference.

### Newsworthiness: Finding alternative stories

Consider new, forgotten and/or hidden stories in your local community.  
 Are there individuals whose stories and experiences challenge the [‘grand narrative’](#)?  
 Consider veterans from different cultural backgrounds; consider females who are active, reserve or retired.  
 Are there younger veterans or service people in your community?  
 Approach veterans who may have experienced PTSD, interviewing them with care (see below).  
 Consider individuals NOT participating. What do pacifists and opponents think about Anzac commemoration and why?  
 Consider individuals who have been affected by war, conflict or peace-keeping activities involving Australia and are not veterans themselves: migrants, refugees and the families of those who have served.  
 For more ideas contact your local RSL, the AWM or the DVA press office. See [Contacts](#).

### Newsworthiness: Choosing a new angle

How do your interviewees’ stories relate to your audience’s understanding of the Anzac legend and the Anzac Centenary?  
 Do your research and interviews challenge prevailing beliefs and assumptions?  
 How is the Anzac story changing in the light of what your interviewees have to say?  
 How is Anzac commemoration shifting to represent Australia and the values it stands for today?  
 Is Anzac Day being commemorated in a particular way in your community? Why?  
 What is the ‘now’ of Anzac Day? How is it shaped by the past and how is it adapting to the present? What is its future?

### Reporting: Choosing a standpoint

Be aware of the ‘baggage’ that you bring to any story. Your own beliefs about the Anzac story may influence your coverage.  
 Be aware that you can choose your standpoint: you can tell the story as an outsider or as an insider; you can identify with your audience, your interviewee or the views of your news organisation; you can pursue empathy and/or authority; you can be influenced by your editor, your peers and the people you encounter.  
 You cannot expect to be 100% objective, although you can try.  
 If you are writing a news report, ask yourself why you’re choosing to include some facts and not others. Are you being influenced by an agenda without realising it?  
 What effect does your standpoint have on your story? Does it engage your audience?  
 Is there a better way to tell the story?



### Reporting: Interviewing style

Be aware that your position and presence can influence interviews: interviewees may be wary and tell you what they think you want to hear.

When dealing with vulnerable interviewees: e.g. veterans who have experienced PTSD (post-traumatic stress disorder). Take appropriate steps to report responsibly and ethically: access resources to assist you (visit [www.dartcenter.org](http://www.dartcenter.org) )

Allow time. If you are under pressure, focus on one clear question so you have room for follow-up. Single questions might be:

What does Anzac Day mean to you personally?

## What does Anzac Day mean today, given the Anzac Centenary?

## What does Anzac Day mean in Australia, more widely?

## Reporting: Your role and responsibilities

Define your role. Are you a news reporter, a commentator (on the march, for example) or an interviewer (to name just three of the many roles performed by journalists and media professionals on Anzac Day)?

Are you there to report facts? Are you there to give a point of view?

What are the protocols? Are you there at the invitation of an organisation (e.g. your local RSL or the AWM in Canberra) or your community? Are there rules or guidelines that you need to be aware of?

Which approach will achieve a better result: collaboration with sources (to see the story from their point of view) or detachment (to protect your editorial independence)?

If appropriate, can you do both: collaborate with key sources (to find new angles) while ensuring accuracy, fairness and editorial integrity?

## Reporting: Presentation

Is it clear that the view represented in your story is one view and not 'the' view?

Can you include a range of views? Can you avoid polarised representation (where one opinion is opposed by another, for example)?

Can you take your audience with you, into new territory, so that they come away with new insights, ideas and/or understanding?

Can you keep your audience engaged AND introduce new ideas?

**Your notes and contacts:**

[illegible]

## Digital Resources

### Anzac Centenary Websites

In 2015, a number of official websites are available with comprehensive information on the Anzac Centenary:

<http://www.anzaccentenary.gov.au/> - comprehensive overview of the Anzac Centenary including Australia's at home and overseas.

<http://www.anzacportal.dva.gov.au/> - educational, historical and events information.

<http://www.canakkale2015.gov.tr/tr> - official website of the Canakkale Governor in Turkish, with an English translation button in the top right-hand corner.

<https://rslvirtualwarmemorial.org.au/> - a national resource with comprehensive information about individual servicemen and women, as well as articles and other useful historical resources.

For information by state click on the links below:

<http://anzaccentenary.vic.gov.au/>

<http://anzac100.initiatives.qld.gov.au/>

[http://www.dcm.nt.gov.au/anzac\\_centenary](http://www.dcm.nt.gov.au/anzac_centenary)

<http://veterans.nsw.gov.au/centenary/>

<http://anzaccentenary.sa.gov.au/>

<https://anzac.dpc.wa.gov.au/CommemorativeActivities/Pages/Default.aspx>

<http://www.centenaryofanzac.tas.gov.au/>

### Additional Websites

<http://www.aussieeducator.org.au/specialpages/anzacday.html> - includes links to other useful sites, sound and video files. Check copyright restrictions.

<http://www.abc.net.au/innovation/gallipoli> - 3D interactive website produced by the ABC with background, history and profiles.

<http://www.anzacsite.gov.au/> - Designed to support teachers, this site is also useful for journalists, providing backgrounders and story ideas. Note copyright restrictions (images cannot be reproduced).

<http://australia.gov.au/about-australia/australian-story/anzac-day> - Australian Government website with further links to background and archive resources.

<https://www.awm.gov.au/> - Comprehensive material concerning military history, military structure and traditions.

<http://www.honesthistory.net.au/> - Offers new perspectives and story ideas by challenging 'the misuse of history'.

## Online Research Tools

The variety and volume of records relating to individual service are vast. In 2015, the organisation of Australia's collective resources remains a work in progress, with a number of websites collating and displaying separate 'banks' of material. As a result, there can be repetition and a lack of aggregation: journalists may find they have to visit a number of websites to access resources about individual servicemen and women. Such resources may not be linked, cross-referenced or cross-checked.

The State Library of Victoria has published a [factsheet](#) with information about records that are currently being digitised. Museum Victoria also provides advice, via its [blog](#), regarding online resources.

The [National Archives of Australia](#) website provides digital access to individual service records. Hard copies of non-digitised records can be ordered [online](#) or accessed via [NAA reading rooms](#). For example, accessing [repatriation records](#) via the NAA may provide information on a veterans' physical or mental health, the type of treatment they received and their domestic and financial situation. Such records provide a unique insight into the life of veterans after the war.

To mark the Anzac Centenary, the National Archives of Australia and Archives New Zealand have also launched a new website called [Discovering Anzacs](#). The site provides access to government records from World War I including the diaries of the Chief Censor.

The [State Library of South Australia](#) is digitising records of the South Australian Red Cross Information Bureau. The [RSL Virtual War Memorial](#) site also provides information about service personnel and their links to local communities.

The extensive records of the [Australian War Memorial](#) are searchable online. The [AWM's Last Post Ceremony](#), held at 4.55pm daily, features the stories of individual servicemen and women and is broadcast live on the internet, via webcam. Stories featured to date are listed in an [online calendar](#). Many of the Last Post Ceremony broadcasts have been uploaded to the AWM website; enter the name of the person featured as a search term to access.

The [Australians at War](#) film archive provides video, audio and transcripts of interviews with veterans. This site includes hundreds of interviews spanning war and peacekeeping operations from World War I until the present day. Check copyright restrictions before use.

Monash University's [100 Stories](#) project tells the stories of service personnel from World War I. The majority of the stories told have not received media coverage.

For more recent and contemporary operations, visit [www.defence.gov.au](http://www.defence.gov.au) for access to media briefings, backgrounders and images. The site includes detailed historical information on the [Australian Army](#), the [Royal Australian Navy](#) and the [Royal Australian Air Force](#). Searching for 'Anzac Day' and 'Anzac Centenary' can provide contemporary angles to coverage.

The ['On This Day'](#) link on the Defence website provides a useful day-by-day summary of key events in the history of the Australian Defence Force.

The [Australian Defence Image Library](#) offers a comprehensive, fully searchable bank of stock images that are available to the media, subject to [copyright restrictions](#).

## Social Media

Social media can be useful sources on and around Anzac Day. They can also be used to monitor community sentiment and directly involve readers, listeners, viewers and visitors in reporting.

The Australian War Memorial, Melbourne's Shrine of Remembrance and other cultural institutions have well-established social media platforms and increase their social media activity in the lead up to 25 April. For example, the information and imagery on the AWM's [Twitter](#), [Facebook](#), [Youtube](#), [Flickr](#) and other accounts can provide new leads, topics and further sources.

On Anzac Day, Twitter and Facebook news feeds can provide up-to-date information on the weather, the progress of services, VIPs and crowd numbers. This content can be handy for reporters who are broadcast or blogging live.

Four to six weeks before Anzac Day be sure to 'follow' or 'friend' the social media accounts of institutions relevant to your assignment e.g. the Australian War Memorial, the Department of Veterans' Affairs, your local RSL and other national institutions. Defence, the army, the navy and the air force also run interactive Facebook and Twitter sites, and checking the sentiment of their followers can be a gauge of community reaction to stories/themes/controversies which arise on and around Anzac Day. In your local area, check social media for veterans' groups, schools, councils and shires, community groups and other organisations involved in Anzac Day commemorations.

[Gallipoli Live](#) is the Twitter account of an Australian author living in Turkey and a source of Anzac-related detail. From 2012 to 2013, the author drew on unit histories, soldiers' stories and other contemporary sources to provide an hour-by-hour account of what happened during the Gallipoli campaign. Although the account is no longer updated, the tweets provide a useful archive of data, documenting the campaign in detail.

Sources for imagery include YouTube, Pinterest, Flickr and Instagram. These can provide inspiration by offering multiple angles on past Anzac Days. [YouTube](#) has over 104,000 Anzac Day videos including documentaries, news clips and homemade films. Check copyright restrictions before use.

Infographics are well-suited to digital and social media: they combine data with graphics, providing a way to simplify historical information for a range of audiences (see [TheGreatWar100](#) from the UK as an example). Infographs can tell the story of a particular battle involving Australians; they can show recipes for [ANZAC biscuits](#); they can tell the stories behind Australia's monuments and cenotaphs. Consider publishing infographs as part of online coverage and sharing them through social media.

Journalists can also use their own or employer's social media platforms to invite people to engage on Anzac Day. Invite audiences to vote in relevant online polls or contribute to live blogs. Encourage audiences to share memories of family wartime experiences, or thank veterans and serving members via social media. Providing interactive experiences opens new opportunities; [audience competitions](#) are also growing in popularity. If your media outlet is considering any kind of commercial promotion in association with Anzac Day, remind them of their [legal](#) responsibilities.

Always cross check information sourced from social media. Usual fact checking procedures apply.

## Military Organisation

In brief, from the top down Australian Defence Force ranks are divided into four bands: commissioned officers, warrant officers, non-commissioned officers and rank and file.

Navy	Army	Air Force	Stars
<i>Commissioned ranks</i>			
Admiral of the Fleet	Field Marshal	Marshal of the RAAF	Five Star
Admiral	General	Air Chief Marshal	Four Star
Vice-Admiral	Lieutenant General	Air Marshal	Three Star
Rear-Admiral	Major General	Air Vice-Marshal	Two Star
Commodore	Brigadier	Air Commodore	One Star
Captain	Colonel	Group Captain	
Commander	Lieutenant Colonel	Wing Commander	
Lieutenant Commander	Major	Squadron Leader	
Lieutenant	Captain	Flight Lieutenant	
Sub-Lieutenant	Lieutenant	Flying Officer	
Acting Sub-Lieutenant	2nd Lieutenant	Pilot Officer	
Midshipman			
<i>Warrant and non-commissioned officers</i>			
Warrant Officer of the Navy	Regimental Sergeant Major of the Army	Warrant Officer of the Air Force	
Warrant Officer	Warrant Officer Class One	Warrant Officer	
Chief Petty Officer	Warrant Officer Class Two	Flight Sergeant	
	Staff Sergeant		
Petty Officer	Sergeant	Sergeant	
Leading Seaman	Corporal/Bombardier	Corporal	
Able Seaman	Lance Corporal/Lance Bombardier	Leading Aircraftman/woman	
<i>Rank and file</i>			
Seaman	Bandsman/Craftsman/Gunner/Private/Sapper/Signaller/Trooper	Aircraftman/woman	

## Table Notes

1. Take care when using the word 'officer'. Officers hold a commission; sergeants, corporals and warrant officers do not. Sergeants and corporals are known as 'non-commissioned officers' or NCOs: sergeants are senior non-commissioned officers or SNCOs; lance corporals and corporals are junior non-commissioned officers or JNCOs. A Warrant Officer holds a warrant and is not an NCO. It is not accurate to shorten 'Warrant Officer' or 'Petty Officer' to 'officer'. Capitalise the first letter of ranks (Sergeant, Corporal, Warrant Officer) when using as a title; otherwise use lower case e.g. Sergeant Harold Smith served at Gallipoli... he was respected by corporals and officers alike...
2. Stars apply across all three services (the navy, army and air force). Defining senior officers by stars (as in, 'He/She is a Four-Star General') is common practice in the United States. Recently, the convention has been adopted in Australia but is not reflected on uniform: Australian commissioned officers do not wear stars as indicators of rank.
3. It is important to refer to ranks correctly. Do not guess or assume that you know – making a mistake can cause offence. For this reason, broadcast commentary is best left to specialists with comprehensive knowledge. When conducting interviews with veterans, always check which rank is applied and how you should refer to your interviewee in copy or on air. Note, also, that some interviewees prefer to keep their rank confidential.
4. When including references to rank, use full names in first mentions e.g. 'Field Marshal Thomas Blamey'. In subsequent mentions, surnames are adequate in media contexts e.g. 'Blamey was known for his determination...'
5. Lieutenant is pronounced Left-tenant (lef'tenuhnt) when referring to the Australian Army. In the Royal Australian Air Force it is pronounced lew-ten-ənt. In the Royal Australian Navy, it is pronounced læ'tənənt or luh'tenuhnt, with less emphasis on 'looh' as in looh'tenuhnt (standard pronunciation in the United States).

## Getting it right

Many journalists struggle to understand military organisation. Do not be afraid to ask your local RSL or Anzac Day organising committee for help: you are not expected to recognise the names and numbers of brigades or battalions automatically.

Some words can cause confusion (for example, see 'corps', under [Australian Army](#)) and veterans may use different terms to define their military background, even though they may have served with the same unit. Take interviewees' personal preferences into account: ask how they would like you to refer to their military service and unit.

Note that some content in this section ([Military Organisation](#)) is adapted from Professor David Horner's *Australia's Military History for Dummies* (see pages 21-35 of that publication). It also incorporates material from the [AWM website](#). Both resources provide a useful guide to Australian military organisation.

## Serving Queen and Country

The Australian Defence Force (ADF) comes under the direction of the Minister for Defence. Important decisions regarding the ADF are approved by the Federal Cabinet. The Defence Minister gives his orders to the Chief of the Defence Force (CDF).

Note that ADF did not exist before 1976. From World War I to Vietnam, the three Australian Services – the Royal Australian Navy, the Australian Army and the Royal Australian Air Force – tended to operate separately. After the Vietnam War, it was decided that Australia needed a single defence force. In 1973, the navy, army and air force departments (which had existed since 1939 with their own ministers) were abolished and absorbed into the Department of Defence. The ADF was established in 1976.

Australian service people serve the nation. They normally have the word 'Australia' sewn on the shoulders of their uniforms. Because Australia is a monarchy, they also serve the Queen: her representative in Australia – the Governor General – is the Commander-in-Chief of the ADF.

For this reason, parts of the ADF usually have the word 'Royal' in their title. Ships in the Royal Australian Navy have the title Her Majesty's Australian Ship (HMAS).

The Governor General cannot issue orders directly to the ADF. It receives its orders from the Australian government.

## Royal Australian Navy

Following British tradition, the Royal Australian Navy (RAN) is called the senior service and is always listed first. The role of the navy is to protect Australia by patrolling the seas and fighting naval battles if necessary. Australian ships might also be sent to work with Allied navies or to support Australian forces serving overseas. Since Federation, the navy's ships have come in all shapes and sizes. Warships have different names, depending on their size and function.

Battleships	The biggest and most powerful warships in World War I. Note that Australia has never possessed battleships.
Cruisers	Slightly smaller ships than battleships. The RAN possessed several cruisers during World War I and II. The best known was HMAS Sydney, which sank an Italian cruiser in 1940 and was itself sunk off the coast of Western Australia on 19 November 1941.
Destroyers	Smaller than cruisers. Fast and manoeuvrable, and often used to help protect battleships.
Frigates	Smaller warships include sloops, frigates, corvettes and patrol boats. The RAN's main combat ship is now the frigate, but it also has patrol boats and supply ships.
Submarines	Australia had submarines during World War I; after 1918 they were not reintroduced to the RAN until 1960.
Note:	The correct form is 'HMAS Sydney' or 'HMAS Australia', not 'the HMAS Sydney' or 'the HMAS Australia'. Thereafter, say 'the Sydney' or 'the Australia'.

## Australian Army

The army has its own structure. Soldiers are grouped in organisations that reflect their jobs, for example, transport drivers are in the Royal Australian Corps of Transport. When the army needs to undertake a task it draws on personnel from its different corps to form temporary organisations.

These organisations are built up incrementally as shown in the following table, which applies to past and present operations (sources: *Australia's Military History for Dummies* and the [AWM website](#).)

Basic Army Structure* <sup>1</sup>			
	Organisation	Composition	Commanded by
Formations	Army	Two or three corps and support troops (>100,000 troops)	General
	Corps* <sup>2</sup>	Two or three divisions and support troops (30,000-60,000 troops)	Lieutenant General (pronounced lef'tenuhnt)
	Division	Three brigades and support troops (12,000-20,000 troops)	Major General
	Brigade	Three infantry battalions and support troops (3,000-4,000 troops)	Brigadier
Units	Battalion	Four rifle companies and support troops (700-1,000 troops)	Lieutenant Colonel (pronounced lef'tenuhnt)
	Company	Three to four platoons (100-225 troops)	Captain or Major
	Platoon	Three to four sections (30-60 troops)	Lieutenant (pronounced lef'tenuhnt)
	Section* <sup>3</sup>	9-16 troops	Corporal/Sergeant

\*<sup>1</sup>In practice, formations and units change to meet operational requirements. In World War I, for example, there were four battalions in a brigade; the size of divisions has also varied over time.

\*<sup>2</sup>Note that 'corps' has two meanings in the Australian Army: it can be a grouping of servicemen and women who do the same job; it can also be the name of a fighting organisation as in the Australian and New Zealand Army Corps.

\*<sup>3</sup>Today, sections are often broken down further into 'bricks' and 'fight teams'.

## Army Unit Names and Numbers

During World War I, the main expeditionary force of the Australian Army was called the Australian Imperial Force or AIF. Later, it became known as the First AIF to distinguish from the Second AIF, raised during World War II.

To distinguish World War II battalions from those that served in World War I, numbers are used: for example, the 2/8th stands for the 8th Battalion of the 2nd AIF, and is pronounced 'the Second Eighth Battalion'. Sixty Australian battalions were formed during the First World War, so the '2/' prefix can only apply up to the 60th Battalion.

Note that the formulations 1/2nd Battalion, 1/3rd Battalion etc. are never used for units in the First AIF. The only acceptable prefix is 2/xxth (applicable to World War II units). It is also the case that some World War II units did not have the 2/xxth prefix and this can cause confusion: it is not always clear to journalists whether a unit is from World War I or II. If in doubt, check.

Veterans almost always identify themselves by their battalion, but may occasionally identify themselves by their corps, brigade, battalion or regiment. A regiment of armour, cavalry, artillery, signals, transport or aviation is similar in size to a battalion.



In 1948, Australian army infantry units were reorganised into a regimental system. Currently there are seven infantry battalions in the Royal Australian Regiment (RAR) numbered 1RAR to 7RAR. There are also state-based infantry regiments that are part of the Australian Army Reserve e.g. the Royal South Australia Regiment and the Royal Victoria Regiment.

## Royal Australian Air Force

The predecessor of the RAAF, the Australian Flying Corps (AFC), was formed for service in the First World War. Its first squadron was attached to Britain's Royal Flying Corps in Egypt where it became known as 67 (Australian) Squadron, Royal Flying Corps (RFC) and saw action in Mesopotamia and Palestine. It reverted to its original name (Australian Flying Corps) on 19 January 1918. Other units of the AFC saw service in France during the First World War.

The RAAF was formed in 1921 and first went to war in World War II in Europe and the Pacific. Many more Australian members of the RAAF were trained through the Empire Air Training Scheme in Australia, Canada and the United Kingdom, and went on to serve with British Royal Air Force squadrons. Since its inception the RAAF has flown four general categories of aircraft: fighters, bombers, maritime patrol aircraft and transport aircraft. The RAAF also flew helicopters in Vietnam until this function was transferred to the Australian Army in the 1980s.

There are two broad categories of RAAF personnel: air crew and ground staff.

RAAF units build on each other incrementally.

RAAF unit names
Group
Wing
Squadron (12-14 aircraft)
Flight (three or more aircraft)
Individual aircraft

Like army units, squadrons are numbered: for example, No 3 Squadron (pronounced 'Three Squadron' not 'Third Squadron'). Check with your interviewee because he or she will almost certainly want to be identified with a squadron or other unit.

## Medals and Honours

Until the 1970s, Australian military personnel were awarded Imperial Medals through the British Empire. After that, Australia began issuing its own medals through the Australian honours system. Generally, medals are awarded for three categories of service. Note that not every medal is awarded for bravery.

### CAMPAIGN OR SERVICE MEDALS

These recognise operational service overseas. Some campaigns have their own, separate medal. Veterans of World War II were awarded the 1939-45 Star; veterans of the campaign in North Africa also received the Africa Star. Australians who have served in conflict zones receive the Australian Active Service Medal under the current honours system. Veterans of the war in Iraq have received the Iraq Medal. Members of the ADF who have served in Afghanistan since 11 October 2001 receive the Afghanistan Medal.

### MEDALS FOR GOOD WORK

These medals recognise exceptional service in peace or war. Under the Imperial system, an individual may be made a Member of the Order of the British Empire (MBE). Under the Australian system individuals may be made a Companion or Member of the Order of Australia (AC or AM), or be awarded a Defence Force medal, such as a Conspicuous Service Medal or Cross (CSM or CSC).

### MEDALS FOR BRAVERY

These are awarded for bravery or distinguished command in battle. Under the Imperial system gallantry could be recognised by the award of a Military Cross (MC), while under the Australian system similar conduct can be awarded a Medal for Gallantry (MG). Under the Imperial system a commanding officer might be awarded a Distinguished Service Order (DSO), while under the Australian System the same individual would receive a Distinguished Service Cross (DSC).

The most coveted medal, awarded for valour “in the presence of the enemy” is the Victoria Cross (VC). Under the Australian system its full name is the Victoria Cross for Australia (commonly shorted to Victoria Cross or VC). To date, 100 Australians have been awarded the VC. Four have been awarded to soldiers for actions in Afghanistan.

Service people who are awarded medals in the latter two categories are generally permitted to place letters after their names, indicating their awards. These letters are called ‘post-nominals’. It is always worth checking whether your interviewee is entitled to use post-nominals after his or her name even though these letters are rarely included in media articles (check with your editor or chief-of-staff).

To check whether an individual has received a medal, visit the [It's an Honour](#) website. This site also gives the ‘citation’ or reason why a particular medal or honour has been awarded.

If a soldier is awarded a medal twice (he or she may demonstrate bravery on two separate occasions) a second medal is not awarded; instead, a rosette is placed on the medal’s ribbon. This is described as a “bar”, as in “the officer was awarded a Military Cross and bar.”

(Main reference for ‘Medals and Honours’: *Australia’s Military History for Dummies*, p. 34-5.)

## Australian Military History Timeline from 1900 to the present day

### Colonial Conflicts

The following timeline does not include Australia's military history before the turn of the twentieth century. This reflects current commemorative practices on Anzac Day. As military historians pay closer attention to Australia's frontier wars and its involvement in colonial conflicts (in New Zealand, the Sudan and China, for example), pre-Federation conflicts may receive greater recognition on Anzac Day. At the time of writing, the focus remains on Australia's military and peacekeeping operations from World War I until the present day.

### Before World War I

1899-1902

Second Boer War fought in South Africa. The Australian colonies send a number of contingents to fight alongside the British Army. *Number of Australians who died in the Boer War: 606*

1900-1901

China War or Boxer Rebellion. New South Wales, South Australia and Victoria send small naval contingents to serve with the Allied forces.

1 JANUARY 1901

The Commonwealth of Australia is federated. The former British colonies become states within that Commonwealth. On 1 March naval and military forces of the states are transferred to Commonwealth control.

10 JULY 1911

The Royal Australian Navy (RAN) formed.

20 SEPTEMBER 1912

An Australian air arm was officially approved on 20 September 1912. In 1913 the Central Flying School and Aviation Corps were established. This in turn became known as the Australian Flying Corps (AFC) in military orders of 1914. The Australian Air Force formed on 31 March 1921. It becomes the Royal Australian Air Force (RAAF) on 31 August 1921.

### World War I

4 AUGUST 1914

Great Britain declares war on Germany. As a result, Australia is also at war and pledges a force of 20,000 at Britain's disposal.

10 AUGUST 1914

Voluntary recruitment for Australian Imperial Force (AIF) commences.

11-12 SEPTEMBER 1914

The Australian Naval & Military Expeditionary Force (AN&MEF), hastily formed shortly after the outbreak of war, arrives in German New Guinea and secures German resources and a radio station. All military resistance ceases by 21 September. The first Australian casualties in combat were sustained on 11 September at Bitia Paka.

## 25 APRIL 1915

Australian troops land on the beaches of Gallipoli, Turkey. They remain there until 20 December; evacuations continued into January. A timeline of the Gallipoli campaign is available [here](#).

## 25 APRIL 1916

First commemoration of Anzac Day.

## 6 JUNE 1916

The Returned Sailors & Soldiers Imperial League of Australia (RSSILA), forerunner of the current Returned & Services League of Australia (RSL), formed.

## 19 JULY 1916

5th Australian Division takes part in the disastrous battle of Fromelles. The division suffers 5,533 casualties in less than 24 hours.

## 23 JULY-3 SEPTEMBER 1916

1st Anzac Corps in action on the Western Front in the Battle of the Somme at Pozières and Mouquet Farm, France, capturing the village of Pozières, but suffering enormous casualties. The Australian historian Charles Bean famously said that Pozières Ridge "is more densely sown with Australian sacrifice than any other place on earth."

## 28 OCTOBER 1916

First conscription referendum held. The proposal for conscription was narrowly defeated.

## 5-17 NOVEMBER 1916

1st Anzac Corps returns to the Somme after a period of recovery in Belgium, and makes two attacks on German positions near the French village of Flers.

## 11 APRIL – 17 MAY 1917

Following the German withdrawal to the Hindenburg Line during the winter of 1916-17, the Australians attack the heavily fortified position near Bullecourt in the First and Second Battles of Bullecourt.

## 21 APRIL 1917

Foundation of Imperial War Graves Commission, later Commonwealth War Graves Commission. Its purpose is to set up and maintain war memorials and cemeteries.

## 7 JUNE 1917

Australian Divisions participate in the Battle of Messines, in which a string of large underground mines were blown up along the Messines-Wyschaete Ridge, resulting in significant gains. For the first time since Gallipoli Australian and New Zealand troops fought alongside each other with the British.

## 1 AUGUST-14 NOVEMBER 1917

Third Battle of Ypres (also known as the Battle of Passchendaele) – Australian soldiers in action most notably at Menin Road, Polygon Wood, Broodseinde Ridge and Passchendaele (attack on the village named Passchendaele – not to be confused with "the Battle of Passchendaele" or the alternate name for Third Ypres).

## 31 OCTOBER 1917

Australian Light Horse charge Turkish positions at Battle of Beersheba, Palestine.

## 1 NOVEMBER 1917

All of the Australian Divisions on the Western Front are brought together into the same corps for the first time. Instead of two Anzac Corps (I ANZAC & II ANZAC), the Australian formations will now be part of the Australian Corps.

20 DECEMBER 1917

A second conscription referendum also returns the answer “no”.

25 APRIL 1918

Australians stop the German Spring Offensive from reaching Amiens just beyond Villers-Bretonneux, France. They go on to recapture Villers-Bretonneux from German hands.

4 JULY 1918

Lieutenant General (later Sir) John Monash leads Australian troops in a successful attack against German positions at Hamel, on the Western Front.

8 AUGUST 1918

The Australian Corps participates alongside the Canadian Corps in the Battle of Amiens, taking an unprecedented amount of ground and provoking the German general Erich Ludendorff to call 8 August 1918 ‘the Black Day of the German Army’.

29 SEPTEMBER 1918

The Australian Corps, working with two American Divisions, attack the Hindenburg Line where it crossed the Bellicourt Tunnel. Their success, and others by British units, ensured that the final major German defences on the Western Front were broken, and materially contributed to the end of the war.

5 OCTOBER 1918

The last battle by an Australian unit on the Western Front. Shortly afterwards the exhausted Australian formations, having been active since Hamel, were relieved.

11 NOVEMBER 1918

Germany signs an armistice and fighting ceases on the Western Front.

*Number of Australians who died in World War I (1914–1918): 61,513*

## **World War II**

3 SEPTEMBER 1939

Great Britain declares war on Germany. As a result, Australia is at war.

5 SEPTEMBER 1939

Formation of Second Australian Imperial Force (2nd AIF) and call for volunteers.

JULY-OCTOBER 1940

Australian fighter pilots participate in the Battle of Britain.

15 JULY 1940

Volunteer Defence Corps (VDC), composed mainly of WWI veterans, formed by Returned Sailors' Soldiers' and Airmen's League of Australia for home defence.

26 JULY 1940

Formation of Royal Australian Air Force Nursing Service (RAAFNS).

JANUARY 1941

Australian troops capture Bardia and Tobruk, in Libya, from the Italians.

1941

Formation of three women's services – Women's Royal Australian Naval Service (WRANS), Australian Women's Army Service (AWAS), and the Women's Auxiliary Australian Air Force (WAAAF).

APRIL-DECEMBER 1941

Siege of Tobruk, Libya, by the Germans and Italians; the Australian 9th Division forms the core defence of the garrison, and become known as 'The Rats of Tobruk'.

11 NOVEMBER 1941

Opening of the Australian War Memorial.

19 NOVEMBER 1941

HMAS *Sydney* sunk off Western Australia after engagement with the German raider *Kormoran*.

7-8 DECEMBER 1941

Japan attacks the American Pacific Fleet in Pearl Harbor, Hawaii, and invades Malaya and Thailand, beginning the Pacific War. Australian Prime Minister John Curtin declares war on Japan (note that Curtin's declaration is dated 8 December 1941 to reflect the local time and date in Australia.)

15 FEBRUARY 1942

British and Commonwealth forces surrender at Singapore. More than 15,000 Australian service personnel become prisoners of war.

19 FEBRUARY 1942

First Japanese air raid on Darwin, which is bombed 64 times between February 1942 and November 1943. There are further air raids across northern Australia. A series of actions and battles, culminating in 1943 in the defeat of the Japanese in Papua, is later termed 'The Battle of Australia'.

1 JULY 1942

Montevideo Maru torpedoed and sunk while taking prisoners of the Japanese from Rabaul in New Guinea. More than a thousand lost their lives including as many as 845 military personnel, the majority of which were Australian.

JULY-NOVEMBER 1942

Australian troops play key roles in the two battles of El Alamein, which stop the [Axis powers'](#) advance through Egypt and turn the North African campaign in favour of the Allies.

JULY 1942-JANUARY 1943

A Japanese land force tries to reach Port Moresby using the Kokoda Trail. In savage fighting the Australian defenders stop them, then capture their bases at Buna and Gona.

6 JUNE 1944

D-Day: the Allied invasion of the European mainland. RAAF aircrew of Bomber Command and Fighter Command participate in many supporting air operations, as do a number of men from the Royal Australian Navy.

15 NOVEMBER 1944

Government sends members of the Australian Women's Army Service (AWAS) to New Guinea to replace men for service in forward areas. Members of the Australian Army Nursing Service (AANS) and the Australian Army Medical Women's Service (AAMWS) already serving in New Guinea.

JANUARY-AUGUST 1945

Australian and British prisoners of war in Borneo sent on notorious Sandakan-Ranau death marches.

8 MAY 1945

VE Day (Victory in Europe) – Germany surrenders.

MAY-AUGUST 1945

Australian campaign against the Japanese in Borneo.

6-9 AUGUST 1945

Atomic bombs dropped on Japanese cities of Hiroshima and Nagasaki. Japan surrenders on 14 August.

14 AUGUST 1945

Japan accepts Allied demands for unconditional surrender. The following day – 15 August – was gazetted as a public holiday and called 'VP Day' (Victory in the Pacific) in Australia. New Zealand, Britain and the United States prefer 'VJ Day' (Victory over Japan).

2 SEPTEMBER 1945

Allied forces arrive in Singapore and release prisoners of war.

*Numbers of Australian servicemen and women who died in World War II: around 40,000.*

## **Post World War II to 1960**

13 FEBRUARY 1946

Main Australian contingent of BCOF (British Commonwealth Occupation Force) arrive in Japan. During the six-year occupation of Japan approximately 19,270 Australians serve with BCOF.

23 NOVEMBER 1948

Formation of the Australian Regiment, which becomes the Royal Australian Regiment (RAR) on 10 March 1949.

25 JUNE 1950

North Korea invades South Korea, sparking Korean War.

27 JUNE 1950

RAAF bomber squadron sent to Malaya to assist the British in counter-insurgency work against communist guerrillas during the Malayan Emergency.

## 29 JUNE 1950

Australia commits Royal Australian Navy to United Nations Force in Korea. The Royal Australian Air Force is committed the following day.

## 22 OCTOBER 1950

The Apple Orchard, Korean War. 3RAR fights the first battle of the Royal Australian Regiment.

## FEBRUARY 1951

Royal Australian Army Nursing Corps (RAANC) formed from the Royal Australian Army Nursing Service (RAANS). The history of the RAANS dates back to 1898.

## 23-25 APRIL 1951

Battle of Kapyong, Korea. US Presidential Distinguished Unit Citation awarded to 3rd Battalion, RAR, for 'extraordinary heroism and outstanding performance'.

## 3 – 8 OCTOBER 1951

3RAR attacks near the Imjin River with a British Commonwealth force. Also known as 'Operation Commando', this action was called 'one of the most impressive victories achieved by any Australian battalion' by official historian Robert O'Neill.

## 24 – 26 JULY 1953

Battle of Samichon River ("The Hook"). The last engagement of Australian soldiers in the Korean War.

## 27 JULY 1953

Armistice signed at Panmunjom brings hostilities in Korea to an end.

*The number of Australians who died in the Korean War (1950–1953): 340. More than 1500 wounded and 29 taken prisoner of war.*

## 1955-1960

Battalions of the RAR sent to Malaya and ships of the Royal Australian Navy attached to the Far Eastern Strategic Reserve (FESR) during the Malayan Emergency. Emergency ends 30 July 1960.

*The number of Australians who died in the Malayan Emergency (1950–1960): 39.*

## 1963–1966

Australian military units in Borneo help defend the borders of Malaysia against incursions from Indonesia during the Confrontation conflict.

*The number of Australians who died in the Indonesian Confrontation (1963–1966): 21.*

## The Vietnam War

### AUGUST 1962

A group of 30 advisers of the Australian Army Training Team (AATT) deployed to Vietnam.

### AUGUST 1964

RAAF Caribou flight established at Vung Tau, Vietnam.

### MAY 1965

The first Australian combat force of 1,100 soldiers sent to Vietnam.



18 AUGUST 1966

Battle of Long Tan, Vietnam.

30 JANUARY 1968

'Tet' offensive by the Viet Cong begins, marking a major turning point in public opinion against the Vietnam War

30 JUNE 1973

The last Australian troops in Vietnam depart from Saigon.

*The number of Australians who died in the Vietnam War (1962 - 1973): 521.*

## Peacekeeping Operations

The Australian Defence Force has taken part in a number of 'peacekeeping' missions and operations since 1947: some have been observation missions; others have been peace enforcing and/or have involved war-like service.

Deployed personnel have included reservists and civilian police as well as full-time members of the ADF. Locations include Bougainville, Cambodia, East Timor, Rwanda, the Solomon Islands, Somalia and the Middle East Area of Operations (or MEAO) including Iraq and Afghanistan.

For a full list of ADF peacekeeping operations from 1947 to 2010 visit the [Australian Peacekeeper and Peacemaker Veterans Association](#) website. Their [table of peacekeeping operations](#) lists the dates, names and objectives of all missions in that period.

## Middle East Area of Operations (MEAO): 1990 onwards

In addition to peacekeeping and humanitarian missions in the Middle East, ADF members were deployed before and during the [Gulf War](#) in 1990, the [Iraq War](#) from 2003-2009 in and the [War in Afghanistan](#) from 2001 until the present.

*The number of Australians killed in Afghanistan: 41.*

*Nearly two million Australians have served since 1860 in eleven wars and warlike conflicts, plus numerous peacekeeping and humanitarian operations. More than 102,000 have died.*

## REFERENCES:

This timeline is primarily derived from: *Timelines: Australians at War 1901-2000*

<http://www.anzacsite.gov.au/5environment/timelines/australia-at-war-1901-2000/1901-1913.html>

Additional information, including [casualty figures](#), has been sourced from the [Australian War Memorial](#) and [Australian Peacekeeper and Peacemaker Veterans Association](#).

See also: *The World at War: Australian Timeline 1918-1948*

<http://worldatwar.net/timeline/australia/18-48.html>

## Quick Reference Guide to Words and Terms

ACS	An abbreviation for the Anzac Commemorative Site, where the dawn service is now held on the Gallipoli peninsula in Turkey. Note that the dawn service is not held at Anzac Cove, which is immediately south of the point called Ari Burnu, 400 metres south of ACS. Avoid using the abbreviation 'ACS' in media coverage since few people know what it means
AIF	Australian Imperial Force. The name given to Australian forces that fought in World War I (1st AIF) and World War II (2nd AIF). See ' <a href="#">Military Organisation</a> ' for more information.
air force	Use lower case unless you are using the words as part of a name, as in Royal Australian Air Force. Note similar rules for army and navy, below.
Allies	Note that the term is time-specific: the 'Allies' in World War I were different from the 'Allies' in World War II. Italy and Japan were considered 'Allies' in World War I, but not World War II. Note also that World War I Allies included a number of <a href="#">other nationalities</a> alongside Britain, Australia and New Zealand. Note that the initial 'A' is capitalised. A lower case 'a' is used when referring to Germany's allies or Britain's allies, not ' <u>the</u> Allies'.
Anzac/ANZAC	For definitions and usage, click <a href="#">here</a> . Note also, politicisation of the word. The following satirical definition appears in Don Watson's <i>Weasel Words</i> . Watson's list reminds us to proceed with care:  Anzac – Australian and New Zealand Army Corps  <ol style="list-style-type: none"> <li>1. Legend of heroism, mateship, fair go, digger spirit, apotheosis of the bushman. Australian icon. Typical Australian.</li> <li>2. Supreme sacrifice, confirmation of the national character. Supreme sacrifice in defence of the Australian lifestyle.</li> <li>3. Superiority of the Australian soldier; inferiority of the British soldier; rank inferiority of the French, Indian soldier; peculiar absence of the New Zealand soldier; non-existence of the Canadian soldier; etc. Invisibility of the female gender.</li> </ol>
Anzac Day	Lower case letters are the norm, after initial capitals. For a full explanation click <a href="#">here</a> .
Anzac spirit	The Anzac spirit is not easily defined: it is commonly used by the media to refer to range of behaviours and characteristics that are not directly linked to the qualifier 'Anzac'. Some historians refer to the 'Anzac spirit' as a set of values. Those values include mateship, courage and resilience. Popular representations of the Gallipoli landings emphasise these values as 'Australian' and unique to Anzacs (which continues to be debated – other nationalities may have demonstrated similar characteristics). In the media, the term is commonly used in connection with sport or other events, especially disasters e.g. the Black Saturday bushfires in Victoria. As such, 'Anzac spirit' is widely used, accepted and understood by the Australian public. Take care, however, when including the term: know why you are using it and how.
Anzac legend or myth	Note that the 'Anzac legend' – emphasising stories of bravery and mateship demonstrated by Anzacs at Gallipoli – is now considered 'myth' by many historians and researchers. Although the word myth is not necessarily a pejorative term, in the context of Anzac Day

coverage, using 'Anzac legend' indicates acceptance of a 'grand narrative' (click [here](#) for more information) while 'Anzac myth' indicates a more sceptical stance. To avoid alignment with a particular view avoid using the terms 'Anzac legend' or 'Anzac myth' in news copy outside of quotes (interviewees may choose to use either terms and should be quoted accordingly).

army	Capitalise the 'A' when writing Australian Army or British Army for the first time. Thereafter, in media usage, it's 'the army'.
Australian	Always has an initial capital 'A'. The same applies to British, French, Indian and other adjectives denoting nationality.
Australian Defence	Comprises the Australian Army, the Royal Australian Navy and the Royal Force Australian Air Force. It is singular, not plural. More information <a href="#">here</a> .
Axis powers	The alignment of Germany, Italy and Japan that fought as the 'Axis nations' or 'Axis alliance' against the Allied forces during World War II.
Battalion	Capitalise the initial 'B' in names e.g. the First Battalion of the AIF. Otherwise, use lower case 'the battalion'. See also <a href="#">Army Unit Names and Numbers</a> .
'Birdie'	This nickname for Sir William Birdwood requires careful handling. The Military History Section at the Australian War Memorial advises that Sir William was afforded great respect by his men and was probably never called 'Birdie' to his face by Australian troops. Using the nickname can infer disrespect; it is also inaccurate to state that the nickname was widely used at Gallipoli.
Britain, British	Officially, Britain is a geographic term referring to the island containing England, Scotland and Wales. Its usage has evolved and it is now commonly used as a synonym for the 'United Kingdom', which is formal shorthand for 'The United Kingdom of Great Britain and Northern Ireland', comprising England, Scotland, Wales and Northern Ireland. 'Britain' and 'British' are acceptable terms to use in Anzac Day coverage. Note that 'British' is often used to refer to all nationalities who served in battalions under direct British command, including Gurkha regiments, originally from Nepal.
catfalque party	Click <a href="#">here</a> for definition and usage.
Chunuk Bair	The name of the second highest peak in the Sari Bair range and a key battle involving New Zealanders on the Gallipoli peninsula, now the site of a cemetery and New Zealand's commemorative service on Anzac Day.
colour patches	Click <a href="#">here</a> . For information about rank click <a href="#">here</a> .
commemoration	There is much debate about whether Anzac Day is commemorated or celebrated. <a href="#">Early Anzac Days</a> included celebration, with fireworks and revelry. Given the sombre mood of the dawn service, in its current form, commemoration is a more appropriate term. Note also that some marches are called commemorative as in, Melbourne's 'Anzac Day Commemorative March'. Social events held later in the day may be termed celebrations. Tension between commemoration and celebration is part of the Anzac Day story. If in doubt

	check with your sources – if veterans are using the term ‘celebrate’, this may have significance for coverage. See also <a href="#">Anzac Day terminology</a> .
dawn service	Use lower case letters and note that some style guides prefer ‘dawn stand-to’, not ‘dawn service’. Click <a href="#">here</a> for more information.
Digger/digger	Note that ‘digger’ remains a colloquial term. Some media outlets treat the word as a proper noun with a capital ‘D’, check with your news organisation regarding house style. Note that ‘digger’ denotes a member of the army, not the navy or air force. Do not exclude services inadvertently.
fleet/Fleet	A large number of ships deployed by a navy. Note that due to the size of the Royal Australian Navy (RAN), it has only ever had one fleet. All the ships of the RAN are known as ‘the Fleet’.
Gallipoli	Denotes a town, a peninsula and the name of a film. Click <a href="#">here</a> for correct usage.
Gelibolu	The Turkish name, translated as ‘Gallipoli’ in English. Click <a href="#">here</a> for more information.
gunfire breakfast	Click <a href="#">here</a> for definition and derivation of the term.
injured	Injuries are the result of accidents; wounds are caused by acts of aggression or war. The correct term for an injury incurred while engaged in military action is ‘wounded’.
KIA	Military abbreviation for killed in action. More accurate than ‘died in battle’.
Kokoda Trail	The house style of the AWM is to use Kokoda Trail, not Kokoda Track. For more information click <a href="#">here</a> .
Last Post	A qualified noun, not a title. Take care when adding ‘the’. Note, also, that it is sounded not played. For more information click <a href="#">here</a> .
Lone Pine	A cemetery now stands on and near the site of the <a href="#">Battle for Lone Pine</a> on the Gallipoli peninsula. The site is now used for Australia’s commemorative service, held after the Gallipoli dawn service (at ACS, see entry above) on Anzac Day. Some local communities and RSLs have chosen to plant their own ‘lone pine’ trees, as a symbol of remembrance.
march, the	Some towns and cities prefer ‘Anzac Day Parade’, others prefer ‘Anzac Day March’. ‘Parade’ suggests celebration; ‘march’ suggests greater formality and military organisation. Check with your local organising committee regarding correct usage. Click here for more background information regarding the <a href="#">order of march</a> .
marshal	Note the difference between Marshal, as in Field Marshal Thomas Blamey, and Marshall which is the correct spelling of word when used as a name or surname. Organisation of the march often requires ‘marshalling’ derived from the verb ‘to marshal’ (with one ‘l’). Note the correct spelling of court ‘martial’.
medals	See <a href="#">‘Wearing Medals’</a> and <a href="#">‘Medals and Honours’</a> . Medals are ‘issued’ or ‘awarded’, not ‘given’. Avoid saying ‘x won a VC.’

New Zealand	It is common practice to spell out the first reference to 'New Zealand' and then abbreviate to NZ.
Ode of Remembrance	Also known as 'The Ode'. Click <a href="#">here</a> for more information.
parade	See 'march'.
poppies	See ' <a href="#">Dress Protocols</a> '.
rank and file	When marching in formation, ranks are horizontal relative to the direction of march; files are vertical. Historically, ranks and files were used in battle formations to present a unified front to the enemy. As men fell, soldiers would close ranks to cover gaps in the rank and file. The term 'cover off' is commonly used during drill and on ceremonial occasions to bring formations into line.
ranks	Click <a href="#">here</a> for more information.
Reveille and Rouse	Click <a href="#">here</a> for definitions, usage and pronunciation.
rosemary	See ' <a href="#">Wearing Rosemary</a> '.
salute	Saluting is a military custom signifying respect to a superior. Also known as 'paying compliments', members of the ADF may salute to senior government leaders, up to and including Heads of State, as well as military members.
service	Denotes a branch of the ADF: the Australian Army, the Royal Australian Navy or the Royal Australian Air Force. Tri-service is a military term used for operations or units including elements from all three. The word also denotes the work undertaken by an individual or unit in a military context. Asking 'where did you serve' instead of 'where did you work' is considered more respectful and accurate when interviewing veterans.
ship	Ships of the Royal Australian Navy have different names depending on their size and function. See <a href="#">Royal Australian Navy</a> .
sport	Although sports events are now part of Anzac Day (during the afternoon), comparisons between sporting effort/achievement and 'the Anzac legend' or Australia's wartime experiences are best avoided. Note that some audiences/readers may find such references inappropriate or offensive.
Western Front	The 'W' and the 'F' are always capitalised. This front between Allied and German forces during World War I extended from the coast of Belgium, through northern and north-eastern France to the border between Germany and Switzerland. The Western Front has become a focus for Anzac Day commemoration in recent years. See <a href="#">Anzac Day Today</a> .
World War I	Standard media practice is to use World War I and World War II. 'The Great War' can also be used to refer to World War I in historical contexts: it was the accepted term until World War II broke out in 1939.
wounded	See 'injured', above.

## Contacts and Sources

### The Australian War Memorial

[www.awm.gov.au](http://www.awm.gov.au)  
[email: media@awm.gov.au](mailto:media@awm.gov.au)  
phone: +61 (0)2 6243 4575  
mobile: +61 (0)409 600 038

### Department of Defence

<http://defence.gov.au/>  
[email: mediaops@defence.gov.au](mailto:mediaops@defence.gov.au)  
phone: +61 (0)2 6127 1999

### Department of Veterans' Affairs

<http://www.dva.gov.au/about-dva/media-centre/anzac-day-media-materials>  
[email: dvamedia@dva.gov.au](mailto:dvamedia@dva.gov.au)  
phone: + 61 (0)2 6289 6203

### Commonwealth War Graves Commission

[www.cwgc.org](http://www.cwgc.org)  
phone: + 44 (0)1628 634 221 (NOTE: UK time difference)

### National Archives of Australia

[www.naa.gov.au](http://www.naa.gov.au)  
phone: +61 (0)2 6212 3755 (media inquiries)  
Service records are available on-line

### National Library of Australia

**Trove:** <http://trove.nla.gov.au/>  
For historical newspaper reports

### Defence Reserves Support Council

[www.defencereservessupport.gov.au](http://www.defencereservessupport.gov.au)  
phone: 1800 803 485 (media contact)  
email: [CRES.D.Communication@defence.gov.au](mailto:CRES.D.Communication@defence.gov.au)

### Returned & Services League of Australia

<http://rsl.org.au/>  
<http://rsl.org.au/Contact-Us>  
phone: + 61 (0)2 6280 4079

### Australian Peacekeeper and Peacemaker Veterans' Association Legacy

[www.peacekeepers.asn.au](http://www.peacekeepers.asn.au)  
[www.legacy.com.au](http://www.legacy.com.au)

### Defence Force Welfare Association Naval Association

[www.dfwa.org.au](http://www.dfwa.org.au)  
[www.navalassoc.org.au](http://www.navalassoc.org.au)

### RAAF Association

[www.raafawa.org.au](http://www.raafawa.org.au)

### The Royal Australian Regiment Association Soldier On

[www.rar.org.au](http://www.rar.org.au)  
<http://soldieron.org.au/>

### Vietnam Veterans' Association of Australia

[www.vvaa.org.au](http://www.vvaa.org.au)

### Vietnam Veterans' Federation of Australia

[www.vvfagranville.org](http://www.vvfagranville.org)

### War Widows' Guild of Australia

[www.warwidows.org.au](http://www.warwidows.org.au)

## Further Reading

The following books offer a range of perspectives on the Gallipoli campaign and its legacy. To read about Australia's involvement in other conflicts and peacekeeping operations consult the [AWM's online resources and bibliographies](#).

*The Anzac Book*, 3rd edition, edited by the Australian War Memorial, University of New South Wales Press, 2010

*Anzac's long shadow: the cost of our national obsession* by James Brown, Redback, 2014.

*The Nek: A Gallipoli Tragedy* by Peter Burness, Exisle Publishing, 2012

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