At the Going Down of the Sun and in the Morning
We Will Remember Them

“The Continuities and Changes in the Commemoration of Anzac Day”

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Contents

Introduction .................................................................................................................................................. 3

Log .......................................................................................................................................................... 5

Central Material ..................................................................................................................................... 7

Chapter One: Continuities and Changes of the Commemoration of Anzac Day ....................................... 7

Chapter Two: How Different Generations Respect Anzac Day ................................................................. 11

Chapter Three: Commercialisation of Anzac Day Commemorations ...................................................... 15

Conclusion .............................................................................................................................................. 19

Resource List .......................................................................................................................................... 21

Primary Research ................................................................................................................................... 21

Secondary Research ............................................................................................................................... 22
Introduction

For my Personal Interest Project (PIP) I have researched the chosen topic of:

“The continuities and changes in the commemoration of Anzac Day.”

This investigation was inspired by the Anzac Legacy, which has particularly interested me for a long time. It has direct relevance to my personal experience as I spent two years, prior to 2015, researching my great, great grandfather who was a Prisoner of War (POW) during WWI. The research I undertook about my relative allowed me to be the only one selected to go to Gallipoli for the 100th year anniversary in 2015 from my junior school, along with nineteen other students from the Hunter Valley.

The Gallipoli experience was the greatest history lesson I have ever had, as we, the Gallipoli Student Tour Party, walked upon the sand of Anzac Cove. We saw and walked the confronting steep countryside and stood in the remains of original trenches from that infamous battle. It was eerie, spine chilling and emotional to hear the detailed recount of the landing, the courage, the hardships, the mate ship, the suffering and the death of our own Anzac troops. No text book could ever capture this feeling. You had to be there, standing on that hallowed ground, where thousands of young men had lost their lives. I was absorbed in the atmosphere. Even though we were there in peace, you could still cast your mind back and try to fight back the tears for what really went on there. I will never forget that experience and I am honoured to have been able to be there to express my personal gratitude and respect to our brave fallen soldiers.

“The continuities and changes of the commemoration of Anzac Day,” will aim to investigate the continues and changes of the commemoration of Anzac Day. I believe that it cannot be pinpointed down to one specific factor, but a range of factors and personal values that contribute to the significance of such a commemoration for Australian generations. I want to specifically know what has changed and how has it changed and what has continued to stay the same. I will also examine aspects of politics, commercialisation and respect across different generations.

In support of my work, primary research comes from interviews, general observations and personal reflections of my trip to Gallipoli in 2015.

Interviews will be particularly helpful in finding out personal, in-depth information from each interviewee on their opinions towards the influences or continuations of the commemoration
of Anzac Day. Interviews will take place at micro, meso and macro levels from the TPI Association meeting, Nobby’s Beach Anzac Day Dawn Service, and Students from local High Schools. Also, interviews will be conducted with family, friends and the wider Maitland/Newcastle community. To further enhance the reliability and validity of my research, observations will be used to find out certain behaviours and attitudes. These findings will make it easy to compare attitudes of both adolescents and the older generations and can be easily observed in the community and at school.

I made the decision early on in the PIP process to have a cross-cultural perspective based on different genders and generations. As one of the main focuses of my research will be comparing the perspective and meaning of Anzac/Remembrance Day between, both male and female, adolescents and the elderly who are either ex-servicemen or non-ex-servicemen. An advantage of doing this would be able to compare and contrast not only the different gender perspectives across Australia, but those from different generations, especially to see if Anzac Day has the same significance for multicultural Australia.

Investigations of continuities and changes in the commemoration of Anzac and Remembrance Day will feature prominently in my research. I am particularly interested in exploring the degree to which genders, generations and different cultures across Australia commemorate these significant days and whether they have changed or stayed the same over time. Looking at secondary research and conducting my own primary research and by focussing on the HSC Core topic “of Social and Cultural Continuity and Change” and the concepts such as, identity, globalisation, westernisation, tradition, cultures, authority and empowerment will help me explain specific continuities and changes, especially the continuities and changes of the commemoration of Anzac Day.

By having a clear understanding of the topic, it enhances my social and cultural literacy. My main aim is to investigate my PIP Topic using personal interactions and experiences with different societies and cultures of Australia (personal experience and public knowledge) and in Gallipoli. Gaining contacts and communicating with Australians allows an enlightened outcome and realisation of what is known to be one of the greatest impacts on Australian identity, Anzac Day, and its similarities and differences in regards to the commemoration of such a momentous occasion.
Log

Initially, I was overwhelmed at the thought of The Personal Interest Project, which in turn made me very undecided about which topic I was going to pursue. However, with a brief search of existing PIP’s and multiple discussions with my teacher, I then decided to pick a topic that relates to the Anzac Legacy, which has particularly interested me for a long time. It has direct relevance to my personal experience as I spent two years, prior to 2015, researching my great, great grandfather who was a Prisoner of War (POW) during WWI. A second reason why I chose this topic is because I have immediate contacts from previous presentations and encounters with participants from the Rotary, TPI (Totally and Permanently Incapacitated ex-serviceperson) and RSL for my primary research as my topic is largely related to my family, friends and persons of the community.

And so, the research process began…

In mid-November I began gathering a broad range of secondary research information and knowledge regarding Anzac Day. Shortly after this I signed up to the State Library and I could search for books, newspaper articles and websites. Sources such as “Here they come: A day to remember” and “What ANZAC Day means to young people” proved to be particularly useful personal reflections because they helped me become more aware of the importance of researching Anzac Day from a different perspective; it represents three equally authoritative ideas for young people who have not had firsthand encounters with the acrimonious horrors of war - a respect for history, a connection to family and a sense of appreciation.

At the beginning of February, I began conducting my primary research by travelling to Swansea to see my grandfather. He is a knowledgeable, experienced man and is very familiar with people’s behaviour and cultures after serving in the Army in Vietnam and thirty years in NSW Police Force, to do a “pilot” interview. After speaking to him, he raised a couple of points in the interview, such as “Will Anzac Day have the same interest after WWII veterans pass on?” and “Will the Australian people rally behind the veterans of the later battles?” which made me want to further investigate. It was my driven self who asked him to further help me to carry on my primary research by introducing me to the TPI Association officials and I was granted permission to attend one of their monthly meetings.

A week later, I went to the TPI meeting where I spoke on stage to explain the PIP process. I ended up walking around and talking to many elderly persons of the Wallsend RSL, conducting interviews with twenty-three people. I was able to privately interview a man who
is an executive of many ex-servicemen organisations and a one-hundred-year-old man who attended both World Wars.

I also was able to conduct interviews with a few students, both male and female from a local Hunter high school, as my mother is a teacher there and also male and female Year 12 Students from my school, where I also gained further perspectives and insights on not only what Anzac Day means to them personally but also as a representation of what Anzac Day means for the youth of Australia.

In March, April and May, I researched and pieced together parts of my Central Material using both secondary and primary data. In June I was able to write my Conclusion and start the editing process of my PIP, ready for submission in July.
Central Material

Chapter One: Continuities and Changes of the Commemoration of Anzac Day

The representation of Anzac Day, has not always been commemorated the way it is today in Australian society. This was an era in which the Returned and Services League (RSL) called for better acknowledgement and empowerment of the living returned military veterans.

On the 2nd of July 1915, South Australian Governor Sir Henry Galway expresses the date of when Anzac Day should be commemorated and how the reaction of people whose memories of those they had lost at Gallipoli were still too fresh and painful for Anzac Day to even become a public holiday.

*If any day is to be chosen for Australia's day I think it should be April 25 ... Those heroes will hand down the finest traditions to their sons and their sons’ sons, and still further on ... today we not only honour the dead, but our hearts go out with the deepest respect and sympathy to those who are mourning the loss of their nearest and dearest.*

1 Governor Sir Henry Galway’s speech soon had no significance at the start of the 1920s, as Anzac Day came to symbolise a day of commemoration. Paired with this, in 1921, Commonwealth laws were approved to protect the word ‘Anzac’, from inappropriate use and any word which resembles it. ² With a further content analysis of the changing commemoration of the initial Anzac Day commemorations, it wasn’t until 1927 (twelve years after the landing at Gallipoli), that all states of Australia had a public holiday on Anzac Day.

In 1958, “One Day of the Year,” by Alan Seymour, is a play that follows the Cook family throughout the week of Anzac Day. The play explored the social construct of the perception of commemorating Anzac Day and numerous Australian customs including mateship, egalitarianism and trustworthiness, as well as the diversity of social class and generational gap. Director of the play, Denis Moore explains that Seymour produced a play that created a sense of united Australian identity and increased the amount of intrinsic relationships formed

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between persons of the Australian community who displayed high levels of respect and honour on such a significant occasion in Australian history:

“For the first time on the Australian stage, Seymour's play had the courage to cast a searching eye over one of the nation's sacred symbolic days - Anzac Day - and to examine, with honesty tempered by compassion, the rifts that open up between family members, generations and classes as a result of this veneration.”

However, in the 1970’s and 1980’s there appeared to be a decline in the number of Australians attending Anzac Day ceremonies as people, especially females, began raising awareness of the issue of violence against women and attempted to reclaim Anzac Day as a day of mourning within society. The emergence of the non-violent protest group, “Women Against Rape in War” had three main aims: to mourn raped women of all countries in all wars; to publicly raise the issue of rape; and to oppose the system that creates rape and wars. During this time also, another controversial, women protest group, “The Anti-Anzac Day Collective,” called for an abolition of Anzac Day by making a historically informed critique of Anzac and its exclusionist of masculine mythology.

Recorded in the Newspaper, “The Sun,” a Second World War Diggers comments on these feminist protest groups:

“I reckon they should line them up and shoot them. It spoils your bloody day to think that they are trying to get rid of Anzac Day.”

While many women were arrested, both feminist anti-war and pacifist groups engrossed powerful negative responses from institutions, politicians, the general Australian public and law enforcements. They challenged the representation of women roles and responsibilities in the war-time and sought to reveal the very truth of the Anzac Myth. A myth denying the poor treatment of women in Australian war-time history that has been stereotyped to the extent that is untouchable. With their neglect in historical records over the years and their rejected efforts to have their voices heard in the Australian public, it has been impossible for them to

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expose the truth of this myth. As made clear in a response and oversight of these feminist protests, the “transcendent experience” of Anzac that supposedly created our nation, fails to recognise that many, including women and Aboriginal and Torres Strait Islander People, are not influenced by tradition or a part of the nation.

Nevertheless, as numbers dwindled at these events throughout the 1980’s, the 1990’s saw a resurgence of interest in Anzac Day, particularly with women and adolescents. As numbers attending Anzac Day ceremonies increased across Australia and many making visits to the Gallipoli Peninsula to attend the Dawn Service on Anzac Day. On the 25th April 1990, historians saw a major milestone in the recovery of Anzac Day when the first Australian politician, Bob Hawke, visited Gallipoli. Changed political interest, tradition and speculation in Anzac Day had the anticipated effect, and Anzac Day became culturally significant once again in Australian heritage. In his study of Australian journeys to the great war, historian Bruce Scates explains Australians’ commemorative Anzac journey and resurgence in recent years as a:

“craving for ritual and nostalgia, a search for transcendence, a wanderlust and resurgence of national identity.”

Addressing my bias in this area, I have attended an Anzac Day Dawn Service on the Gallipoli Peninsula in 2015 for the 100th year anniversary. I will never forget the atmosphere nor the feeling of the camaraderie, the high levels of respect for both the Turkish and Australian fallen soldiers and the Anzac Spirit which I feel as though is still very much alive in Australian society today.

John Newburn, an interviewee from my interview at the TPI Association meeting states that he has noticed in the last two decades that Anzac Day:

“Crowds are getting bigger and now that it is taught in schools, the younger generations are becoming more aware of the commemoration of Anzac Day.”

The Dawn Service crowds observed on Anzac Day has its heritage in an effective tradition which is still observed by the Australian Army today. Out of twenty-three interviews

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9 John Newburn, 51-75 years old, Interview with Researcher, 8th February, 2017
conducted at the TPI Meeting, 90% agreed that crowds are getting bigger particularly at the Dawn Service on Anzac Day. John Leeman, Peter Bates and Lynette Hunter, to name a few, strongly believe that there are:

“Growing numbers of people attending the Anzac Day Commemorations.”  

While the continuity of commemorating Anzac Day has largely been a proud emblem of Australia’s military sacrifice, changes across the twentieth century saw different ways in which people commemorated and how the values of Anzac Day were perceived. Firstly, it started as a fresh, painful memory for families and returned service-men, to now being commemorated as a significant chapter in Australian history. This is evident through the increased numbers of people are attending Anzac Day events. Secondly, families and adolescents have also been encouraged to take part in dawn services, and Anzac services in Australian society. Lastly, influences along the way, such as female protest groups, caused a significant uproar in the ways women were treated because there was no mention, discussion or commemoration of the rape that occurred in both wars. However, majority of Australians will continue to commemorate the past because they want to remember it, even if that means by doing so in different ways and contexts. Through this, we expose multiple, sometime simultaneous, historical meanings and relationships, providing a role model figure to younger generations of today.

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10 John Leeman, 51-75 years old, Interview with Researcher, 8th February, 2017
Lynette Hunter, 51-75 years old, Interview with Researcher, 8th February, 2017
Peter Bates, 51-75 years old, Interview with Researcher, 8th February, 2017
Chapter Two: How Different Generations Respect Anzac Day

In the 21st Century, Australia’s famous first Anzacs may be long diminished and those last diggers of World War Two are dwindling, however Australia’s new generation of young people are beginning to prolong the ageing population by showing increased interest and growing numbers attending Anzac Day Services.

However, while Anzac Day is significant in commemorating those in the past who lost their lives for Australia, there appears to be in recent years, a decrease in recognition, especially on Anzac Day, for the younger veterans who have served and are currently still serving.

Mick Bainbridge, from Wollongong, has served a 14-year army career that included four tours of Afghanistan in the elite 2nd Commando regiment and states that:

“I think these days’ younger veterans are somewhat detrimental by the hype around World War I. I know the sacrifices were incredible, but a lot of the ceremony is based around our WWI Diggers, and sometimes it’s hard not to feel like some of our younger generation veterans feel a little bit left out.”

Bainbridge’s thoughts highlight that the Australian society interacts with the commemoration of Anzac Day nationwide. However, there appears to be little focus on the veterans who have served and are currently serving in Afghanistan and Iraq. In recent years, there has been a surge in access to government funding for public facilities, institutions, such as the Australian War Memorial and school-based curriculums. While currently serving veterans are being left behind and are in desperate need of care and support. Paired with this view is a statistical analysis of the SBS Website, revealing that, between 2001 and 2014 there were 142 confirmed veteran suicides. Such horrific results are backed up by Dane Christison from RSL DefenceCare, as he states mental health training needs to start early in a recruit’s career, as they talk about the loss of purpose, a sense of belonging and identity and the fact we need to train them not only to go to war but also train them for their homecoming.

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“We are training people to go to war. But we're not training them to come home.”  

There are different views and perceptions of the way the young people of today, respect not only veterans of the past, but also the veterans currently serving in Anzac Day commemorations. According to a male interviewee in Year Nine from a local secondary High School, some adolescents evidently do not care about World War One or take pride in our heritage and tradition that allows us to have the freedom that we experience today due to our previous and currently serving veterans.

“I do not care, people around me do not care; it happened in the past so why are we learning about it now.”

This quote highlights that some young persons do not understand the significance of Anzac Day or change their beliefs to be a part of the Australian identity. Another female interviewee in Year 10 at a local High School also demonstrates an appalling attitude to learning Australian history in class.

“I hate it when we learn about World War One and Two in history, its boring and repetitive and I just can’t be bothered to be engaged with the classwork or assignments.”

My bias in this area needs to be acknowledged because I am quite passionate about carrying on the Anzac Legacy, however I can further highlight these attitudes from personal experience. I have noticed many people of my generation, particularly in class time throughout junior school, simply do not care about the significance of Anzac Day or would cause conflict with the teacher every time they were made to learn about it. Also, from a young age, I noticed poor body language and communication among adolescents every Anzac and Remembrance Day ceremony both at school and in the community. This has also been a large observation from my mother who teaches history and geography in a secondary high school. She states:

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13 Anonymous, Year 9 Male, Interview with Researcher, 27th February, 2017

14 Anonymous, Year 10 Female, Interview with Researcher, 27th February, 2017
“Each year, I find it harder to engage young students in the World War topics as they cannot see relevance into why they are learning it. They tell me it doesn’t directly impact their lives, so why should they care.”  

A study, conducted by online research group Lightspeed GMI, showed that only 54.4 per cent of Australians planned to commemorate Anzac Day in 2016. This poor percentage reveals that just over eleven million people in Australia, do not commemorate Anzac Day.

However, contradicting views, also demonstrate that a resurgence led by youngsters, displays increasing numbers attending Anzac Day Services. This displays heaps of promise into the future. This view tends to be more noticeable for the older generations as quoted from 51-75-year-old, Elaine Randall stating:

“It’s nice to see the crowds growing larger and to see so many young children attending, especially school age children, I just hope its enough to continue future Anzac Day Services.”

While Randall’s quote highlights that many young people demonstrate the growing spirit of Anzac Day and that it is not in danger of fading away, Trooper Mark Donaldson, an Australian Victoria Cross winner, proposes that today’s youth should be praised for embracing the spirit of Anzac Day and that there is certainly hope for younger generations to continue the belief, value and tradition of Anzac Day and remember those men that fought for our country through plenty more Anzac Day services.

“We need to continue that tradition and it needs to be the young people that understand the spirit of the Anzac and for us to be able to continue on and remember those guys that have been before us.”

Reflecting on societal changes, Anzac Day has generally been embraced and commemorated far more enthusiastically by adolescents today compared to the baby boomers. While there is a small amount of negative connotations towards the commemoration of Anzac Day for

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15 Anonymous, Mother, Interview with Researcher/Daughter, 26th March, 2017
17 Elaine Randall, 51-75 years old, Interview with Researcher, 8th February, 2017
adolescents, majority of young Australians feel proud and honoured to continue commemorating the customs of Anzac Day for future generations to come.

In conclusion, the amount of Anzac Day respect is usually communicated through socialisation from a young age. However, firstly, this socialisation of commemorating Anzac Day tends to only remember the lives lost for those who served in previous wars from over a century ago and are not commemorating those who have served and are currently serving. For example, the Afghanistan War. Secondly, it is evident, through interviews, that many school children, do not understand or take pride in demonstrating respect for previous and currently serving veterans. Lastly, it is fair to say that roughly half of adolescents demonstrate detrimental attitudes about such significant Australian History while the others feel that our Anzac history resonates profoundly more than any other topic from Australia’s past.
Chapter Three: Commercialisation of Anzac Day Commemorations

Within Australian society, it has become increasingly clear that Anzac Day has grown to become the nation’s most important commemorative day. The Australian Government is spending an astonishing amount of $562 Million on commemorating Anzac Day – far more than any other country in the world. The “Anzac Legend” is a cluster of beliefs and values that is persuasive proof that we are very attached to the myths and legends that accommodate our contemporary concerns with diversity and inclusiveness. With the government spending millions on Anzac Day Services and companies selling thousands of merchandise and memorabilia products, we can only ask, has Anzac Day become more about the money and consumption rather than remembering the fallen?

Army Veteran and Lowy military fellow, James Brown expands on this question, claiming that:

“In a small country already home to thousands of war memorials, debt-struck governments are quarantining funds for more commemoration. Australia will outspend the United Kingdom on the commemoration of the Great War by more than 200%. All told, the centenary will cost Australian state and federal taxpayers nearly $325 million. With an additional $300 million expected in private donations, commemorating the Anzac centenary might cost as much as two-thirds of a billion dollars.”

Brown’s criticism of our “Anzac Obsession” demonstrates a perceived distortion of Australia’s history, with the commemoration of Anzac Day becoming bigger than ever seen before. Such increasing results echo how companies, such as Woolworths, ended a controversial campaign that saw the company's logo and the phrase "Fresh in our Memories" placed over the images of former soldiers. Michael Ronaldson, the Minister for Veteran

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Affairs, demanded the company to remove its unauthorised Anzac social media campaign which then was followed by a widespread ridicule on social media.

The media has played a large role in increasingly turning Anzac Day from a sombre event on our national calendar into something that is parallel to an NRL grand final. 22 For any commercial activity or organisation seeking to use the word Anzac, the tone and level of reverence for the commemorative tradition becomes critical. Craig Henderson from the Illawarra Mercury states:

“I wonder what those Diggers might say about how Australians now commemorate - even celebrate - the terrible ways in which they died. What might they make of their war service becoming a national "brand" - a commodity to be traded and a memory to be commercialised? Could they stomach the fact that Anzac Day, particularly this year, has become big business?“

Henderson’s rhetorical questions highlight that the commemoration of Anzac Day is becoming more commercialised by institutions in a way that merchandise can be purchased in the lead up to Anzac Day. This is supported by Dr Carolyn Holbrook, a historian at Deakin University in Victoria, who again emphasises how Australia is spending more money on commemorative services compared to any other country in the world, claiming that:

“People don’t blink an eye at [the commercialisation of] Christmas and Easter, but still think that Anzac is sacred.” 23

Henderson and Holbrook both highlight how Anzac Day is becoming commercialised as a national brand, similar to Christmas and Easter celebrations, rather than a day of solemn commemoration. Holbrook further states:

“I found the Woolworths campaign to be vulgar, but to be honest, I didn't find it any more distasteful and vulgar than a lot of other things that are going on at the moment in terms of the commercialisation of Anzac and the use of the Anzac brand.” 24

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It is evident when visiting the supermarket, that retailers stock commercialised Anzac Day products such as stubby coolers, pens, T-shirts, biscuit tins, mugs and even a scented candle, all in which are pure examples of Anzac mistreatment by institutional power.

In the television program 7:30 by ABC, Historian Dr Carolyn Holbrook is interviewed once again and explains how she is horrified by the hijacking of the Anzac brand. She explains a T-shirt she saw as the worst example of Anzac exploitation.

“With an image of an Anzac poster girl kneeling in khaki latex with really huge breasts, brandishing a gun with a hard hat on her head and behind her an image of the Rising Sun badge. And I just thought that was basically Anzac porn - a new low in the commercialisation of Anzac.”

Supported by the hijacking of the Anzac Brand, Dr David Stephens, from the same television program argues that the Department of Veterans' Affairs (DVA) needs to guarantee more of the proceeds from Anzac Day sales go to veteran’s communities.

“I think DVA should do a lot more to insist that they have an idea of where the money's going and who's benefitting from it, not simply just looking at - having a quick look at a form and the minister basically letting all of them through, stopping very few of them. It's a primitive system to try and stop what can be a real commercial money-maker.”

The types of products that alter the Anzac brand and the money being made is raising many concerns in the Australian micro, meso and macro world. For six years running, the beer giant, VB, has run its “Raise A Glass” campaign, giving one million dollars to the RSL and Legacy, however critics argue that not only does it encourages alcohol consumption among veterans but also the sacrifice of consecutive generations of Australian military men in war is a gratified and poignant part of Australia’s recent history. It is highly invasive to use their memories to sell a merchandise and products, which in turn, trivialises their sacrifice and that of their families. The Government is stepping up to play a bigger role in policing the exploitation of the Anzac brand used by companies to sell products.

Contradicting the Australian public wanting the government to play a bigger role, a Year 12 male student from a local Senior High School has a strong opinion on the powerful role the government from a macro-level in society has over the Australian public.
"The government does have a lot to do with it, especially with commercial ads on the TV, in books and newspapers. Because of the advancing technology and different technology mediums, we, as young adults, know the truth about what war was like, therefore its being praised throughout Australia and the world for the heroic duties and sacrifices from these men."25

Revealing further insights into how ordinary Australians haven’t just bought into politicised debates over the past, but Australian history continues to generate political attraction through the commercialisation of Anzac products. In an Australian online article, “The Monthly,” historian Mark McKenna debates Anzac Day’s growing popularity suggests that we have un-successively participated in political debates of such significant commemoration in the past and the government and large corporations, such as Woolworths, have attracted the public to respond to Anzac Day as a day of national faith:

“*Australians appear to have lost the ability to debate Anzac Day. It has become an article of national faith and communion, a sacred parable we dare not to question, yet another indication of the narrowing of political debate in Australia.*"26

While, firstly, it is evident that Anzac Day is the most commemorated day in Australia, it is prevalent that it is becoming more commercialised through major company’s advertisements and Anzac Day products. The government has a responsibility and legal right to now respond and police disrespectful advertising and to control consumer hesitance towards commemorating Anzac Day so there are no future misconceptions of what Anzac Day’s true meaning is – remembering those brave men who fought and died for our country so that we can live in peace today. Secondly, with the government spending more money each year on the commemoration of Anzac Day and Anzac Day services, the question has been raised on whether Anzac Day has become more about raising money for the Australian economy rather than celebrated as a sombre event. Lastly, the commemoration of Anzac Day is progressively being used to retail everything from groceries to beer. Woolworths is a company that has recently been criticised, after a using a crass and vulgar campaign to market its products using the faces of dead diggers.

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25 Anonymous, Year 12 Male, Interview with Researcher, 4th May, 2017
Conclusion

The objective of my Personal Interest Project was to find out whether the commemoration of Anzac Day has changed or continued to stay the same across generations of Australia. Through my investigation, my aim was to convey the continuities and changes evident in the earliest twentieth century commemorations to present day commemorations between generations of Australia.

My unique historical study of such a significant Australian commemoration allowed me to compare and contrast how different generations respect and value Anzac Day from as early as the 1920’s until now. Through this I explored the continuity and inevitable changes between generations throughout the twenty and twenty-first century, which allowed me to broaden my knowledge on a wide range of course concepts, mainly resulting in four key findings. Firstly, as a result of thorough research, I have gained more insight into early Commonwealth Laws to protect the word Anzac and the values and beliefs of significant feminist protest groups who demanded empowerment for their voices to be heard after being silenced by male authority throughout both World Wars and later hidden through the “Anzac Myth.” Secondly, younger veterans who have or are currently serving in modern wars, have little recognition when it comes around for the most commemorated annual day in Australia. Veteran suicides are increasingly high along with mental health figures and therefore the government should be spending money on trying to support these veterans rather than raising money for the economy through marketing of Anzac Day commercial products. Thirdly, with further investigations into the level of respect both younger and older generations have towards Anzac Day, it ultimately revealed that half of Australian adolescents respect Anzac Day and there is an increasing resurgence into the numbers attending Anzac Day services, whereas the other half believe it is pointless and a waste of their time. Lastly, as a result of the empowerment of large companies and the government, Anzac Day has somewhat become more about raising money for the economy rather than remembering the fallen. However, from my research I found that majority of persons arguing that Anzac Day has become more of a national brand, the government is increasing their policing of Australian advertising to prevent future companies to mistreat the real meaning of Anzac Day and the sacrifices of our men.

Primary and Secondary research allowed me to obtain relevant material that was essential for my Central Material. Quotations from Newspapers and online articles from well-known and
renowned Australian historians and personalities such as Dr Carolyn Holbrook and Bruce Scates, statistics and events all reinforced my hypothesis. Similarly, in my primary research, I was able to gain a clearer insight into the predominant attitudes of Anzac Day between generations of Australia through male and female respondents.

My research has made me more conscious of the continuities and changes in societal values, significantly with the commemoration of Anzac Day. By investigating whether the commemoration of Anzac Day across Australian generations has changed or stayed the same, my social and cultural literacy has been enhanced and reinforced. It has significantly contributed to my understanding that while the values of Anzac Day has stayed the same within society, today’s young generation appear to care less about the morals and principles of such commemoration. It also greatly affects my sense of identity when observing behaviours of male and female adolescents in society, especially those in my micro world, as I am now more aware through interviews, of the lack of interest of a topic in Australian history in which I am so passionate about.

My PIP topic required commitment and determination, increasing my research skills and also allowed me to once again reflect on my trip to Gallipoli in 2015. My primary and secondary research extended my understanding of the attitudes of society in which I live in today, as well as throughout the twentieth century. As a result of this I am now more conscious of my own values and perceptions, as well as the ideals and observations of those in my micro and macro world.

Continuity and change is inevitable within a society. My PIP proves that although Anzac Day is a significant commemoration across Australia, the continuities and changes of how we commemorate varies between generations throughout the twentieth and twenty-first century. This enhances my understanding of generations as a social construct, allowing me to change aspects of my own micro, meso and macro world to encourage the spirit of Anzac as a social transformation to achieve it continuance for future generations to come.
The structured interviews provided a significant insight into the perceptions of the continues and changes of Anzac Day of both genders and consisted of the same eleven questions for all nine participants. This was an effective method to use for my PIP because I could physically find out detail, in-depth opinions and attitudes towards the commemoration of Anzac Day from both adolescent and senior people. I was able to obtain some useful insights that helped construct decent primary material and quotes throughout my PIP research. It also ensured that I had primary information to back secondary research. I conducted interviews and spoke to many people between the ages of 51-75 years old from the TPI Association, my mother who is a secondary teacher and students from local high schools. While interviewee’s comments coincided, many other comments were made that supported my thesis statement and was incorporated into my chapters that related to the continuity and change in the commemoration of Anzac Day. Both male and female interviewees expressed their opinions towards the perception and value of Anzac Day commemorations between adolescents and seniors within society. These comments were particularly useful in Chapter Two, “How different generations respect Anzac Day,” as they provide valuable insights and opinions of how Anzac Day is perceived by different age groups in society. Overall, these interviews provide accurate insights into the continuities and changes that have occurred over time in the commemoration of Anzac Day.
Secondary Research

Books:


This resource was highly valuable to read as the content enabled me to broaden my knowledge on Australia’s historical past which combines both personal opinions and wider historical questions. Chapter 4: “Commemoration,” assisted me gain a greater insight into the commemoration of Anzac Day across Australia’s youth and broader society. Lastly, it allowed me to make a cross-generational comparison, which identifies continuities and changes between the commemoration and significance of Anzac Day from previous and contemporary society.


This book was an extremely useful resource as it charts the development of Anzac Day from its roots in World War 1 to the modern day. Within this book, the emergences of the 'Anzac culture' within a 'binary of sacred mourning [and the] celebration of life' is explored as an intricate and contradictory appeal of Anzac Day commemoration. It becomes useful in Chapter One of my PIP as it recounts stories of mourning mothers and returned soldiers, and those who vigorously and controversially confronting the political purpose of remembrance.


This resource, first published in 2006, explains the remembrance of the World War One through the historical involvement of pilgrimage. It became useful for my PIP research as it discusses through interviews, surveys and ironic archival record, the voice of Australian war history and the resurgence of people attending Anzac Day services. Scates produced an innovative, audacious and deeply moving book that successively explains why the Anzac legend still captivates the hearts and minds of consecutive generations and charts the intricate responses of young and old, combatant and civilian, the tourists of the 1920’s and today’s backpack travellers, which provides myself with a deeper understanding into the value of the commemoration of Anzac Day.


In this books newest edition, it explores how the Anzac legend has changed over the past twenty-five years and how a 'post-memory' of World War One creates new encounters and prospects for making sense of our national identity, and how returned soldiers war memories
can still test and misperceive national mythologies. This source was useful in providing relevant information on the stigma of war and mental illness by using newly-released deportation files to demonstrate earlier accounts of veterans’ post-war lives and memories, and to showcase an unduly dominant aspect in Australian history.

**Electronic Journal:**


While this online journal was quite confronting, I found it useful to use in Chapter One of my PIP. It has assisted me with my PIP by providing information about violence against women, particularly the sexual assault on women in war. I didn’t realise that this issue was not widely known in Australian society and had never been invoked in legal cases or judgements. Therefore, this source has enhanced my understanding of how women were treated poorly during the war and the flow on effect it has had on women in contemporary society.

**Electronic Articles:**


This article, was extremely resourceful and valid, as it provided a wealth of information on statistics about how much the government is spending on the commemoration of Anzac Day that is accessible on a macro level. It presented both positives and negatives on the governments influence on the commemoration of Anzac Day.


This newspaper article was lengthy, however it provided highly useful points and statistics that I incorporated into Chapter Three of my PIP about the commercialisation of Anzac Day. This article presented the Australian government who are secluding funds for more commemoration. This secondary source was exceptionally valuable throughout my whole PIP.

An Australian newspaper article that is highly relevant to read for extra educational knowledge on my PIP topic. Intended for the general Australian public, it integrates the concept of Anzac Day Ceremonies have recently become a mass phenomenon. This article displayed a sense of the changing nature of Anzac Day and how it has contributed to Australia’s national identity.

**Della Bosca, L. (2016). Have We Forgotten Anzac Day.**  

This recent article provided useful statistics and data in regards to the commemoration of Anzac Day, revealing that 45.6 per cent of Australians won’t commemorate Anzac Day. This was very beneficial throughout Chapter Two of my PIP and provided me with an insight into just how many Australians commemorate Anzac Day.


Extremely resourceful and controversial ABC website article that provided extensive information accessible on a macro level about the Woolworths Anzac Day Campaign that increased criticisms on social media. It was significantly useful to read and presented me with the negative consequences of the campaign.

**Langford, B. Illawarra Mercury. Anzac Day 2017: For some veterans, the fast landing home is as tough as the war.** 2017.  

This article explores insights into how the toll of war is detrimental to young veteran’s overall wellbeing. It recounts a descriptive personal reflection of the young veteran, Mick Bainbridge and provided useful recounts of the detrimental effects the war has on returned servicemen.

**Khan, J. Australian Geographic. The evolution of Anzac Day from 1915 until today.**  

This was a valid resource that was an interesting read, intended for all macro levels of society. It was useful in providing me with information in the rise of Anzac Day campaigns and the commercialisation of Anzac Day. It displayed a negative resistance to change and
believed that Anzac Day is becoming commercialised due to government power and authority.


This Australian online article was useful for my “Commercialisation of Anzac Day” Chapter. It encompasses a debate by historian Mark McKenna on Anzac Day’s growing popularity and suggests that we have un-successively contributed in political debates of such a momentous commemoration in the past and the government and large corporations, such as Woolworths, have attracted the public to respond to Anzac Day as a day of national faith. However, this article was extremely long and somewhat difficult to read and understand at certain points.


A published Sydney newspaper article that is quite small but fairly decent in terms of incorporating quotes from other sources/people. It is intended for the general Australian public to read where they may gain useful statistical knowledge in regards to the fluctuations of Anzac Day ceremonies. It demonstrated high levels of quantitative data that explained Australia’s national identity is increasing through the attendance and enthusiasm of Australians on Anzac Day commemorations. This Article was significantly useful to read as it provided me with positive information of the Australian publics reason for increasing Anzac Day attendance.


This website was useful in explaining the positive view on the commemoration of Anzac Day, particularly with adolescents. The source was very noteworthy and gave lengthy descriptions of all the positive ways adolescents are helping to keep the Anzac Spirit alive. Unsure about the information as it is seven years old.


This useful newspaper article provides facts and figures about the number of people who commemorate Anzac Day and whether we should reconsider how we honour the sacrifices of
past veterans because nowadays, many retailers and the media seem to represent disrespectful advertising in the macro level of society.

**Way, A. Best We Forget: Excluding Women, Rape and Protest From the Anzac Myth and Memorial.** https://makinghistoryatmacquarie.wordpress.com/tag/anzac-day/ (Accessed 19 June 2017)

This article was extremely useful as it explores the “exclusion of women, rape and protest from the Anzac Myth and Memorial.” It also clearly explains how Anzac Day has become Australia’s nationwide day of commemoration and identity, more so than Australia Day, 26th of January. Significantly, this resource demonstrates an authoritative and powerful force in Australian historical remembrance, while also challenging and questioning its meaning and purpose through systematic resistance and denunciation of sexually assaulted women, resulting in feminist protest groups throughout the 1970’s and 1980’s. This source is academically written and was useful in obtaining information in my PIP in Chapter One.

**Websites/Legislation:**

**Australian Government Department of Veteran Affairs. Anzac Day History. 2017.**

This resource is extremely reliable and valid as it is written by the Australian Government and provided useful information in a timeline format of the commemoration of Anzac Day throughout the twentieth century. However, this website was only beneficial for the beginning of Chapter One in my PIP and did not have a lot of detailed information, therefore I had to search for more related resources.

**Australian War Memorial. The Anzac Day Tradition. 2017.**

A tremendously resourceful and valid government website that provided background information on specific dates and the meaning of the word ‘ANZAC.’ This secondary source provided relevant information and insights into the history of early commemorations of Anzac Day. It also further detailed the history of the Dawn Service and where it all began. This source was highly valuable to read before beginning my first chapter in the Central Material section of my PIP.

**Commonwealth Law. Protection of Word 'Anzac' Act 1920.**
This website provided clear regulations around the use of the word 'Anzac' under the Protection of Word 'Anzac' Act 1920 (the Act). It allowed me to gain an understanding of how important the word ‘Anzac’ is in Australian society, and that penalties apply for the incorrect use of the term. To use the word ‘Anzac’ in a commercial context, permission from the Minister for Veterans' Affairs is generally required. However, this is not adhered to by major companies such as Woolworths, as addressed in Chapter Three – “The Commercialisation of Anzac Day.”

**Electronic (PDF, News Reports):**


This electronic news report provides clear and coherent background information that is straight to the point. It provided an even clearer understanding of how Anzac Day has grown to become Australia’s most commemorative day. This report analysed rapid change towards Anzac Day as it attracts both huge crowds and mass nationalistic sentimentality. However, it also supports the idea that Anzac Day should still inspire historical reflection and a countrywide conversation.


An online PDF which is extremely resourceful for school students, such as myself, to gain a further understanding of the commemoration of Anzac Day. Certain sources and speeches provide useful insights and accounts of soldier’s thoughts and feelings from the very beginning of the First World War and also speeches made by parliamentary committees about the growing popularity of Anzac Day ceremonies and ways to help preserve and involve young people in Anzac Day commemorations. However, this secondary source was only used to gain background knowledge of Anzac Day and was valuable to read.


This PDF thoroughly explains the Anzac Legend and how it has shaped Australia’s national identity through history – World War One in particular. The purpose of this PDF is to educate students about the contribution that Australian service peoples have sacrificed to help them
appreciate their involvement to help create the society in which adolescents enjoy today. The source is highly noteworthy and incorporates beneficial sources throughout history. It was very useful in helping gain background knowledge on the revival of Anzac Day through Australians trying to find their national identity. The validity of the PDF is also a positive – Department of Veteran Affairs is considered a highly reliable resource.


This online PDF was useful for my research as it provides an overview and synopsis of the play “The One Day of the Year.” The director’s notes were particularly useful in my PIP as it provides an insight into how the play examines the rifts that opens up between family members, generations and classes as a result of the commemoration of Anzac Day. It represents the study of the Australian cultural identity and raises poignant questions around education, class, inter-generational communication, freedom of speech, veneration for people and history, and people’s attitudes towards war. However, this source would have been more beneficial if it provided quotes from Alan Seymour himself.

Films/Television:


This short film provided useful facts and figures about young veterans and their mental health problems after returning from war, particularly in Chapter Two of my Central Material – “How Generations Respect Anzac Day.” While this source was incredibly confronting, it provided a statistical analysis of the confirmed veteran suicides and the lack of training offered by the Australian Government upon returning home from war and how they are expected to conform back in with society after such a traumatising event in their life.


This short news report by the ABC was useful for my research as it provided conflicting views on the commercialisation of Anzac Day and how much the Government and major companies are willing to spend on marketing their products in the lead up to such a momentous occasion. It provided criticisms from historians and veterans on the marketing of Anzac branded products and was extremely useful in Chapter Three of my Central Material in my PIP.