

2013

Anzac Day Media Style Guide



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South Australia**

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About this Guide

The *Anzac Day Media Style Guide* was first published in 2012. It is written and compiled by Sharon Mascall-Dare: an independent researcher based at the University of South Australia.

The 2013 edition has been updated in response to readers' feedback. The section on ['Military Organisation'](#) has been expanded; there is a new ['Ideas Sheet'](#) for Anzac Day reporters in the ['Finding Stories'](#) section. There is specific information for reporters covering Anzac Day services at home and overseas under ['Protocols'](#). There are further additions and revisions throughout the guide.

This document draws on interviews with Anzac Day reporters, broadcasters and commentators across Australia. It intends to be collaborative and objective: it does not seek to represent the view of a particular organisation or individual.

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The project also draws on the expertise of an editorial advisory board who have donated their time to the project:

John Hamilton, author, journalist and Adjunct Professor of Journalism Leadership at Swinburne University

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This document is free to download. In 2013, it has been distributed by the Department of Veterans' Affairs and published through the websites of the National Centre for Australian Studies at Monash University and the Narratives of War Group in the School of Communication, International Studies and Languages at the University of South Australia.

Further acknowledgements

The 2013 edition also draws 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. Professor Horner has given permission for extracts from his book *Australia's Military History for Dummies* to be incorporated into the '[Military Organisation](#)' section.

Sharon Mascall-Dare also wishes to thank Stephen Badsey, Professor of Conflict Studies at the University of Wolverhampton, UK, and Bob Crawshaw, formerly Director of Army Public Affairs, for their contributions to the 2012 edition.

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

Your feedback is welcome

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

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

As Australia prepares to commemorate the Anzac Centenary in 2014 and 2015, this guide intends to offer ongoing support to Australian media outlets. It remains responsive to the needs and priorities of the Australian journalists; it is also being widely used by educators and veterans' organisations.

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

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 an Allied campaign: British and French troops also landed on the peninsula that day.

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

For journalists, Anzac Day has also become a media ritual. Every year, there are weeks of build-up followed by intense coverage on the day itself. Anzac Day has evolved into a 'season' with book launches, commentary pieces and documentaries as well as news reports.

The challenge for journalists is what to say. How do you report on Anzac Day, year after year, and find something new?

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, offering a range of [strategies](#) to refresh coverage from year to year.

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 Australian and New Zealand Army Corps. 'Birdy', as Sir William was known to his troops, led the corps from 1914 to 1918.

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

The first landing beach on the Gallipoli peninsula 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.

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 more information visit the [DVA 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 Australian War Memorial and the Returned and Services League of Australia (RSL) prefer ANZAC. Their 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 early twentieth century.

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, 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 joined the war in November 1914 and attacked Russia in January 1915. The Russians 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 18 March 1915, British and French battleships sailed up the Dardanelles Straits from the south, in a major naval attack. They pounded Turkish forts but ran into mines and heavy artillery. The Allies had expected Turkey's quick surrender, not resistance on this scale. The naval campaign failed.

The next plan involved Australia. To bring about a Turkish defeat, the Allied leaders planned a number of landings on the Gallipoli peninsula. 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 0430 hours, 36 rowing boats landed at Anzac Cove and 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 frontline. It stretched from The Nek 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 was stalemate: the frontline changed little over the next eight months.

Evacuation began in December 1915 and continued until January 1916. By then, 8,709 Australians had died at Gallipoli and 19,441 were wounded. In the first week 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 at Anzac Cove and around Ari Burnu. The battle between Turkish and Allied forces becomes a stalemate.
18 May 1915	The Turkish Offensive. Turkish forces mount an attack with 42,000 men but fail. 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 do not attempt another major counter-offensive.
6-25 August 1915	The August Offensive. The last attempt by the Allies to break the stalemate since the April landings. A series of attacks at Lone Pine, The Nek, Chunuk Bair, Hill Q and Hill 971.
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). (The battle portrayed in the film <i>Gallipoli</i> .)
21-29 August	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.
7-19 Dec 1915 7-9 January 1916	Evacuation of Anzac and Suvla

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 (Mel 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 Canakkale Province. Canakkale 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', 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, 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. Still, there is agreement that Simpson showed courage under fire, even if his life was less heroic than his legend. 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 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.

Multi-cultural media and correspondents from overseas also have an opportunity to explore the role of other nationalities in the Gallipoli landings and the wider campaign.

The [table](#) below lists 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 Welsh. [Simpson](#), for example, was an Englishman with Irish descent.

The 'Allies' refers to troops from France, Britain and the British Empire (including Australia, New Zealand, British India and Newfoundland).

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

As part of the 29th Indian Brigade, three battalions of Gurkhas served with the British at Gallipoli. The 29th also included one Sikh battalion from northern India. The British counted all four battalions 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.

The 'Allies' also included the 7th Indian Mountain Artillery Brigade, the Indian Mule Corps ([John Simpson Kirkpatrick](#) preferred to camp with the mule corps at night, together with his donkey) and the 108th Indian Field Ambulance. The Indian contingent included many Muslims who were reluctant to fight against the Turks.

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.

Statistics of the Gallipoli Campaign

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

Contingent	Involved	Casualties (wounded and/or died)	Wounded	Died
Ottoman Empire (Turkey)	500,000* ¹	251,309	164,617	86,692
Total Allies	493,632* ²	141,029	96,937	44,092
Britain	348,000	73,485	52,230	21,255
India	7,000-8,000* ³	4,779* ⁴	3,421* ⁴	1,358* ⁴
Newfoundland	1,076* ⁵	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	8,556	7,473	4,752	2,721

Source: Department of Veterans' Affairs except where indicated.

*¹ Treat estimates of Ottoman soldiers with caution: the true figure may be far higher.

*² Based on a lower estimate of 7,000 Indian troops.

*³ Estimate based on the number of battalions of 'native Indian' troops according to British records. The estimate includes Gurkhas from Nepal. See [above](#) for further explanation.

*⁴ Source: *Statistics of the Military Effort of the British Empire during the Great War 1914-1920* (Published by the British War Office in 1922.)

*⁵ Source: The Newfoundland and Labrador Heritage Web Project in conjunction with The Association of Newfoundland and Labrador Archives. For more information click [here](#).

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.

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 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, Second World War 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. 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.

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.

Anzac Day Today

Today, Anzac Day commemoration includes all wars, conflicts and peace keeping operations where Australia has played a role, not only the Gallipoli campaign.

Anzac Day services are 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.

Since 2008, large numbers of Australians have travelled 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 (11 April and 30-15 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/>

In Australia, Anzac Day usually begins with a dawn service, often followed by a gunfire breakfast or sausage sizzle organised by a local RSL branch. A commemoration march of veterans (retired, reserve and currently serving) takes place during the morning, sometimes ending at a church in time for a commemoration service.

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 at around 0430 is coincidental. The timing derives from 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:

[Catafalque party](#)

[Ode of Remembrance](#)

[Last Post](#)

[Silence](#)

[Reveille](#)

Laying of wreaths.

Terminology and style

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 KATter-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. There has been no debate beyond Australia; it is unheard of in Britain, where Binyon lived and worked.

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 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 of peacekeeping operations and reservists, 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 and veterans is usually the same as for veterans: navy first, then army, then air force. The order of the march can differ from location to location and is determined by the organising committee of the local RSL. Check with organisers in advance to obtain details.

For more information regarding rank and military organisation click [here](#).

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.

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 Australian Government Department of Veterans' Affairs manages commemorations at Gallipoli, Turkey; Villers-Bretonneux, France; Sandakan, Malaysia; and Hellfire Pass in Thailand.

Since 2008, large numbers of Australians have travelled to France to attend Anzac Day commemorations at sites on the Western Front, primarily at the Australian National Memorial, Villers-Bretonneux. For background information see [Anzac Day Today](#).

Australian Embassies arrange services in other locations around the world. In some cases, organisation may be shared with New Zealand; this applies to the dawn service in Singapore, for example.

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?

The Australian Government Department of Veterans' Affairs is the main contact for Anzac Day commemorations in Turkey and France – contact the DVA Public Affairs team for more information (02) 6289 6203 or 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](#).

If possible, a 'recce' of the location 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.

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.

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'](#).

Finding Stories

The challenge, when covering Anzac Day year after year, is finding something new to say.

Standard news coverage of Anzac Day often follows the inverted pyramid model (a traditional model for news reporting). 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 angles, story ideas and questions are below. They draw on interviews with media professionals throughout Australia.

Questions

The following questions frame Anzac Day coverage in three different ways. The first set focuses on the past and examines its relevance today. The second focuses on the present and the third 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'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? Should that relevance be questioned? What is the story that Australians have in mind when they attend the dawn service or commemorative march?
2. 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, almost a century after Gallipoli? What does it mean to you, your family and your community? Why is remembrance important to you?

3. How is Anzac Day changing? Although journalists often refer to the resurgence of Anzac Day and growing attendance by younger people, few are reporting efforts (and tensions) surrounding the inclusion of non-military groups, such as emergency services and community organisations, or its multicultural significance (further information below). Questions include: Do you think Anzac Day should stay the way it is? How do you feel about including other groups in the march, outside 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 peace-keeping changed? Should we celebrate or commemorate on Anzac Day?

Debate concerning the future of Anzac Day is likely to intensify as Australia approaches the centenary of the Gallipoli landings in 2015. This provides media outlets with an opportunity to not only report debate, but also contribute to it 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?

Target audience and readership determine the relevance of such issues. The wider context should also be reflected. In the past, women's groups and anti-war campaigners have also questioned the inclusiveness of Anzac Day. 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.

As a result, one way to cover Anzac Day 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, rather than focus on one 'grand' or over-arching narrative. These people 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. For practical advice on how to conduct interviews in line with best ethical practice, visit www.dartcenter.org for handbooks from the Dart Center for Journalism and Trauma, based at Columbia University in New York.
3. 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.)
4. 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](#).

5. 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...

Every year, the AWM and DVA identify various anniversaries that are commemorated on and around Anzac Day. These anniversaries often mark more recent conflicts. Interview veterans or revisit debate concerning historical facts or current reappraisal.

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 refer to 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 war-time experience. 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 new 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 servicepeople in your community?
 Approach veterans who may have experienced PTSD, interviewing them with care (see below).
 Consider individuals who reject the Anzac legend. 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?
 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 Day and its 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)

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?

What does Anzac Day mean today?

What does Anzac Day mean in Australia, today?

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]

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 Aircraftsman/woman	
<i>Rank and file</i>			
Seaman	Bandsman/Craftsman/Gunner/Private/Sapper/Signaller/Trooper	Aircraftsman/woman	

Table Notes

1. Take care when using the word 'officer'. Officers hold a commission; Warrant Officers, Sergeants and Corporals do not. It is not accurate to shorten 'Warrant Officer' or 'Petty Officer' to 'officer'.
2. Stars apply across all three services (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 or Air Force. In the Australian Navy, it is pronounced læ'tenənt 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. While some military historians have sought to standardise terminology and usage, the media must take into account interviewees' personal preferences.

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 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.

Australian Army

The army has its own structure. Soldiers are grouped in organisations that reflect their jobs, for example, infantry soldiers are in the Royal Australian Infantry Corps and 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 (sources: *Australia's Military History for Dummies* and the [AWM website](#).)

Basic Army Structure* ¹			
	Organisation	Composition	Commanded by
Formations	Army	Two or three corps and support troops (>100,000 troops)	General
	Corps* ²	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	9-16 troops	Corporal/Sergeant

*¹This structure is not definitive. In World War I, for example, there were four battalions in a brigade; the size of divisions has also varied over time.

*²Note 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.

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 stand for the 8th Battalion of the 2nd AIF, and is pronounced 'the Second Eighth'.

Note, however, that the formulations 1/2nd, 1/3rd 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 where a unit is from World War I or II. If in doubt, check.

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

A regiment can also be a management grouping. The Royal Regiment of Australian Artillery is, in effect, the artillery corps. The Royal Australian Regiment is also a kind of management grouping. The original battalions from which the first three battalions of the RAR were formed (the 65th, 66th and 67th) were raised after World War II to take part in the occupation of Japan. Note that the 65th is a World War II battalion that does not take the 2/xxth prefix: it is known as the 65th and not the 2/65th. This also applies to the 66th and 67th battalions.

Royal Australian Air Force

The RAAF was formed in 1921 and first went to war in World War II. Since then the RAAF has flown four general categories of aircraft: fighters, bombers, maritime patrol aircraft and transport aircraft.

Its predecessor, the Australian Flying Corps (AFC), was formed in January 1916. Its first squadron was attached to Britain's Royal Flying Corps and carried out reconnaissance flights over Turkey and Egypt. On joining British forces in Egypt the squadron became known as 67 (Australian) Squadron, Royal Flying Corps (RFC). It reverted to its original name on 19 January 1918.

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

The structure of the RAAF is more flexible than the Army and changes frequently according to operational requirements and circumstances. 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. Check with your interviewee to find out whether he or she wants to be identified with a squadron or other unit.

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 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 Canberra, for example, the march starts at the AWM 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 one of the few Australians 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).

Detailed explanations of Australian military rank and organisation are available on the AWM website:

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

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.
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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).
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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, 99 Australians have been awarded the VC. Three have been awarded to soldiers for actions in Afghanistan.

Servicepeople who are awarded medals in the latter two categories are generally permitted to place letters after their names, indicating their awards.

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.”

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 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 formed as a federation. 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

The Australian Flying Corps (AFC), the forerunner of the Royal Australian Air Force (RAAF), officially formed. 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. Australia pledges a force of 20,000 at Britain's disposal.

10 AUGUST 1914

Voluntary recruitment for Australian Imperial Force (AIF) commences.

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

JULY-SEPTEMBER 1916

Australians in action on the Western Front in the Battle of the Somme at Pozières and Mouquet Farm, France.

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.

1 AUGUST-14 NOVEMBER 1917

Third Battle of Ypres – Australian soldiers in action most notably at Menin Road, Glencorse Wood, Polygon Wood, Broodseinde Ridge and Passchendaele.

31 OCTOBER 1917

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

25 APRIL 1918

Australians drive Germans from Villers-Bretonneux, France.

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.

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): 61,919

World War II

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, Australian, NZ and Indian 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'.

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 Track. 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.

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 Australians who died in World War II: around 30,000.

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 guerillas during the Malayan Emergency.

29 JUNE 1950

Australia commits military units to United Nations Force in Korea.

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'.

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): 339.

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): 36.*

The Vietnam War

AUGUST 1962

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

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): 15.

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): 520.

Peacekeeping Operations and Military Deployments 1970s onwards

1976 onwards

Series of Australian peacekeeping, aid and protection missions around the world, e.g. Sinai, Namibia, Bougainville, Rwanda, chiefly as part of its commitment to the United Nations.

1993

Australia has over 2,000 peacekeepers in the field, with large contingents in Somalia and Cambodia.

30 OCTOBER 1997

The Governor-General, Sir William Deane, formally declares that 11 November each year be known and observed as Remembrance Day.

9 DECEMBER 1997

Death of Ted Matthews, the last survivor of those Australians who landed at Gallipoli on 25 April 1915.

20 SEPTEMBER 1999

Australian troops land in East Timor as part of the United Nations International Force East Timor (INTERFET).

2001 onwards

Australian troops involved in Afghanistan in the war against the Taliban.

2003-2009

Australian troops take part in the invasion and occupation of Iraq.

Nearly two million Australians have served since 1860 in eleven wars and warlike conflicts, plus numerous peacekeeping operations. Over 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 from:

The World at War: Australian Timeline 1918-1948

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

Only key dates have been included, for more comprehensive information click on the links above.

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 'Military Organisation' 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 other nationalities 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 'the Allies' .
Anzac/ANZAC	<p>For definitions and usage, click here.</p> <p>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:</p> <p>Anzac</p> <ol style="list-style-type: none"> 1. Australian and New Zealand Army Corps 2. Legend of heroism, mateship, fair go, digger spirit, apotheosis of the bushman. Australian icon. Typical Australian. 3. Supreme sacrifice, confirmation of the national character. Supreme sacrifice in defence of the Australian lifestyle. 4. 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.
Anzac Day	Lower case letters are the norm, after initial capitals. For a full explanation click here .
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 some 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, 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 Force	Comprises the army, navy and air force. It is singular, not plural More information here .
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’.
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 here for definition and usage.
Chunuk Bair	The name of 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 here . For information about rank click here .
commemoration	There is much debate about whether Anzac Day is commemorated or celebrated. Early Anzac Days 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.
dawn service	Use lower case letters and note that some style guides prefer 'dawn stand-to', not 'dawn service'. Click here 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.
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 here for correct usage.
Gallipoli rose	A distinctive white flower growing on the Gallipoli peninsula. Seeds were brought back to Australia after World War I.
Gelibolu	The Turkish name, translated as 'Gallipoli' in English. Click here for more information.
gunfire breakfast	Click here 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'.
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 here .
Lone Pine	A cemetery now stands on and near the site of the Battle for Lone Pine 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 [order of march](#).

marshal	Note the difference between Marshal, as in Field Marshal Tom 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 ‘Wearing Medals’ and ‘Medals and Honours’ . 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 here for more information.
parade	See ‘march’.
poppies	See ‘Dress Protocols’ .
Ranks	Click here for more information.
Reveille and Rouse	Click here for definitions, usage and pronunciation.
rosemary	See ‘Wearing Rosemary’ .
ship	Ships of the Royal Australian Navy have different names depending on their size and function. See Royal Australian Navy .
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 Anzac Day Today .
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

email: media@awm.gov.au

phone: +61 (0)2 6243 4575

mobile: +61 (0)409 600 038

Department of Veterans' Affairs

www.dva.gov.au/anzac or <http://www.dva.gov.au/media>

email: dvamedia@dva.gov.au

phone: + 61 (0) 2 6289 6203

Commonwealth War Graves Commission

www.cwgc.org

phone: + 44 (0)1628 634 221

NOTE: UK time difference

National Archives of Australia

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.defencereserves.com

phone: +61 (0) 438 013 548 (media contact)

email: CRES.D.Communication@defence.gov.au

Returned and Services League of Australia

www.rsl.org.au

<mailto:personal.assistant@rsl.org.au>

phone: + 61 (0)2 6248 7199

The RSL website lists state contacts, ex-service organisations and unit associations.

For example:

Australian Peacekeeper and

Peacemaker Veterans' Association

Legacy

Defence Force Welfare Association

National Servicemen's Association

Naval Association

RAAF Association

The Royal Australian Regiment Association

Vietnam Veterans' Association of Australia

Vietnam Veterans' Federation of Australia

War Widows' Guild of Australia

www.peacekeepers.asn.au

www.legacy.com.au

www.dfwa.org.au

www.nasho.asn.au

www.navalassoc.org.au

www.raafawa.org.au

www.rar.org.au

www.vvaa.org.au

www.vvfagranville.org

www.warwidows.org.au

Further Reading

Books

The following books offer a range of perspectives from some key writers and historians.

The majority of the publications listed here focus on the Gallipoli campaign. To read about Australia's involvement in other conflicts and peacekeeping operations consult the online resources and bibliographies available on the [AWM website](#).

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

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

Gallipoli by Les Carlyon, Pan Macmillan Australia, 2001

Anzac Legacies edited by Martin Crotty and Marina Larsson, Australian Scholarly Publishing, 2010

Bean's Gallipoli edited by Kevin Fewster, Allen & Unwin, 2007

Gallipoli: The Turkish Story by Kevin Fewster, Vecihi Basarin and Hatice Basarin, Allen & Unwin, 2003

Goodbye Cobber, God Bless You: The Fatal Charge of the light Horse, Gallipoli, August 7th 1915 by John Hamilton, Macmillan, 2001

Gallipoli by Peter Hart, Oxford University Press, 2011

Australia's Military History for Dummies by David Horner, Wiley Publishing Australia, 2010

Sacred Places: War Memorials in the Australian Landscape by Ken Inglis, Pan Macmillan, 1998

Gallipoli: Untold stories from war correspondent Charles Bean and front-line Anzacs by Jonathan King and Michael Bowers, Random House, 2005

Gallipoli: The New Zealand Story by Chris Pugsley, Hodder and Stoughton, 1984

Return to Gallipoli: Walking the Battlefields of the Great War by Bruce Scates, Cambridge University Press, 2006

Women and the Great War by Bruce Scates and Raelene Frances, Cambridge University Press, 1997

Bad Characters by Peter Stanley, Murdoch Books, 2010

ANZAC Memories: Living with the Legend by Alistair Thomson, Oxford University Press, 1994

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.

www.dva.gov.au/media

Resources for all Australian media covering Anzac Day including information about overseas ceremonies.

<https://www.awm.gov.au/>

Comprehensive material concerning military history, military structure and traditions.