What is the Spirit of ANZAC?
Is it relevant to young Australians today?

You will have heard of the expression ‘the Spirit of ANZAC’; or, if not, then something very similar — such as the Digger tradition, or the ANZAC tradition or legend or myth. They all refer to the same thing — what the behaviour of a group of Australian and New Zealand soldiers in 1915 at Gallipoli, and shaped by events over the next nearly 100 years, means to us today as young Australians.

1 Write down what this means to you. Do not worry if you are not clear, or if you know very little, or you are confused about what it means. Just write what you do know and think. You will be able to come back to your ideas later and revise them.

To me the Spirit of ANZAC / the Digger tradition / the ANZAC tradition / the ANZAC legend / the ANZAC myth means …

It is a difficult thing to define, especially when the ideas you have written above all go back to the behaviour of some men on Gallipoli in 1915. What does this have to do with you today? A good question — and this unit will help you come to your own answer to this question.

First, let’s try to understand what the ANZAC/Digger spirit/myth/legend/tradition all mean, and where they fit together.
What is the ‘Spirit of ANZAC’?

Here is a suggested definition, with each of its elements explained in the box beside it:

**The Spirit of Anzac**

This is the behaviour and qualities of the soldiers, initially in 1915, and then later during the war, especially on the Western Front, and in Palestine. It is the way the soldiers saw themselves, and the way they behaved. Here is a good summary of it:

*What was the stereotype or image of the Australian soldier as it emerged during the Great War and came to be elaborated as a settled part of the ANZAC legend? It was that of a member of a sublime army of young Australians volunteering to go forth on a kind of crusade. These men reflected the egalitarian colonial origins of Australia and were direct and straightforward in their dealings with each other, and contemptuous of lesser breeds; they could and did fight like threshing machines when they had to; . . . they showed up all other soldiers and especially the British to be lacking in initiative and go; they revealed that they were rather undisciplined when that discipline was merely a formality, but really needed no controlling when it came to the deadly business of battle - then they became highly effective, skilful and feared killers; they were a classless army; they stuck to their mates through thick and thin; their burden as soldiers was lightened by a sardonic sense of humour that sometimes took the form of practical jokes, and in their ranks abounded many wags and tough nuts who made it a rule to always outwit the authorities; they did not give a damn for anyone on earth, in heaven or in hell. Their highly distinctive tunics and hats were perhaps never cleaned and brushed as they might have been but if a man appeared spick and span it was a sure and certain sign that lie was tip to no good; they had a penchant for removing objects of value left in their way and were expert con men; their contempt for [Egyptians] was notorious; though they at first hated the Turks and though they tortured prisoners, very soon they developed a respect for Johnny Turk . . . The stereotypic Australian soldier was very tall and sinewy and hatchet-faced. He had a great respect for the institutions of the ‘old country’ and what he perceived as its quaintness, but little time for pommy officers and men as a rule, or until they proved themselves specially.*


This refers to the qualities that the ANZACs (men and women) displayed, and which provides a set of ideals or desirable behaviours and values that we can choose to adopt or strive to achieve in our lives.

**This is the behaviour and qualities of the soldiers, initially in 1915, and then later during the war, especially on the Western Front, and in Palestine. It is the way the soldiers saw themselves, and the way they behaved. Here is a good summary of it:**

*What was the stereotype or image of the Australian soldier as it emerged during the Great War and came to be elaborated as a settled part of the ANZAC legend? It was that of a member of a sublime army of young Australians volunteering to go forth on a kind of crusade. These men reflected the egalitarian colonial origins of Australia and were direct and straightforward in their dealings with each other, and contemptuous of lesser breeds; they could and did fight like threshing machines when they had to; . . . they showed up all other soldiers and especially the British to be lacking in initiative and go; they revealed that they were rather undisciplined when that discipline was merely a formality, but really needed no controlling when it came to the deadly business of battle - then they became highly effective, skilful and feared killers; they were a classless army; they stuck to their mates through thick and thin; their burden as soldiers was lightened by a sardonic sense of humour that sometimes took the form of practical jokes, and in their ranks abounded many wags and tough nuts who made it a rule to always outwit the authorities; they did not give a damn for anyone on earth, in heaven or in hell. Their highly distinctive tunics and hats were perhaps never cleaned and brushed as they might have been but if a man appeared spick and span it was a sure and certain sign that lie was tip to no good; they had a penchant for removing objects of value left in their way and were expert con men; their contempt for [Egyptians] was notorious; though they at first hated the Turks and though they tortured prisoners, very soon they developed a respect for Johnny Turk . . . The stereotypic Australian soldier was very tall and sinewy and hatchet-faced. He had a great respect for the institutions of the ‘old country’ and what he perceived as its quaintness, but little time for pommy officers and men as a rule, or until they proved themselves specially.*


**This refers to the qualities that the ANZACs (men and women) displayed, and which provides a set of ideals or desirable behaviours and values that we can choose to adopt or strive to achieve in our lives.**

**These all refer to what we commemorate today in our community. This process was started in 1915 when the Spirit of ANZAC was transmitted to the community through such things as newspaper reports, letters home from the front, school resources, The ANZAC Book, and The Moods of Ginger Mick.**

Other factors changed and shaped what was commemorated after the war — the work of the RSL, Anzac Day observances, the Australian War Memorial, our involvement in other wars, the role of the Australian Defence Force on peacekeeping and humanitarian activities, and much more.

**These all refer to what we commemorate today in our community. This process was started in 1915 when the Spirit of ANZAC was transmitted to the community through such things as newspaper reports, letters home from the front, school resources, The ANZAC Book, and The Moods of Ginger Mick.**

**These all refer to what we commemorate today in our community. This process was started in 1915 when the Spirit of ANZAC was transmitted to the community through such things as newspaper reports, letters home from the front, school resources, The ANZAC Book, and The Moods of Ginger Mick.**

**These all refer to what we commemorate today in our community. This process was started in 1915 when the Spirit of ANZAC was transmitted to the community through such things as newspaper reports, letters home from the front, school resources, The ANZAC Book, and The Moods of Ginger Mick.**

All this has shaped what we commemorate today, and how we see the relevance of the Spirit of ANZAC as a set of civic values worth having.

So, is the Spirit of ANZAC, begun by the men and nurses of the First AIF, still relevant to the Australian Defence Force in its behaviour today? And more importantly, does it still have a meaning and importance in your life today?

That’s what we are investigating through the Defence 2020 program for 2010.
During 2010 the Defence 2020 program will focus on the question of the ‘Spirit of ANZAC’. The key questions that will be explored are:

- What is the ‘Spirit of ANZAC’?
- How did this Spirit of ANZAC begin?
- How did it spread?
- What has it got to do with the Australian Defence Force today?
- Is it still relevant for young people?

We will explore these questions through:

A. The Defence 2020 Youth Challenge program. (See pages 20–22)
B. Development of interactives and information on the website www.defence2020.info
C. Three classroom-ready units in STUDIES, starting with this unit

How did this Spirit of ANZAC begin?

In 1915 Australia was at war. We had 20,000 soldiers in training. The main fighting of the war was on the Western Front in northern France and southern Belgium. Australians expected their soldiers to be sent there, but they were sent to Egypt, and then, on 25 April 1915, landed as part of an Allied invasion of the Turkish Gallipoli Peninsula.

1. Look at this evidence of what happened during the landing and immediately after. Under each write what the extract tells you about the attitudes, qualities and achievements of the soldiers — and see what you think the ‘Spirit of ANZAC’ meant at this stage. One example has been done.

SOURCE 1 Sergeant WE Turnley at the landing on Gallipoli on 25 April 1915

Shall we be seen or not? That's our anxious question.

‘Why don't they ------- fire at us?’

‘Look, there's a light!’

‘No, it's only a bright star creeping up behind the hill.’

… [N]o challenge rings out. How we wish they would fire — or that we would land … ! The suspense is nerve-racking. All we can do is follow the [boat] towing us about. The thought comes to me that perhaps we are the unfortunate ones to be sacrificed in drawing the enemy's fire. Such a cheerful thought! … Oh, why the dickens don't they fire at us! There are a couple of lights flashing about — they must have seen us … Crack! Swish! Ping! At last we breathe a sigh of relief, the suspense is over! … some get ashore safely, some are hit slightly, others are drowned in only a couple of feet of water because in the excitement no one notices their plight … [One] fellow remains in the boat after all the others have disembarked … he … looks at us dazedly, leaning forward on his rifle. A sailor … touches him on the arm, and the soldier falls forward in to the bottom of the boat, dead.


This tells us about:

Anxiety, relief, bravery, death

Remember that every secondary school in Australia was sent this kit last year. Have you seen it? Check with your librarian or SOE/SOSE Co-ordinator.

There are five photocopiable print units:
- Understanding 1942 and the Battle for Australia
- Using War Art
- The ADF and the local economy
- A global citizenship dilemma Should the ADF use cluster bombs?
- The ADF and climate change in the Pacific.

There are also ten interactive units:
- Can you save the Patagonian Toothfish? An environmental decision-maker
- Can you de-mine your town? Focusing on international issues
- Can you protect our north? How our ADF operates to protect and secure our northern environment and borders
- Where have ADF forces served in war and peace over time? An interactive atlas of Australian international activities
- What do we do with Jervis Bay? An environmental decision-maker
- George Gittoes, Australian war artist. An investigation of acts of good citizenship through his art and stories of Australian peacekeepers in situations of extreme stress
- What does it mean to be a Norforce warrior? Investigate and create a multimedia presentation on the life of one young Indigenous member of this special Army unit
- What are the impacts of Defence bases on a community? Create your community and see if you can identify the economic and social influences of a Defence base on it
- Operation Ratpack. Can you design a ration pack to make it through a day of operations with the ADF?
- Would you be a good peacekeeper? Make decisions — the outcome of a peacekeeping operation is in your hands!
- Australia and Afghanistan. Why is the ADF there? Where does it operate? What impact is it having on the local people? An investigation of our main current Operation.
**SOURCE 2 Company Sergeant Major GS Feist**

I was in the second tow and we got it, shrapnel and rifle fire bad. We lost three on the destroyer and four in the boat getting to land. The Turks were close on the beach when we got there. We had to fix bayonets and charge. We jumped into the water up to our waists and some of them their armpits … we had to trust to the [bayonet] at the end of our rifles … I tell you, one does not forget these things … all we thought of was to get at them. One would hear someone say ‘They’ve got me’ and you register another notch when you get to them, that’s all.

Gammage, op. cit., page 54

This tells us about:

**SOURCE 6 Australian War Correspondent CEW Bean**

Everyone who has seen a battle knows that soldiers do very often run away; soldiers, even Australian soldiers, have sometimes to be threatened with a revolver to make them go on … Not very many will actually shoot their fingers off to escape from the front, but even this is not uncommon even among Australians … There is horror and beastliness and cowardice and treachery … but the man who does his job is a hero. And the actual truth is that though not all Australians, by any means, do their job, there is a bigger proportion of men in the Australian Army that try to do it cheerfully and without the least show of fear, than in any army or force I have seen in Gallipoli. The man who knows war knows that this is magnificent praise.

Kevin Fewster (ed), Bean’s Gallipoli, Allen&Unwin, Sydney, 2009, Diary entry 26 September 1915, pages 203-4

This tells us about:

**SOURCE 3 Corporal John Stubbs**

I cannot tell you what pain our boys went through and the pluck they kept through it all. We went up to one man to put him on a stretcher, he kept saying don’t trouble about me boys, there are plenty worse than me up there. This was not the only case but you would hear it all over the place … perhaps the fellow would be bleeding to death. You could not imagine their bravery.

Jonathan King and Michael Bowers, Gallipoli. Untold stories from war correspondent Charles Bean and front-line Anzacs, Doubleday, Sydney, 2005, page 24

This tells us about:

**SOURCE 4 Sergeant Greg Donnellan**

By 10.30 pm we had got rid of over 300 badly wounded men and our own portion of the beach was gradually getting cleared … About this time a ‘false’ order was received for the troops to retire on the ships, and for a short time the situation was rather nasty. The men were coming down the hills saying they had orders to get away, and at the same time reinforcements kept coming ashore.

King and Bowers, op. cit., page 32

This tells us about:

**SOURCE 5 Private WR Guest**

[I] … have shot 1 Turk, that is for certain … he grasped his side & rolled down the hill. I was awfully excited, it is just like potting kangaroos in the bush.

Gammage, op. cit., page 113

This tells us about:

**SOURCE 8 Sergeant AA Barwick**

I saw several men sacrifice themselves here, they went to certain death, one chap in particular I remember…we were chasing some Turks round a little sap & they reached the bend first, everyone knew the first man round the corner was a dead one, but this chap never hesitated, he threw himself fair at them, & six fired together, & fairly riddled him with bullets, that was our chance & we into them, & it was all over in a few minutes.

Gammage, op. cit., page 113

This tells us about:
**SOURCE 9  Major W Darnell**

A brief pause on the beach to fix Bayonets and singing 'This bit of the world belongs to us' much swearing and cheering we charged up a hill so steep in places we could only just scramble up. No firing all bayonet work. Clean over a machine gun we went, men dropped all around me, it was mad, wild, thrilling … Not till I was near the top of the hill did I realise that in the excitement I hadn’t even drawn my revolver.

Gammage, op. cit., page 68

This tells us about:

**SOURCE 10  Private AT Elwood**

I am slightly wounded … but am leaving tomorrow for the front again and very pleased I will be I want to get my own back I got it in the head and right arm. Last Sunday it happened it has not healed up yet but I am quite fit to go back again.

Gammage, op. cit., page 71

This tells us about:

**SOURCE 11  Lieutenant CH Dakin**

[I killed my first Turk on Saturday. I was firing at a sandbag in the Turkish parapet … and, to my surprise, I saw a man jump in the air and fall. It was just this Turk’s bad luck … Anyway, this is what I am here for.

Gammage, op. cit., page 116

This tells us about:

**SOURCE 12  Anonymous diary entry**

Now we have commenced up those steep cliffs, parts of which one has to almost pull himself branch by branch … in many places to fall back again … We are near them now, only 50 yards away … then a roar and a yell … as we are charging at them … they are out of their trenches … On and on, up those awful cliffs and through the dense scrub, where every few yards a Turk jumps out with his bayonet ready … Then the second line of trenches and again the third, just as the dawn of a new but bloody day is breaking. The top of the mountain is now strongly outlined against the grey morning sky (our goal) but yet fully two miles away. We now … form up in some sort of a line, that has been hopelessly confused … Now for the first time our rifles … fire (10 rounds rapid is the order) charge magazines again and up and at them … until at last … we gain the mountain peaks. The goal is reached but at what a cost … As soon as it grows dark the order is passed down to the officers to select so many men to go back to the landing place at the beach for ammunition … after nearly two hours we get there … But oh God the sight of the dead and wounded absolutely covering the little sandy beach … there is an enormous staff of medical men etc. there but it is absolutely impossible to attend to all, so that many a life … expires on the beach for want of looking after … [A]t midnight we regain the firing-line, worn-out, weary and hungry … No chance of sleep as the enemy are ever at us, and so the night advances to the dawn of a new day and thus was the work of our first day’s bloody battle.


This tells us about:

**SOURCE 13  Private RG Richards**

It was a remarkable day right enough and a day in which it was easy to pick out the wasters and also the brave men.

King, op. cit., page 41

This tells us about:

**SOURCE 14  A painting of *The Landing at ANZAC* by New Zealand war artist Charles Dixon in 1915**

Charles Dixon, *The Landing at Anzac: 1915*, painting 119.8 x 196.2 cm, NAC 896 NCWA Q 388

This tells us about:
SOURCE 15 Private E.C.N. Devlin
They are lucky who get away from here wounded…It is quite common for men to go mad here. The strain on the nerves is so severe.
Gammage, op. cit., page 87

This tells us about:

SOURCE 16 Lance Corporal W. Francis
… up the hill … we swarm … the lust to kill is on us, we see red. Into one trench, out of it, and into another. Oh! The bloody gorgeousness of feeling your bayonet go into soft yielding flesh – they run, we after them, no thrust one and parry, in goes the bayonet the handiest way.
Gammage, op.cit., page 109

This tells us about:

SOURCE 17 Australian War Correspondent CEW Bean
A single Turk jumped up like a rabbit, threw away his rifle and tried to escape. The nearest man could not fire as his rifle was full of sand. He bayonetted the Turk through his haversack and captured him. ‘Prisoner here!’ he shouted. ‘Shoot the bastard!’ was all the notice they received from others passing up the hill. But as in every battle he fought in the Australian soldier was more humane than in his words. The Turk was sent down to the beach in charge of a wounded man.
CEW Bean, The Story of Anzac, Australian War Memorial, Canberra, 1941, pages 258–9

This tells us about:

SOURCE 18 Lieutenant FC Yeardon
A lot of our men went down, but one never stops to think of them or oneself it is just a matter of keeping a few men together & go on so as to keep the front line intact… I used often to think what sort of feeling it would be to kill anybody, but now it is a matter of who is going under first, the Turk or yourself & you just…let him have the bayonet right through, but ‘oh’ the misery & cruelty of the whole thing, ‘but a soldier does not want any sentiment.’ The look on the poor devils when cornered & a bit of steel about a foot off in the hands of a temporary mad man, because the lust for killing seems very strong.
Gammage, op. cit., page 108

This tells us about:

SOURCE 19 Sergeant HB Macarty
A soldier had 8 Turks (wounded) to guard he was placing them along in a row he said I am only going to bandage them up, finis Turk.
Gammage, op. cit., page 109

This tells us about:

SOURCE 20 Private RL Donkin
I know it is right and proper that a man should go back and fight again but Sunday’s battle and the horror of the trenches Sunday night … have unnerved me completely … [We sailed] … off to death and ‘Glory’. What fools we are, men mad. The Turk he comes at one, with the blood lust in his eyes, shouts Allah! Australian like, we swear Kill or be killed … Where are the rest of my 13 mates?
Gammage, op. cit. page 70

This tells us about:

3 What would you say are the main qualities of the ANZACs that you can see from these extracts?
4 Look back at the description of the Digger on page 16. Which of the characteristics are shown in the sources?
5 Are there any aspects of the soldiers that surprise you? Why?
6 Go back to your original ideas on page 15 and make any changes that are now needed.
7 Imagine that you are a journalist and you are reporting back to Australians on the landing at Gallipoli. Construct an outline for your story from this information. What do you stress? Why? Are there things you leave out? Why?
Here is how the landing was reported at the time. Read these extracts and answer the questions about them.

**SOURCE 21 The first report that the Australians had been engaged in a fight, published five days after the landing**

Australians have taken their place in the fighting line, and … have won honour by their brilliant work. We expected this of them, and they knew that we expected it. Men who realise that the faith of their country reposes in them may be expected to fight like heroes … The details of the operations are tantalisingly brief … But while in one respect we know little, in another we know much. We know that our troops are credited by His Majesty's Government with 'splendid gallantry and magnificent achievement'. The ‘splendid gallantry’ is the general expressions, but ‘magnificent achievement’ is particular and specific … It is very high praise indeed, coming from a quarter that is always courteous to the Dominions, but is not wont to indulge in the language of exaggeration.

*Argus 30 April 1915*

8 What does this commentary actually tell readers?
9 What is the attitude of the writer to the events?
10 How are readers likely to react to this in 1915? Why?
11 What would people still want to know about the event?

The first full report was printed eight days later.

12 Read it and underline what you are told about the qualities and achievements of the soldiers.

**SOURCE 22 The first full report of the landings at Gallipoli by the ANZACs**

AUSTRALASIANS’ GLORIOUS ENTRY INTO WAR
HISTORIC CHARGE
BRILLIANT FEAT AT GABA TEPE

The Australians who were about to go into action for the first time under trying circumstances, were cheerful, quiet, and confident, showing no sign of nerves or excitement …

The boats had almost reached the beach when a party of Turks entrenched ashore opened a terrible fusillade with rifles and a Maxim [machine gun]. Fortunately most of the bullets went high. The Australians rose to the occasion. They did not wait for orders or for the boats to reach the beach, but sprang into the sea, formed a sort of rough line, and rushed the enemy’s trenches. Their magazines were uncharged, so they just went in with cold steel.

It was over in a minute. The Turks in the first trench either were bayoneted or ran away, and the Maxim was captured.

Then the Australians found themselves facing an almost perpendicular cliff of loose sandstones, covered with thick shrubbery … Here was a tough proposition to tackle in the darkness, but those colonials were practical above all else and went about it in a practical way. They stopped a few minutes to pull themselves together, get rid of their packs, and charge their rifle magazines.

Then this race of athletes proceeded to scale the cliff without responding to the enemy’s fire. They lost some men, but didn’t worry, and in less than a quarter of an hour the Turks were out of their second position, and either bayoneted or fleeing …

[Then] the Australians, whose blood was up, instead of entrenching, rushed northwards and eastwards, searching for fresh enemies to bayonet. It was difficult country in which to entrench. They therefore preferred to advance …

A serious problem was getting off the wounded … The courage displayed by these wounded Australians will never be forgotten … In fact, I have never seen anything like these wounded Australians in war before.

Though many were shot to bits, without hope of recovery, their cheers resounded throughout the night. You could see in the midst of the mass of suffering humanity arms waving in greeting to the crews of the warships. They were happy because they knew they had been tried for the first time, and had not been found wanting …

There has been no finer feat in this war than this sudden landing in the dark and the storming of the heights, and above all, the holding on whilst reinforcements were landing. These raw colonial troops in these desperate hours proved worthy to fight side by side with the heroes of Mons, the Aisne, Ypres, and Neuve Chapelle [on the Western Front] …

These Australasians were determined to die to a man rather than surrender the ground so dearly won … Troops when under fire for the first time, especially volunteers a few months in training, keenly feel losses especially if they[ly] occur before there is time to settle down, but these Colonials were the exception to the rule.

Despite heavy losses the survivors were as keen as ever.

*Sydney Morning Herald May 1915*
What do these headlines indicate will be the in the story?

How would you expect readers respond to the report? Why?

The writer is a British journalist. Is this likely to influence the Australian readers? Explain your reasons.

Compare this to the account that you drafted earlier. In what ways is this report different to the one you wrote as an imaginary journalist? What has the journalist done with the material?

What you are seeing in this report is the origin of the Spirit of ANZAC, the ANZAC legend or myth. Why did people in Australia as well as the soldiers come to identify with and be proud of it? Look at the following information to explore this question.

During December 1915 and January 1916 the ANZACs, and then the British and French forces, were withdrawn from Gallipoli. The Gallipoli campaign was a military failure. But look at these two extracts on how the campaign was being seen:

**Source 23 Captain FB Stanton 19 December 1915**

1915. Australia’s entry into the Company of nations—no finer entry in all history … to have leapt into Nationhood, Brotherhood and Sacrifice at one bound … what a year:—never can Australia see its like again.

Gammage, op. cit., page 96

These two sources show that both the soldiers and the Australian nation were responding to the Spirit of ANZAC as something important, as part of national identity, and not just something that applied to the soldiers.

Why did Gallipoli have this impact? Here are some possible factors that help explain this.

<table>
<thead>
<tr>
<th>Element</th>
<th>Significance in creating a sense of national identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gallipoli was the first time that an Australian army had been in combat.</td>
<td>This means that the nation, represented by the soldiers, had passed a significant international test.</td>
</tr>
<tr>
<td>The ANZACs landed and fought as a group, not in separate areas.</td>
<td></td>
</tr>
<tr>
<td>People in Australia knew an attack was going to take place, but not where or when.</td>
<td></td>
</tr>
<tr>
<td>The soldiers received praise from the British leaders.</td>
<td></td>
</tr>
<tr>
<td>There was a large number of men in the AIF, from all states and all occupations.</td>
<td></td>
</tr>
<tr>
<td>The newspapers reported on the qualities of the men, rather than the overall military outcome.</td>
<td></td>
</tr>
<tr>
<td>The AIF were at Gallipoli for over nine months.</td>
<td></td>
</tr>
</tbody>
</table>

Bringing all this together, why would you say Gallipoli was able to create a Spirit of ANZAC that was seen by Australians to be relevant to them, and not just to the soldiers themselves?

Beside each comment on how the factor may have helped create a shared sense that Gallipoli, and the spirit that the ANZACs showed there, were significant for all Australians. One example has been done.

Would you say that the image being created is a fair and accurate one? Explain your views.
How did the Spirit of ANZAC spread throughout the nation?

Throughout the remainder of Australia’s First World War experience the qualities and spirit and achievements of the AIF were reported and celebrated in a similar way. Here are four major ways in which the Spirit of ANZAC was spread through the community.

1 Local newspapers
There was heavy censorship of soldiers’ letters during the war, but many letters published in local newspapers provided a very realistic account of the war, as well as spreading the writers’ pride in being part of the ANZAC achievements. You can explore this more in the Department of Veterans’ Affairs education resource Gallipoli and the Anzacs, sent to every secondary school during April 2010.

2 Schools
Local schools were sent official materials from the Education Department that celebrated the achievements of the ANZACs during the war. You can explore this more in the Department of Veterans’ Affairs education resource Gallipoli and the Anzacs.

3 The ANZAC Book
The ANZAC Book was a collection of stories, poems, drawings, sketches, jokes and articles written by men at Gallipoli, and collected and edited by the official war correspondent, and later Official War Historian, CEW Bean. It was published in 1916, and was extremely popular both among the soldiers overseas, and their families at home in Australia. The ANZAC Book provided a very popular version of the Spirit of ANZAC. You can explore this more in the Department of Veterans’ Affairs education resource Gallipoli and the Anzacs. We will also look at an aspect of The ANZAC Book in more detail below.

4 The Moods of Ginger Mick
In 1916 the Australian popular poet CJ Dennis published The Moods of Ginger Mick. This was an extraordinarily popular book, and tells us much about the attitude of Australians towards the soldiers. It was published after the withdrawal from Gallipoli, but is set there in 1915. It is explored in more detail below.

The Anzac Book
We have already said that The ANZAC Book is a very good source to see the early development of the Spirit of ANZAC. It is a collection of works submitted by soldiers on Gallipoli in 1915.

One historian, David Kent, in trying to understand the origin and spread of the Digger legend into the ANZAC legend, has argued that the digger image was deliberately created and manipulated by the official Australian war correspondent CEW Bean (later the official historian of Australia’s contribution to the war, and the founder of the Australian War Memorial). Kent argues that perhaps the most significant element in creating this image was The ANZAC Book. He argues that certain qualities of the ANZACs were deliberately included and exaggerated in The ANZAC Book; while others that did not fit a certain image were deliberately rejected and excluded. You can find Kent’s article in Historical Studies, Vol 21, No 84, April 1985 pages 376-390.

Is this true? You are now going to be a historian and test Kent’s ideas against some further evidence. In doing so you will also be developing your own understanding of what the Spirit of ANZAC means to you today.

Here is a summary of Kent’s argument. Look at the extracts from The ANZAC Book that follow. Use these extracts to decide if the particular source supports or challenges Kent’s ideas. We have not included every page of The ANZAC Book, so not every aspect of Kent’s ideas will be able to be tested. But at the end, after you have analysed the sources, you will be able to say whether Kent’s ideas seem to be accurate, or whether they need refinement. The extracts given are particularly focusing on step 3 of Kent’s argument as summarised on the next page.
Kent’s argument about the significance of CEW Bean’s manipulation of The ANZAC Book to create a particular image

<table>
<thead>
<tr>
<th>Kent’s argument</th>
<th>Your comment about whether the extracts from The ANZAC Book that follow support or challenge his argument</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1</strong> The ANZAC Book presents the classic image of the ANZACs, that they were: • tough, practical, inventive and able to endure hardships with humour • loyal to their mates beyond the call of duty • a bit undisciplined, but only in non-essential ways • chivalrous and gallant • showed typical traits of the bushman • loyal and patriotic • egalitarian and irreverent towards officers.</td>
<td></td>
</tr>
<tr>
<td><strong>2</strong> The ANZAC Book hid or suppressed less worthy elements: • their boozing, excessive love of beer • examples of cowardice and reluctance to fight, malingering • officer-non-officer divisions • bad behaviour in Egypt, racism • inequality of sacrifice.</td>
<td></td>
</tr>
<tr>
<td><strong>3</strong> The ANZAC Book also gives a distorted picture of the reality of the ANZACs’ experience at Gallipoli by not stressing: • the dangers of combat, casualties and harm • the suffering, waste of life and dehumanising aspects of warfare • the bitter personal grief and individual sacrifice • the nature of the combat.</td>
<td></td>
</tr>
<tr>
<td><strong>4</strong> This image, created by Bean, was very popular and influential both on the soldiers themselves, and on the people back in Australia. In effect, Bean created the Spirit of ANZAC, but readers were getting an inaccurate sense of the reality of what the soldiers were like, and what the war was like. So the ANZAC Legend is a deliberate distortion.</td>
<td></td>
</tr>
</tbody>
</table>

Here are some extracts from The ANZAC Book. Decide if they support/challenge any of Kent’s arguments above.

**SOURCE 1 Images of the Australian soldier presented in The Anzac Book**

A Cover of The ANZAC Book  
B A cartoon  
C A sketch of a Digger
20 What physical image or images of the ANZACs does it show? What values and attitudes do these show? Are these consistent with Kent’s arguments?

SOURCE 2 Articles in The ANZAC Book reflecting aspects of the campaign and conditions

A The Landing
Se-ee-e-e… bang… swish! The front firing line was now being baptised by its first shrapnel. Zir-zir … zipzip! Machine-guns, situated on each front, flank and centre, opened on our front line. Thousands of bullets began to fly round and over us, sometimes barely missing. Now and then one heard a low gurgling moan, and, turning, one saw near at hand some chum, who only a few seconds before had been laughing and joking, now lying gasping, with his life blood soaking down into the red clay and sand. “Five rounds rapid at the scrub in front,” comes the command of our subaltern. Then an order down the line: “Fix bayonets!” Fatal order—was it not, perhaps, some officer of the enemy who shouted it? (for they say such things were done). Out flash a thousand bayonets, scintillating in the sunlight like a thousand mirrors, signalling our position to the batteries away on our left and front. We put in another five rounds rapid at the scrub in front. Then, bang-swish! bang-swish! bang-swish! and over our line, and front, and rear, such a hellish fire of lyddite and shrapnel that one wonders how anyone could live amidst such a hail of death-dealing lead and shell. “Ah, got me!” says one lad on my left, and he shakes his arms. A bullet had passed through the biceps of his left arm, missed his chest by an inch, passed through the right forearm, and finally struck the lad between him and me a bruising blow on the wrist.

B Glimpses of ANZAC
The work of enemy shell behind the actual trenches is peculiarly horrible. Men are struck down suddenly and unmercifully where there is no heat of battle. A man dies more easily in the charge. Here he is wounded mortally unloading a cart, drawing water for his unit, directing a mule convoy. He may lose a limb or his life when off duty merely returning from a bathe or washing a shirt.
One of our number is struck by shrapnel retiring to his dug-out to read his just delivered mail. He is off duty—is, in fact, far up on the ridges overlooking the sea. The wound gapes in his back. There is no staunching it. Every thump of the aorta pumps out his life. Practically he is a dead man when struck; he lives but a few minutes—with his pipe still steaming, clenched in his teeth. They lay him aside in the hospital.
That night we stand about the grave in which he lies beneath his groundsheet.

21 Kent argues that The ANZAC Book does not give a true picture of the horrific nature of the war. How do you think readers would react to these accounts (A, B) of the nature of the fighting? Would they find these descriptions realistic and disturbing? Justify your views.
C The Graves of Gallipoli

THE herdman wandering by the lonely rills
Marks where they lie on the scarred mountain’s flanks,
Remembering that wild morning when the hills
Shook to the roar of guns and those wild ranks
Surged upward from the sea.

None tends them. Flowers will come again in spring,
And the tomb hills and those poor mounds be green.
Some bird that sings in English woods may sing
To English lads beneath the wind will keep its ancient lullaby.

Some flower that blooms beside the Southern foam
May blossom where our dead Australians lie,
And comfort them with whispers of their home;
And they will dream, beneath the alien sky,
Of the Pacific Sea.

“Thrice happy they who fell beneath the walls,
Under their father’s eyes,” the Trojan said,
Not we who die in exile where who falls
Must lie in foreign earth.” Alas! our dead
Lie buried far away.

Yet where the brave man lies who fell in fight
For his dear country, there his country is.
And we will mourn them proudly as of right—
For meager deaths be, weeping and loud cries: They died pro patria∗

∗Pro patria is a Latin phrase meaning for their country or fatherland

The ANZAC Book, 1916 page 25

E Illustration to the poem Hill 60 about a dead soldier’s thoughts about his loved ones at home

22 Kent argues that The ANZAC Book does not stress the bitterness of personal grief and loss. Do extracts C, D and E support his ideas? Justify your views.

There are two ANZAC Alphabets included in The ANZAC Book, shown in the next pages.

23 Look at these and note any letters that support or challenge Kent’s ideas. For example, does the letter B in the first Alphabet challenge Kent’s claim that there was no recognition of cowardice in The ANZAC Book, or is it a joking and self-mocking reference that really does not show cowardice at all?
F An ANZAC Alphabet

AN ANZAC ALPHABET
By J. W. S. HENDERSON, R.G.A.

A is the Aeroplane soaring high, Singing on behalf of friendship and love.

B is Beauty Bill, such a marvel at counting. A message from whom's sends the beat at our morning.

C is the Chilly mist in the sea. When bullets commence to level our retreat.

D is the Donkey we've never on our retreat. Working in hopes of detaining the climate.

E is for Ewewash, a wonderful lot, Improved by the man who's been on pro-tection.

F is for the Fast who get ahead on a train. By rolling the ball of a made in a separation.

G is the Goat who's got out on a wave.

H is in the basement drawing a streak. And covering his heavily incompetent staff.

I is the Intelligence. Expecting a depression and asking for the news that will make a good rhyme. And if the delay is a little prolonged, tomorrow's a. It and the wave may be foliage.

J is the Kaiser at home in Berlin. Cutting his greatest multitude lawn.

K is the Lorp who's Major observing from hill. Act he has fallen, and gives you no dues.

L is the Lion who is Major observing from hill. At last he has fallen, and gives you no dues.

M is the Major observing from hill. Act he has fallen, and gives you no dues.

N is the Navy bombarding a line. Ignoring the fact that there's nobody there.

O is the Optimal struck by a bullet. Happy to think he'll be home by thet next.

P is the poorest uniformed Paragon. Living on splendour on H.M.S. "Armada."

Q is the Queen who's a great surprise. Grinsety captured for the use of the press.

R is in the Regiment. We also his Frenchman. On finding his name in being in thickness.

S is in the Regiment. We also his Frenchman. On finding his name in being in thickness.

T is the Telegraphic cutting off stations. In the midst of important conversations.

U is the Uniform made for the watch. Shrinkingly decomposed by a day in the trenches.

V is the Victorytiem or by odium. Who wish to get rid of important correspondences.

W stands for the various Wise. The Germs employ to keep Turkey in session.

X is in the Xark that snow day will come. When turkey and sauce will be served with our room.

Y is the Youth who was careful of danger. Till caught in the nearly a violent elevation.

Z in the Ecstasy of pure sleep. A little conclusion to this little shire.
24 Do you think there are any aspects of Kent’s argument about the nature of the ANZAC image presented in The ANZAC Book that might not be accurate? Explain your conclusions.

25 Go back to your original ideas about the Spirit of ANZAC and make any changes that reflect what you now know.

The Moods of Ginger Mick

Like The ANZAC Book, The Moods of Ginger Mick was an extraordinarily popular book in 1916 in Australia. It was written by a popular poet, C.J Dennis. By exploring the ideas in it about the war, the soldiers and identity we can understand popular attitudes and values.

The key characters are Ginger Mick, a rabbit seller (‘rabbito’) larrkin and street rough from Spadger’s Lane, a Melbourne slum; and Bill, the ‘Sentimental Bloke’, Mick’s friend who has been ‘tamed’ by the love of a good woman, Doreen.

The Moods of Ginger Mick recounts the story of Mick from his decision to enlist, through to his experiences at Gallipoli.

The introduction was written on Anzac Day 1916, and the book was published later in the year — to huge sales.

Look at the following summaries and extracts from this book and answer the questions associated with them. It will help to read the extracts out loud. (A ‘translation’ of them is on the Defence2020 website www.defence2020.info if needed.)
Introduction

We meet Mick. He is a hard man, a working class larrikin and ruffian, with a criminal record. People walking past him are scared of him.

A rorty boy, a naughty boy, wiv rude expressions thick
In ‘is casual conversation, an’ the wicked sort o’ face
That gives the sudden shudders to the lor-abidin’ race.

But to the writer he has some good qualities.

I knoo ’im fer what ’e wus — a big, soft-’earted boy …
I intrajuice me cobber ’ere, and don’t make no ixcuse …
I only know, inside o’ me, I intrajuice a man.

War

Mick curses the war, does not know what it is all about, does not know why people are volunteering, believes that volunteers are being manipulated by the ‘heads’, that is, the powerful leaders. Mick will not fight for them.

Jist then a motor car goes glidin’ by
Wiv two fat toffs be’ind two fat cigars.
Mick twigs ’em from the corner uv ’is eye.
“I ’ope”, ’e sez, “the ’Uns don’t git my cars.
Me di’mons, too, don’t let me sleep a wink …
Ar, ‘Struth! I’d fight fer that sort — I don’t think.”

But Mick is worried about the stories of atrocities that he hears from his cobber, the narrator. He is also attracted by the good pay — his job is as a seller of rabbits from a wheelbarrow, a ‘rabbito’.

Call of Stouch

Mick joins the AIF. Why? Not for patriotic reasons, not for flag-waving, but because he is a natural fighter.

‘E was a man uv vierlence, wus Mick,
Coarse wiv ’is speech an’ in ’is manner low,
Slick wiv ’is ’ands, an’ ’andy wiv a brick
When bricks wus needful to defeat a foe.
An’ now ’e’s gone an’ mizzled to the war,
An’ some blokes ’as the nerve to arst “Wot for?”

Wot for? Gawstruth! ‘E was no patriot
That sits an’ brays advice in days uv strife:
‘E never flapped no flags nor sich like rot;
‘E never sung “Gawsave” in all ’is life.
‘E was dispised be them that make sich noise:
But now-O strike !—’o’s “one uv our brave boys”.

Why did ’e go? ’E ’ad a decent job,
’Is tart an’ ’im they could ’a’ made it right.
Why does a wild bull fight to guard the mob?
Why does a bloomin’ bull-ant look fer fight?
Why does a rooster scrap an’ flap an’ crow?
’E went becos ’e dam well ’ad to go.

25 Mick is the hero of this poem, and people of all classes are reading about him. Why make Mick a hard, tough person? Why not make him a football-star type hero?

26 What does this poem tell us about the attitudes towards the war of some ordinary people?

27 Why might Mick not be presented as patriotic right from the start?

28 What is the writer suggesting about class differences here?

29 Why is someone like Mick suddenly a valuable citizen?

30 What impact is that likely to have on community attitudes to people like Mick?
**The Game**

Mick is promoted.

Ixpects a note from Ginger, for the time was getting ripe,

An' I gets one thick wiv merry 'owls uv glee,

Fer they've gone an' made 'im corporal — they've given 'im a stripe,

An' yeh'd think, to see 'is note, it wus V.C.

Fer 'e chortles like a nipper wiv a bran' noo Noer's Ark

Since Forchin she 'as smiled on 'im, an' life's no more a nark.

"Ho! the sky along the 'ill-tops, it is smudged wiv cannon smoke,

An' the shells along the front is coming fast,

But the heads have the savvy for to recognize a bloke,

An' promotion's getting common-sense at last.

An' they picked me fer me manners, w'ich was snouted over 'ome,

But I've learned to be a soldier since I crossed the raging foam.

"They 'ave picked me for they trust me; an' it's got me where I live,

An' it's put me on me metal, square an' all.

I wasn't in the running once when blokes 'ad trust to give,

But over 'ere I answers to the call.

So some shrewd 'ead 'e marked me well, an' when the time wus ripe,

'Et took a chance on Ginger Mick, an' I 'ave snared me stripe.

---

**The Push**

We meet Mick in Egypt, and see the impact that joining the AIF has had on him, and on others.

Becos the bugles East an' West sooled on the dawgs o' war,

A bloke called Ginger Mick 'as found 'is game —

Found 'is game an' found 'is brothers, 'oo wus strangers in 'is sight,

Till they shed their silly clobber an' put on the duds fer fight.

Yes, they've shed their silly clobber an' the other stuff they wore

Fer to 'ide the man beneath it in the past;

An' each man is the clean, straight man 'is Maker meant 'im for,

An' each man knows 'is brother man at last.

Shy strangers, till a bugle blast preached 'oly brotherhood;

But mateship they 'ave found at last; an' they 'ave found it good.

So the lump, an' the lawyer, an' the chap 'oo shifted sand,

They are cobby wiv the cove 'oo drove a quill;

The knut 'oo swung a cane upon the Block, 'e takes the 'and

Uv the coot 'oo swung a pick on Broken 'ill;

An' Privit Clord Augustus drills wiv Privit Snarky Jim —

They are both Australian soldiers, w'ich is good enough fer 'im.

"Struth! I've 'ung around me native land fer close on thirty year,

An' I never knoo wot men me cobby were:

Never knoo that toffs wus white men till I met 'em over 'ere —

Blokes an' coves I sort o' snouted over there.

Yes, I loafed aroun' me country; an' I never knoo 'er then;

But the real, ribuck Australia's 'ere, among the fightin' men.

'We've slung the swank fer good an' all; it don't fit in our plan;

To skite uv birth an' boodle is a crime.

A man wiv us, why, 'e's a man becos 'e is a man,

An' a real red-'ot Australian ev'ry time.

Fer dawg an' side an' snobbery is down an' out fer keeps.

It's grit an' real good felloship that gits yeh friends in 'eaps.

---

**Ginger's Cobber/Sari Bair**

Ginger Mick writes a letter to the Bloke back about his new mate, Keith. Mick initially baits Keith because he is educated and a 'toff', and steals his silver-backed mirrors. Pride of class has kept them apart. The two eventually fight, which leads Mick to respect Keith. At the landing Mick is wounded, but Keith sticks by him and protects him. Mick tells Keith to leave him, as it is dangerous, but Keith replies 'Why? I'm an Australian.' So brothers they become. Mick once despised men like Keith, but has now discovered the man behind the class — as has Keith for Mick.

---

**Questions**

30 What has Mick gained from being an ANZAC?

31 What has been the effect of joining the AIF on the different classes of men?

32 What important aspects of the Spirit of ANZAC can you see being stressed here by the poet?

33 What has Mick gained from being an ANZAC?

34 What has Australia gained?

35 Look back at the behaviour of the soldiers in Sources 1–20. Can you see any 'Ginger Micks' there?
**A Gallant Gentleman**

We learn that Mick has been killed in action. The ‘toff’, Trent, a man whom Mick would never have mixed with, writes that Mick was ‘a gallant gentleman’.

A month ago the world grew grey for me;  
A month ago the light went out for Rose.  
To ‘er they broke it gentle as might be;  
But fer ‘is pal ‘twas one uv them swift blows  
That stops the ‘eart-beat; fer to me it came  
Jist. “Killed in Action”, an’ beneath, ‘is name… .  
An’ when I’m feelin’ blue, an’ mopin’ ‘ere  
About the pal I’ve lorst; Doreen, my wife,  
She come an’ takes my ‘and, an’ tells me, “Dear,  
There’d be more cause to mourn a wasted life.  
‘E proved ‘imself a man; an’ ‘e’s at rest.”  
An’ so, I tries to think sich things is best.  
A gallant gentleman. Well, let it go.  
They sez they’ve put them words above ‘is ‘ead,  
Out there where lonely graves stretch in a row;  
But Mick ‘e’ll never mind it now ‘e’s dead.  
An’ where ‘e’s gone, when they weigh praise an’ blame,  
P’raps gentlemen an’ men is much the same.

---

**Coming to a conclusion**

You now have a very clear idea of what is meant by the Spirit of ANZAC, how it originated, how it might be subject to interpretation, why and how it spread and became popular, and its importance in Australian identity.

You have also discovered that some aspects of it may have been emphasised while others have been suppressed or ignored.

So, just what IS the Spirit of ANZAC?

Is it all the brave diggers being great?

Or is it more a set of values and qualities to try to live up to, even though not all were able to live up to these in the past?

Does this cartoon from *The ANZAC Book* sum it up — that we have an ideal or an image, and the reality does not fully reflect that reality — but the real is still praiseworthy and relevant in our lives today?

---

36 How does *The Moods of Ginger Mick* help us understand why the Spirit of ANZAC was important not only for the ANZACs, but for all Australians?

37 Compare the representation of the ANZACs and the nature of the war shown in *The Moods of Ginger Mick* and *The ANZAC Book*. Do they complement or contradict each other?

38 Go back to your original ideas about the Spirit of ANZAC and make any changes needed.

That's for you to decide.

Is it still important for the ADF? Is it important in your lives today?

This is what is being explored in the Defence 2020 Youth Challenges during 2010.

Here is information about the Defence 2020 Youth Challenge program for 2010 that you may want to be part of.