

Department of Veterans' Affairs.

“A Century of Service” Community Research Phase II.

Report

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Executive Summary

Background and approach

April 25th 2015 will mark the 100th anniversary of the landings at Gallipoli; an event commemorated in Australia as Anzac Day. This report outlines the findings of a second stage of community research to investigate appropriate approaches and initiatives to commemorate this significant date.

An initial round of research with the Australian community identified a wide range of issues and preferences. A degree of uncertainty was evident in the community's expectations about how multi-cultural Australia might react. There were both risks and opportunities perceived, but uncertainty as to which might eventuate.

The second round of research reported here sought to address this uncertainty. Group discussions were held with members of a variety of CALD (Culturally and Linguistically Diverse) communities. Participants were either immigrants themselves or first generation Australians, and all identified with their 'original' culture to a significant extent. 13 groups were held across Sydney, Melbourne and Adelaide. Communities included in the research were: Greek, Turkish, Italian, Indian, Sudanese, Lebanese, Afghani, Chinese, Vietnamese, German and Japanese. Additionally, two focus groups were held with a group of young multicultural people intended to represent young multicultural Australia.

The second wave of research also involved general community groups in Sydney, Adelaide and Albury-Wodonga. These groups were broadly split by age combining "baby boomers" and "builders" in some groups and other "generation X" and "generation Y" participants in others. These groups were asked to review and comment on the Executive Summary of the report released in March 2011 by the National Commission on the Commemoration of the Anzac Centenary "*How Australia may commemorate the Anzac Centenary*".

Key findings

Part 1: Multi-Cultural Research

While some specific cultural groups require or could benefit from individual consideration, overall the risk of a problem with multi-cultural Australia is low.

The general community groups from wave 1 of the research made it clear that they did not want commemorations to become 'too politically correct' and lose their integrity and power – but neither did they want them to be divisive impacts in a multi-cultural community. They were unsure how the commemorations might be seen, and this was a source of uncertainty and a little anxiety.

The research with the cultural groups showed that there is in fact little likelihood of widespread, culturally-oriented problems. The researched community groups were universally respectful of Australian Anzac commemorations, though often disengaged (for many of the same reasons as

disengaged mainstream 'Australians' seen in the previous research). They perceived it was important to Australia and Australians, and so long as they were not targeted or disrespected themselves, were broadly unlikely to have any qualms about the proposed commemorations.

Any concern with the commemorations was not in the official nature of the commemorations, but in the potential for individual-level racism.

It will be important to communicate this to the wider community, so that people can plan for and participate in commemorations without anxiety that it might be causing offense to others. The caveats described below about mutual respect and balance should be integrally linked with this communication.

A number of specific cultural groups involved in this research could benefit from individual consideration in planning the Anzac Centenary.

Specifically:

- ▶ **Turkish:** Was the only community where specific consideration is necessary rather than desirable. The Turkish community perceives that Turkey has given more than Australia in post-WW1 commemorations, and they seek a greater perceived level of reciprocation from both the Government and the wider community. They would like to be overtly recognised and included in the Commemoration as “modern day friends”.
- ▶ **Japanese/German:** As former enemies both communities feel that they could be potential targets of negative sentiment if in any overt way identified or recognised. Both want to avoid any further vilification. The German community would appreciate an open way to commemorate their own family war service and sacrifice, but not as part of Anzac Day.
- ▶ **Afghani:** Want to avoid being seen as responsible for the current military action in Afghanistan.
- ▶ **Sudanese:** Want to be involved and engaged in the commemorations of their adopted country, but are concern about racism and being made to feel unwelcome.

The research also provided the opportunity to develop a ‘model’ which might serve to predict other areas for consideration. The results suggest that the presence of several factors might predict a cultural group that could benefit from special consideration – especially if combined. These factors are:

- A high military salience in the relationship between them and Australia, which will be relevant during Anzac commemorations;
- Negative multi-cultural experiences in general in Australia, especially those people who are visibly identifiable as not ‘white Anglo Australians’; and
- A relatively new cultural relationship with Australia.

Multi-cultural communities where one or more of these factors are present may benefit from some attention to increase the likelihood of a positive experience.

There is an opportunity for part of the legacy of the Anzac Centenary to include a more harmonious multicultural Australia – but it will require more than just the Department of Veterans’ Affairs to realise that opportunity.

While the general community felt that there was some risk associated with how multi-cultural Australia might be affected by the Centenary commemorations, some also felt that there was an opportunity for the commemorations to make a positive and lasting impact on how multi-cultural Australia works.

This was also borne out in the multi-cultural research. To a large extent, cultural groups expected their experiences around the Anzac Centenary to reflect their typical relationship with broader Australia. However, it was felt that if a mutually respectful and positive experience could be created around the Anzac Centenary, then this might have positive longer term benefits too.

Aspects of this might include better communication about what is important to different cultural groups, mutual education, and a reduction in personal-level racism. While DVA would be able to play an important contextual role in this, the larger opportunity would require a much broader effort.

A balance is required between making specific cultural groups welcome to participate, while not creating an expectation of participation.

There is interest in participating in Anzac Day commemorations among some individuals and some cultural groups, but an underlying concern about whether they are welcome to do so or whether this would be seen as disrespectful. There is also concern about the possibility of suffering any racism as a result of their involvement, particularly on a ‘nationalistic’ day. These groups need to be made to feel welcome to participate in commemorations if they choose to.

However, while maintaining a respectful stance, other individuals and cultural groups do not wish to be involved in commemorations. People also need to be granted permission to respectfully not participate, so they do not feel obligated or pressured to do so.

Reciprocal respect is required from both the general Australian community and specific cultural groups.

Both the general Australian public and specific cultural groups have a responsibility to be respectful of each other’s desire to commemorate Australia’s military history. Immigrants to Australia with little personal connection to Australia’s military history are largely, by default, respectful of Australia’s commemoration of Anzac Day. It is important that the Australian general public reciprocate this respect through embracing participation of specific cultural groups and by accepting non-participation.

Part 2: Reaction to the Commission's Report

Overall reaction was positive.

The broad reaction to the Commission's report was positive. The Centenary is seen as an important event to mark, and there is an expectation that the Australian Government will invest in doing so. The fact that the Commission had been set up to look at the commemorations was a positive, though it had little awareness.

Initiatives must be accessible, offer value for money and have a clear outcome.

There were generally positive responses to the initiatives suggested the Commission's report – especially those around education and around mobile or broad reaching activities.

While the Anzac Centenary is considered an event worth spending money on, there is an expectation that the costs of initiatives will be disclosed and that cost will be one of the criteria used to choose particular initiative over another. Initiatives also need to have a clear target audience and a clear and relevant legacy for Australia. In particular, infrastructure investment needs to appear to be a good investment for the country - to not duplicate existing facilities, and to be accessed by sufficient numbers of people to justify their placement.

1. The Research

Nearly 100 years after the landing of Australians on the Gallipoli Peninsula in Turkey during WW1 , Anzac Day has evolved into one of a handful of nationally significant events, and arguably the most powerful and revered. In a country with relatively little overt religious observance, Anzac Day has taken on some near-sacred characteristics, as well as its obvious nationalistic ones.

The 2015 Anzac Day commemoration will be the 100th Anniversary, and will be the major date in a series of WW1 anniversaries from 2014 – 2018 and the range of significant post WW1 military history anniversaries that will also take place during that period.

Recognising the importance of commemorating the centenary of the Anzac landings, and doing so in a way that is appropriate and that resonates with the community, the Australian Government established a *National Commission on the Commemoration of the Anzac Centenary* (the Commission). The release of the Commission's report in March 2011 is assisting the Australian Government in its planning for the commemorations.

One of the activities that fed into that report was a broad piece of qualitative research with the Australian community to explore their knowledge, expectations and preferences for the commemorations. This research involved discussion groups in every state and territory, and with a variety of other relevant groups in the community.

This research produced a large amount of information, and included identifying considerable uncertainty surrounding about how multi-cultural Australia might react to the commemorations. Australia is now a highly multi-cultural society, though not always harmoniously so. Former enemies are well represented in contemporary Australian society, along with many other cultures and countries.

While the general community did not want the Anzac Centenary to be 'too politically correct', neither did they wish it to become a divisive event. Going further, some people thought that it represented an opportunity to make lasting improvements to the way that multi-cultural Australia operated, and that this might be part of the legacy of the Centenary.

The second wave of research, which is reported here, was conducted with two audiences and objectives in mind.

1. To investigate the likely reaction and potential issues for multi-cultural Australia
 - a. Areas of concern
 - b. Knowledge and engagement
 - c. Opportunities for long-term gains
 - d. Avenues of communication
2. To provide feedback to the Government on reactions to the Executive Summary of the Commission's report.

Participants in the research

This research was conducted in two parts, with specific cultural groups and then with general community members.

Part A: Multi-Cultural Australia

A series of 13 face-to-face focus groups with selected cultural groups were conducted.

Each group was 90 minutes in duration, with 6-8 participants. Participants were from a particular cultural background, and were required to maintain a significant level of identification with that culture. Participants were immigrants and the children of immigrants (“1st generation Australians”). All participants were also able to speak English.

To facilitate recruitment, one generation of ‘snowballing’ was allowed (i.e.: obtaining further potential participants from the networks of those already recruited), but each group had at least three seed points to ensure it was not dominated by any specific sub-group. Participants were sourced from a variety of origins, including the Colmar Brunton research panel, via Community Groups, and even cold calling into areas known to have high proportions of the target groups.

The groups and locations were:

Cultural group	Location
Chinese	Sydney
Italian	Sydney
Vietnamese	Sydney
Indian	Melbourne
Greek	Melbourne
German	Sydney
Turkish	Melbourne

Cultural group	Location
Sudanese	Adelaide
Afghani	Sydney
Lebanese	Sydney
Japanese	Melbourne
Multicultural Youth	Melbourne
Multicultural Youth	Adelaide

For simplicity, throughout this report these groups are collectively referred to as CALD (Culturally and Linguistically Diverse).

Part B: Community response to the Commission’s report

The general public research in this phase was intended to investigate reactions to and questions arising from the recently released report.

Only a small number of groups were required for this process, as the intent was to obtain indicative rather than comprehensive information. In the previous research a variety of demographic splits were applied to the research, including age, engagement with Anzac Day, and family status. While there

were clear effects of all these factors seen in the initial research, there were strong similarities in the communications preferences of Gen Y and Gen X participants, and between 'Boomers' and 'Builders'. For this second phase, therefore, the only demographic specification was to impose an age split based on these two 'macro age segments'.

Groups were conducted in two capital cities with Sydney representing major capital City and Adelaide a smaller capital city. Two groups were also conducted in Albury/Wodonga representing a major regional area.

The group structure was:

Sydney	Gen Y + Gen X	Boomers + Builders
Adelaide	Gen Y + Gen X	Boomers + Builders
Albury-Wodonga	Gen Y + Gen X	Boomers + Builders

The first 30-40 minutes was used to enable participants to read through the Executive Summary of the Commission's report, as prior exposure to the report was correctly assumed to be minimal. A structured form enabled participants to identify specific and general things that they liked, concerns they had, and any questions they would like answered.

The remainder of the session was a semi-structured discussion covering their reaction to the report.

Discussion guides and stimulus for all the groups can be found in the Appendix of this report.

2. Research findings in detail: Multi-Cultural groups

2.1. Commemorating Australia's Military History

Understanding of Anzac Day

All cultural groups recognised the importance of Australia commemorating its military history. While there were varied perspectives on how well or otherwise Australians might commemorate, the recognition of the importance of Anzac Day to Australia and to Australians was clear to all cultural groups.

There was great variation in the understanding of the historical Anzac events among individuals in the cultural groups. Some people had chosen to investigate the origins and history behind Anzac Day because it is of obvious significance to Australians. Others found a resonance with commemorating their own military history and so took an interest and gained an understanding from that perspective.

Most however, had a minimal knowledge of the historic details that provide a foundation to the Anzac Day commemoration. Some were surprised that those schooled in Australia did not appear to have a significantly better understanding than those who had arrived in Australia as adults.

Importance to cultural groups

Different cultural groups placed different levels of importance on their commemoration of Anzac Day. In most cases the general perspective was one of respecting Australian's desire to commemorate but lacking a desire to become involved in commemorations themselves. In this respect, they were often very similar to the disengaged segments of the mainstream Australian community.

Of the groups involved in the research, Sudanese and Turkish participants were most likely want to be directly involved. From a Sudanese perspective they see it as a right, and even a duty, to participate in the significant cultural events of their adopted country.

The Turkish cultural perspective is unique due to the significance of the Gallipoli landings to the Turkish community. For this group there was a strong desire to be involved and to be recognised as friends of Australia. To some extent, the significance of the Anzac symbology in forging the "Australian culture" is just as significant from a Turkish perspective. The events are seen as the foundation of a friendship between the two nations which demonstrates that two countries, previously enemies, could forge a friendship based on mutual respect.

Most other cultures were not wanting to be involved in military commemorations but were respectful of Australians choosing to do so.

"You know it is important to other people, so you try not to be disrespectful" [Vietnamese]

The lack of personal connection to the military history of Australia makes for a similar engagement among diverse cultural groups as among the general disengaged Australian community. Depending on where people were educated they may have little or no knowledge of Australian military history. In some cases this prompted immigrants to investigate the meaning and history behind Anzac Day, but in most cases it did not appear to.

CALD commemorative approaches

Of those CALD groups engaged in the research, only the Turkish have a similar approach to Australia in commemorating their military history. Interestingly, the discussions suggested that the Gallipoli conflict and the ensuing speech by Attaturk is seen to reflect Turkish character just as the Anzac spirit is seen to embody the character of Australians.

Other CALD groups have different ways of commemorating or celebrating military and/or political history. For example, in India and China the military tends to focus on parading military strength, while the Sudanese celebrate the freedom achieved through civil sacrifice.

For countries such as Japan, Germany and Italy, primarily due to their negative recent outcomes in wars, while there is education about military history there are few overt events or ceremonies focussed on the military history of the country.

The German group expressed a desire to be able to commemorate their personal and family war service, but in a personal and not nationalistic manner. It is possible that such an opportunity would be of interest to a wide range of individuals across Australia's diverse multi-cultural landscape, but it was recognised that such an event would have to be totally removed from Anzac Day commemorations. This concept may warrant further consideration.

Perceptions of Australia's commemoration

Given the relatively lower key commemoration of most countries involved in the research, there is a degree of bemusement from many CALD groups about the apparent fervour of Australian commemoration of its military activity in general, and Gallipoli (which was a disastrous loss) in particular.

Some hypothesise that Australia is a young country with little of significance to mark its history, especially when compared to countries with rich histories such as India, China and Turkey. There is a perception that Australia focuses on Anzac Day for want of other significant events. It seems to them particularly strange that Australia would choose a military disaster and defeat as the focus of commemorations - largely in the absence of an understanding about the Anzac conflict being seen to have forged Australian values.

The general perception of CALD groups is that a sub-group of Australians commemorate Anzac Day very sincerely and very appropriately. This includes attending the dawn service, participating in or watching the Anzac Day Marches and ensuring that children are educated and encouraged to attend.

However, this is not how they perceive the majority of Australians to mark Anzac Day. The impression given to those with CALD backgrounds is that for many Australians Anzac Day is “*just another public holiday*” and is largely indistinguishable from Australia Day celebrations. Barbeques, football and drinking are all more visible than attendance at commemorative events. While the formal ceremonies are clearly commemorative in nature, the overall gist of the day appears to be more celebratory although not necessarily seen to be celebrating military history.

Increasing engagement

There is some limited opportunity to increase engagement among cultural groups by focussing on the linkage between the past and the present such as how the commemorated events forged modern day Australia. Greater engagement may also be achieved through providing a cultural focus, for example, communicating for the Chinese community what contribution Chinese-born Australians made to the commemorated events.

There is also a potential opportunity through focussing on the shared experience of conflict regardless of country origin – on the loss, the sadness and the sacrifice. Using this shared language will be more universal than overtly Australian-only language.

However, on the whole, opportunities to increase engagement are limited. Generally, unless there is a personal connection to the commemorations, cultural groups have a similar perspective to the wider disengaged community – they are respectful of commemorations but are not overly motivated to get involved.

They also do not seek, nor especially need engagement, and it would require a significant and dedicated effort to find and act on specific opportunities. It is not clear that this would be especially effective, nor desired by the wider community or the CALD groups themselves.

Feelings of inclusion of exclusion

While the majority of participants in the CALD groups did not feel excluded from commemorations, this largely stemmed from a lack of desire to be included in commemorations.

“In order to feel excluded I would have to want to be included.” [Multicultural Youth]

Most felt that they could participate if they wanted to – but did not. This was not the case for some groups, who felt that their presence would draw either a racist reaction from some individuals; or their status as ‘past enemies’ made them unwelcome.

One exception to this is the Turkish community. The Turkish community expressed a desire to be involved and explicitly recognised as friends during Anzac Day commemorations - but currently feel excluded through the lack of overt inclusion.

The Sudanese and Afghan communities also would like to be able to participate in military commemoration, but feel that they need some sort of implicit permission to do so. There is a concern that they might offend by wanting to participate.

Consideration of specific cultural groups

Of the CALD groups involved in this research the following groups have generally low engagement and have no particular concerns about the Centenary of Anzac:

- ▶ Greek
- ▶ Chinese
- ▶ Vietnamese
- ▶ Italian
- ▶ Indian
- ▶ Lebanese

The following communities had specific issues that need some consideration:

- ▶ **Turkish:** Was the only community where specific consideration is necessary rather than desirable. The Turkish community perceives that Turkey has given more than Australia in post-WW1 commemorations, and they seek a greater perceived level of reciprocation from both the Government and the wider community¹. They would like to be overtly recognised and included in the Commemoration as “modern day friends”.
- ▶ **Japanese/German:** As former enemies both communities feel that they could be potential targets of negative sentiment if in any overt way identified or recognised. Both want to avoid any further vilification. The German community would appreciate a way to commemorate their own family war service and sacrifice, but not as part of Anzac Day.
- ▶ **Afghani:** Want to avoid being seen as responsible for the current military action in Afghanistan.
- ▶ **Sudanese:** Want to be involved and engaged in the commemorations of their adopted country, but are concern about racism and being made to feel unwelcome.

Predicting CALD groups where issues may exist

The research looked at 11 specific communities, mostly chosen because of their large size, role in previous conflicts, or visibility in the community. As described above, there are no major cultural ‘red flags’, though some opportunities to take actions which may increase the chances of a mutually positive centenary commemoration are identified.

Going beyond these specific communities, the researchers looked for factors which might act as indicators that similar types of steps may be useful. Three such indicators were observed (though there may be others which did not relate to or were not evident from the groups involved):

1. Any military connotations will be particularly salient on and around Anzac Day. A highly militarised relationship between Australia and another country – such as former allies or

¹ Concern about the level of Australian contribution appears to be at least in part based on the misconception that the Anzac Day Dawn Service in Gallipoli each year is funded and organised by the Turkish government. In fact, it is a trilateral service with Turkey, Australia and New Zealand, with Australia providing the largest component of funding for the commemorations.

enemies, or battleground countries – will be accentuated at such a time.

2. Countries or cultures that have a negative multi-cultural experience in Australia generally (ie: experience higher levels of negative racism) are more likely to attract attention at nationalistic times. Individual level racism may be more common, especially for those who are visibly identifiable as not being 'white Anglo Australians'.
3. Those CALD groups in the community who have less well-established historical ties with Australia may be more prone to rawer attitudes, and lower levels of mutual understanding.

Where more than one of these factors is at work, then a cumulative effect is possible. It should be noted that these are just 'warning markers', and not an indication that a problem will exist.

2.2. Centenary of Anzac

Overarching concerns about the Anzac Centenary

The community research conducted in 2010 highlighted some concerns among the general community that commemoration of the Anzac Centenary could generate some tension or ill-feeling among the different cultural groups that now exist in Australia. Indeed, a common uncertainty amongst the CALD groups was that *other* cultural groups might have some concerns that need to be recognised and mitigated, and that getting the balance right could be a difficult thing to do.

However, research among specific cultural groups showed that **the risk of significant negative reactions to commemoration is very low**, and that if anything the Centenary of Anzac has the potential to be a positive influence on tolerance in Australia.

Very few areas of possible systematic cultural unease emerged across the research groups. The few that did are obvious things to avoid, and related to disrespecting other cultural groups or presenting old enemies as current enemies.

It was interesting to note that the perception that some cultural groups could have issues around the commemoration is not limited to 'mainstream Australians'. In a number of the CALD groups, participants explicitly stated that while they did not have any issues, they could see that some other CALD group might – though mostly those groups did not when they were involved themselves.

This lack of obvious sensitivity is a positive result, allowing the commemorations to proceed without having to find a difficult middle ground between Australia's past and modern identities. It will be important to communicate this to the community, as it will reduce some of the uncertainty, and allow people – all people – to participate or not with more confidence how it will be received. The mainstream community wanted to know how multi-cultural Australia would react, and many people will be relieved and pleased to hear that respectful commemorating will be respected back.

Similarly, multi-cultural Australia would benefit to hear that other parts of multi-cultural Australia do not have major issues either.

The need to stress mutual respect will be important in this communication though. This result does not give carte blanche to do anything at all and expect it will not cause anxiety. Rather, it is an indication that problems are not an inevitable part of the commemoration – but that they still need to be avoided.

The opportunity for a lasting legacy

While there are not the intrinsic issues for multi-cultural Australia that some anticipated, the perception from the general community research in 2010 that there is some opportunity for a last legacy of the Anzac Centenary to include greater multi-cultural tolerance was supported.

It was widely anticipated that Anzac commemorations would largely reflect the existing multi-cultural experiences across the community. For those who experience racism in their daily lives, there was a sense that they may not be welcome to participate in the Anzac Centenary. However, it was also thought that the Anzac Centenary was an opportunity to create a successful multi-cultural experience, and that by doing so the template for a more positive longer-term community may also be laid.

This obviously goes beyond Anzac Day per se, and beyond the remit of the Department for Veterans' Affairs. Activities within this context may play an important and visible role, but to achieve the sort of lasting legacy that some aspire to would go well beyond that.

Some of the aspects which were thought possible contributors to a more positive multi-cultural Australia included:

- Better understanding of Australian history by multi-cultural groups, and the importance of Gallipoli to Australian Values.
- Better understanding of multi-cultural groups by 'Australians', including their contribution to modern day Australia.
- A respect for personal decisions about participating in or not participating in Anzac commemorations, in both directions.
- Reduced personal racism / racist comments and questions.

It was felt that the Anzac Centenary offered a rare opportunity to come together to mutually celebrate how past sacrifices have allowed Australia to grow into a free, safe and tolerant multicultural society that is welcoming to newcomers and that provides a place of refuge for those under duress.

Expectations for Anzac Day 2015

CALD groups expect that Anzac Day 2015 will be a significant day with a lot of national events and activities to highlight the Centenary of Anzac. There is an expectation that generally the day will be similar to other Anzac Days only "bigger". As such, the prevalence of football, socialising and drinking is expected to be unchanged, and not many Australians are expected to participate in formal commemoration initiatives.

CALD groups largely expect to not be involved in the Anzac Centenary. They do not expect nor especially want specific effort to be made to involve them or encourage their participation (and many can't see why such efforts would be made).

For some CALD groups such as those with backgrounds from Japan, China and Germany, this is not only acceptable but actually preferred.

Those from Turkey expect to not be sufficiently acknowledged, but want to be and feel it is important that they are officially included and recognised.

Those from the Sudan and Afghanistan would like to be invited to participate and to feel welcome while participating, but do not really expect that this will happen.

Preferences for Anzac Day 2015

CALD groups would like to see a greater level of involvement by Australians in commemorative activities, a more genuinely sombre approach to the day and less focus on football, shopping and socialising. They would like to see this in general, but especially in the Centenary year.

Many would like to have clear explanation of what is being commemorated; and why and how the day is different from Australia Day or Melbourne Cup Day, which they currently perceive to have a very similar feel.

The opportunity to include CALD groups in commemorations could be anchored around the extent to which Australia has changed since the Gallipoli landings and the extent to which military sacrifices have left a legacy of freedom and acceptance of multicultural Australia. Both the general community groups in 2010 and the CALD groups in the current research emphasised that the commemorations could highlight what the sacrifices of the past have bought for the present – a prosperous, safe, diverse society for which all current residents can be profoundly grateful.

There is also a need for CALD groups to feel that they are welcome to participate if they wish, but also welcome to not participate as they choose.

An ideal Anzac Centenary for them would lack any racial slurs or targeted racism, especially as a result of CALD groups participating in commemorative activities. For example, those from Afghanistan do not want to be personally targeted or made to feel responsible for current events in Afghanistan; those from Japan and Germany do not want to be singled out or specifically referred to in commemorative speeches or activities; those from Turkey do not want to be seen or portrayed as an enemy, but rather as an example of a friend forged in the most unlikely of circumstances.

Generally, there needs to be avoidance of any sort of victorious attitude or celebration of Australia's military triumphs against them. With few exceptions, they did not want to see 'shows of military strength' – and this is largely congruent with the preferences of the wider Australian community as well.

Communicating with CALD groups

There is clearly a need to communicate with CALD groups about activities associated with the Anzac Centenary. Specifically informing CALD groups about activities provides implicit approval for their participation, but ideally it would be made clear that they are able to choose to participate if they want to, or not if they don't.

There are a number of culture-specific opportunities to communicate with CALD groups such as utilising the multi-lingual nature of SBS television and radio. Providing notices and non-English translation options would assist those who want to engage and understand the focus of the commemorations. Similarly, culture-specific schools provide an opportunity to approach particular CALD groups with information about the commemorations.

For the Sudanese and Afghani groups in particular there are established leadership hierarchies which need to be acknowledged and accessed to disseminate information throughout the community.

These channels and sources are important for several reasons. At a pragmatic level, many people are more fluent in their first language than they are in English, and so translated material is richer for them. However, these sources can also often be more familiar and more trusted, meaning that they place greater stock in what they are hearing. For some of the tighter and more insular communities, this is very important.

While the various culture-specific media outlets in Australia were expected to pick up and carry information about the Anzac Centenary as part of their reporting of general news and events, there was perceived to be an important benefit to be obtained from actively providing information to CALD channels. To do so would demonstrate a genuine desire to communicate, rather than a passive assumption that 'one size fits all'. Beyond an indication of intent, such an approach would also allow conversations to be had, for the community to ask questions and then disseminate answers back – facilitating a two-way learning. If an attempt was to be made to encourage engagement through increased relevancy, tailored information to suit each CALD community would be more effective.

3. Research findings in detail: Community groups

3.1. Feedback on the Commission's Report

Awareness of the Commission

There was generally very little awareness of the Commission among participants in any of the groups. The few that were aware of the Commission had only a vague understanding of the role and focus of the Commission. Some cited the very existence of the Commission and the degree of consultation already undertaken on the Anzac Centenary as one of the “surprising” aspects of the Commission’s report.

The general response to the report was overwhelmingly positive, and far more positive aspects of the report were identified and discussed than areas of concern.

Best aspects of the report

As well as a surprising aspect, a number of participants were positive about the existence of the Commission, the extent of the consultations undertaken and the amount of lead time for consideration of the possible initiatives for the Anzac Day Centenary.

The key ideas in the report for which there was general approval were the educational aspects and the mobile or virtual displays.

The inclusion of an educational aspect was considered particularly important in these discussions, which is consistent with the strong focus on this that emerged in the first wave of research. First and foremost this was seen as a method to ensure a greater level of engagement among young people, leading to a higher likelihood of traditions being continued into the future irrespective of the presence of war veterans with first-hand experience. Again, this is very consistent with the intent expressed in the first round of research, and suggests that the Commission’s report is on target in this respect.

However, education was also seen to play a key role in improving the knowledge of general Australians and migrants to Australia. As such, it was considered important that the educational aspects were not only directed at children and at schools, but also provided opportunities for adult Australians and encouraged their participation. This aspect was not as visible in the first round of research, and suggests that the initial very strong primary school focus of the educational element may be slightly misleading.

One of the key consistent themes in feedback on commemorative activities has been the need for equal access for all Australians. The importance of this access includes physical access to

educational opportunities, increasing access through promotion and allowing sufficient time in each area for mobile displays, minimizing the costs of participation and ensuring that recent, older and younger Australians are all able to access the opportunities. This key theme remained evident in the feedback provided on the report. One of the most commonly preferred aspects of the report was mobile displays travelling around both large and small towns, and displays with a virtual component that can be accessed by anyone with access to communications infrastructure.

Most people were also positive about the use of social media, particularly as a way of getting young people involved, but also as a way of increasing the accessibility of information. There were some concerns that the use of mediums like Facebook and Twitter had the potential to appear “tacky” in the context of an Anzac commemoration, but more support than concern was expressed.

Another aspect of the report that was strongly supported was the engagement of individual communities to develop their own approach to commemorating the Centenary. While there were some that felt commemorations should be nationally coordinated, most felt that it was important to allow individual communities to commemorate in their own way. This was seen as creating a sense of ownership and increasing involvement. It was also seen as a way of tailoring the commemoration to the location. There is recognition that some small towns were devastated by proportionally huge losses of residents. Community level activities were seen as a way of highlighting the contributions of individuals from the communities that might otherwise be overlooked. Involvement by communities was seen to have the added benefit of increasing the accessibility to commemorative events for those who are unwilling or unable to travel.

Many participants considered the contribution and consideration of the ideas from other countries such as New Zealand, Turkey, Belgium and the United Kingdom to be particularly positive. Many considered it important that commemorations of wars involving other countries are developed in consultation and in partnership with relevant countries. This is certainly congruent with the views of the Turkish participants in the CALD component of the research.

Another positive aspect that was highlighted by a few participants was the inclusion of refurbishment and upkeep of existing memorials, cenotaphs and avenues. While many emphasized that they did not want to see additional new infrastructure, most were positive about including this focus on existing sites.

The “Hands of Friendship” concept was identified by some as a positive, but by some as an area of concern, and by others as a suggestion raising a lot of questions. Those who considered this to be a positive suggestion were supportive of recognising the friendship between Turkey and Australia as one of the few good things to come from the devastation of war. Again, this concept may be well aligned with the Turkish community’s desire for explicit recognition.

Areas of concern in the report

The two key themes running through the specific areas of concern are the risk of duplicating existing infrastructure – most notably the War Memorial in Canberra - and the financial aspect (the amount and source of funding for the proposed activities, and the return on investment at the national level).

The Australian War Memorial (in Canberra) is seen as the current focal point for commemorative information and education in Australia. Suggestions such as the Anzac Centre for the Study of Peace, Conflict and War and the Anzac Interpretative Centre raised concerns about duplication of the War

Memorial, or suggestions that they should be a part of the War Memorial. Rather than creating another focal point for military history education and commemoration, it was suggested that schools and civilians be funded and encouraged to visit the War Memorial to understand and show respect for Australia's military history.

The key theme of cost came out across all groups, but was particularly prevalent among the younger groups. While all groups felt that the Anzac Centenary was a worthy focus for some spending, there was a fairly strong need for more information about how much each of the initiatives might cost and how they were to be funded. Within the groups there was a tendency for participants to apply a form of 'return on investment' style of thinking – especially to infrastructure elements. To a certain extent this type of thinking is accentuated in this research context, but it likely does reflect the way that at least some members of the community will consider the commemorations (especially any aspects which do not immediately appear to be 'good value' to the wider community). Some participants felt that they could not judge the merits of the proposed activities without knowing what the cost implications were. There was a general feeling that it would be appropriate to fully disclose the costs associated with the commemorative activities.

Some concerns were also expressed that there could be too much promotion and too many activities. As commemorations for the broader anniversaries of WW1 and post-WW1 are to occur over a five year timeframe there were concerns that fatigue would set in which could potentially detract from the Centenary of Armistice in November 2018. As many see the focus for commemoration to be the achievement of peace, this is likely to also become an important anniversary.

Questions

For many participants, the information provided through their exposure to the report raised some additional questions. In many cases these questions reflected the areas of concern, while others could have likely been answered by consideration of the full report rather than just the executive summary. The main questions to be raised were:

- ▶▶▶ **Anzac Centre:** Where would the Anzac Centre be based? What will differentiate it from the War Memorial? Who is it targeting? How will the public benefit or participate?
- ▶▶▶ **Participation:** How will people be encouraged to participate in commemorative activities?
- ▶▶▶ **Cost:** What will the ideas cost? Will costs be disclosed? How much can we afford at the moment? How will the initiatives be funded? Will we have to pay to access displays and events?
- ▶▶▶ **Social media:** How will social media be used? How will it be controlled? How will it help to get people involved? Would using mediums like Facebook be "tacky" in context?
- ▶▶▶ **Multicultural Australia:** How do we engage more recent arrivals to Australia? How do we incorporate former enemies?
- ▶▶▶ **Global context:** What are other countries doing? How do our commemorations link to international events?

More generally comments were made that further information was required to understand the nature of specific initiatives such as the "Hands of Friendship".

Gaps

A small number of participants highlighted areas they considered to be gaps in the proposed initiatives to commemorate the Centenary of Anzac:

- ▶ The inclusion of feedback from serving military personnel;
- ▶ A focus on educating adults and not just children;
- ▶ Projects for the elderly and specifically for veterans and their families;
- ▶ Inclusion and recognition of sacrifices by indigenous Australians;
- ▶ An emphasis on Anzac Day marches;
- ▶ Incorporation of multicultural Australia;
- ▶ Recognition of repatriation and whole-of-life experiences; and
- ▶ Focus on the impacts of war on the wider community.

Criteria for immediately appropriate activities

Drawing together all the feedback provided on the initiatives proposed in the Executive Summary of the Commission's Report highlights a series of criteria that are related with initiatives that are immediately seen as appropriate and meaningful:

- ▶ Accessible to a wider population, especially in terms of cost and geography.
- ▶ Well publicized and attendance encouraged;
- ▶ Respectful and reflect the importance of the commemoration (must not feel like a celebration);
- ▶ Focus on factual and unbiased information;
- ▶ Recognise the wider impacts of conflict such as on women, children and civilians, not just on the soldiers.

Initiatives which do not immediately appear to meet these criteria may attract a higher level of scrutiny. Where this can be predicted, providing a greater level of justification from the outset would be recommended. An example of this is the development of the Interpretative Centre in Albany. At first glance this location seemed relevant, but still too remote for some participants to see as suitable. Ensuring that the information about the online side of the Centre is actively integrated into discussion of this initiative may assist in heading off criticism through more complete understanding of the concept.

Appendix: Discussion guides and stimulus

CALD group discussion guide

INTRO [10 mins]

- Standard elements – Focus group, CBSR, food / phones / toilets, recording
- Tonight we are going to be talking about how countries, and particularly Australia, commemorate their military history. As you can see, tonight we are talking to a group of people who all have a(n) _____ cultural background, and we are running other sessions with people from several different backgrounds over the next few weeks, and well as with the general Australian community.

We'd like to hear your personal views, but we're particularly interested to understand how people with a(n) _____ background feel, and so that is the main focus for tonight.

I'd like to emphasise how important it is that you feel that you can talk openly and honestly tonight. You are completely anonymous as far as our client is concerned, and your individual identity is protected by the ethical processes of the research industry and by privacy laws. Our client is really interested in understanding how the _____ community in Australia might feel about how we commemorate our military history in Australia – what is good, and what concerns there might be. This is an opportunity for you to tell us what you really think – good or bad – and I hope that you feel comfortable to do so.

- As a way of introduction, I'd like us to quickly go round the room and tell everyone our name, what we do for a living, and what our connection to _____[culture] is.

OK, thanks. Let's make a start on what we have to talk about tonight...

Attitudes towards commemoration of military history generally; and Australian commemoration of its military history [10 mins]

- What do we think of when we talk about “commemorating a countries military history”?
 - Is it a desirable thing to do?
- How important is it to us to commemorate Australia’s military history?
 - And how important is it to commemorate ____’s military history?
- How well does Australia commemorate its military history?
 - What are the good things
 - What are the bad things
- How do we feel as someone with ____ [culture] heritage when Australia commemorates its military history...
 - Do we feel included – how come? What makes us feel included?
 - Do we ever feel excluded – how come? What makes us feel excluded?

1. Awareness and understanding of Anzac Day commemorations and its historical basis [10 mins]

- Recently Australia commemorated Anzac Day...
 - Do we know what date that was?
 - What do we know about Anzac Day?
 - What is its historical background / why that particular day
 - What does it represent to Australia
 - What do we commemorate {just direct history or wider}
 - What does it represent to people with a ____ [culture] background
 - [What commemorations take place]
 - [Who participates]

2. Positive and negative aspects of the 2011 Anzac Day commemorations [15 mins]

- What did we do on Anzac Day this year?
 - Did we take part in any activities?
 - Did we mark that day in any way?

- What were our observations and feelings about the way Anzac Day was commemorated?
 - What was good
 - What was not so good
- How did we feel as someone with a _____ background on Anzac Day this year... ★
 - Did we feel included – how come? What made us feel included?
 - Did we feel excluded – how come? What made us feel excluded?
- What are the main commemorative days or events for _____'s military history?
 - What do we do on those days?

READ OUT:

Anzac Day is commemorated on April 25th every year. At dawn on April 25th in 1915 Australian and New Zealand forces – the Australian New Zealand Army Corp or Anzacs – landed at Gallipoli in Turkey as part of an attempt to break the stalemate of World War I. WW1 was the first time that Australians fought as “Australia” after federation in 1901, but the Gallipoli was a military failure with the Anzacs struggling to establish a position on the shore and unable to advance. After several months and thousands of casualties, the Anzacs were evacuated.

A lot of the characteristics that Australians now think of as being ‘Australian’ are associated with the way that the Anzacs operated during the campaign.

On the first anniversary a commemorative march was held in London to remember the soldiers to died, and the day became an annual commemoration of Gallipoli, and in more recent years it has come to commemorate all Australian military actions.

2014-2018 marks the 100th anniversaries of WW1, from the outbreak of war in 1914 to the armistice in late 1918, and all the individual battles and events in between – including Gallipoli.

Other significant occasions that will take place during the centenary period include the 70th anniversaries of Second World War events, the 70th anniversary of Australia’s involvement in peacekeeping, the 70th anniversary of the Malayan Emergency and the 50th anniversaries of battles that occurred during the Vietnam War.

3. Expectations of, concerns about and desires for of the 2015 Centenary / 2014-18 anniversary period [20 mins]

- . How do we feel about all these anniversaries between 2014 and 2018?
 - What will be most important to people with an _____ background living in Australia?
 - From _____ history] ASK FIRST WHICHEVER
 - From Australian history] WAS MORE IMPT IN PART 1

- April 25th 2015 will be the 100th anniversary of the Anzac landings at Gallipoli, which is now marked by Anzac Day.
 - Have we heard anything about that anniversary?
 - How do we feel about it?
 - How would we expect it to be commemorated?
 - What would we like to see in the way it is commemorated?
 - What would we not like to see in the way it is commemorated?
 - What about specifically as someone with a _____ background
 - What would we like to see
 - What would we not like to see
 - How much of _____ culture would we want to see reflected?
 - How

4. Level of engagement, and possible avenues to higher engagement [20 mins]

- How interested are we in the 100th anniversary of Anzac Day?
 - What other dates or anniversaries will be more important to us?
- What would we like to know about the Anzac Centenary?
- Do we expect to participate in the commemorations in 2015?
 - How?
 - How come?
- Over the last year or so the Australian Government established a National Commission to begin looking at how Australia might commemorate the Anzac Centenary. That commission took submissions from a large number of people and organisations, as well as conducting research with the community. A month or two ago the Commission released a report with some possible ideas in it, and I'd like to get our quick reactions to some of those; again thinking very much about ourselves as people with a _____ background.
 - A. One of the main themes for the Commission was Education – teaching all kids about what happened and its relevance to the future. ★
 - a. How do we feel about that
 - b. What would we want from an education program for kids
 - c. What would we not want to see in an education program for kids
 - B. There are two ways that information about Australian military history can be told. One is the bigger picture historical story, the other is to use personal stories about individual people involved in conflicts.
 - a. Which would we prefer?
 - b. What is good about the bigger historical picture approach
 - c. What is good about the personal stories approach
- How would we like to find out about the Anzac Centenary commemorations?
 - Where would we look for information?
 - What information would we want?
 - Would information about Anzac Day pass around the _____ community?

5. Last question [5 mins]

- One last question – one of the things that came out of the community research last year was that people in the general community were a little unsure about how multi-cultural Australia would react to the commemorations. That is one of the main reasons we were all here tonight, to try to find out whether there are any concerns that we need to know about. We've talked a lot about good and bad things tonight – but just to finish off: can we see any issues or problems for people with a ____ background living in Australia around the commemorations of the 100th anniversary of Anzac Day?

CLOSE

Community Group Discussion Guide

INTRO [5 mins]

- Standard elements – Focus group, CBSR, food / phones / toilets, recording
 - Give everyone a chance to talk / need to move on at times
- As a way of introduction, I'd like us to quickly go round the room and tell everyone our name, what we do for a living, and just for something a bit more interesting – the last place that we went on a holiday to.

OK, thanks. Let's make a start on what we have to talk about tonight...

Part I - Engagement / Awareness / Commission etc [30 mins]

- **READ**
2014-2018 marks the 100th anniversaries of WW1, from the outbreak of war in 1914 to the armistice in late 1918, and all the individual battles and events in between – including Gallipoli.

Other significant occasions that will take place during the centenary period include the 70th anniversaries of Second World War events, the 70th anniversary of Australia's involvement in peacekeeping, the 70th anniversary of the Malayan Emergency and the 50th anniversaries of battles that occurred during the Vietnam War.
- April 25th 2015 will be the 100th anniversary of the Anzac landings at Gallipoli, which is now marked by Anzac Day.
 - Have we heard anything about that anniversary?
 - How do we feel about it?
 - What did we do on Anzac Day this year?
 - What do we normally do on Anzac Day?
- Over the last year or so the Australian Government established a National Commission to begin looking at how Australia might commemorate the Anzac Centenary. That commission took submissions from a large number of people and organisations, as well as conducting research with the community. A month or two ago the Commission released a report with some possible ideas in it, and that is what we are going to be looking at tonight.
 - Had we heard anything about the Commission or the report before tonight?
 - What had we heard?
 - Where?
 - What were our impressions?
- What we are going to do for the first part of the session is to have a look at the Executive Summary of the Commission's report [SHOW COPY]. I have copies here of the summary from the report, and I'd like us to take 5-10 minutes to read through it, writing down any questions we have, things we like or don't like, and so on. Once we've done that, we'll come back together and talk about it.

- EXPLAIN SELF COMPLETE FORM

Section / topic	Details / comments	Page reference
Good things		
Bad things		
Questions / what information would you like		
Surprises		
What is missing		

DISCUSSION

- What is our overall reaction?
- What do we like?
 - How come
- What Didn't we like?
 - How come
 - How could this be improved?
- What questions do we have, or what information would we like? ★
 - Why is that important?
 - What difference would it make?
 - How would be like to find it out?
- What did we think of the concept "*The Anzac Centre for the Study of Peace, Conflict and War*"?
- What did we find pleasantly surprising
- What did we find UNpleasantly surprising?
- What is missing?

SC Form 1

Section / topic	Details / comments	Page reference
Good things		
Bad things		

Questions / what information would you like		
Surprises		
What is missing		

Stimulus: Executive Summary of Commission's Report

How Australia may commemorate the Anzac Centenary

The National Commission on the
Commemoration of the Anzac Centenary

March 2011

Executive summary

On 25 April 2010, the then Australian Prime Minister, the Honourable Kevin Rudd MP, announced the formation of the National Commission on the Commemoration of the Anzac Centenary (the Commission).

The Commission was tasked with undertaking public consultation in order to identify the broad themes, scale, scope and shape of what a commemorative program for the Anzac Centenary period from 2014 to 2018 may look like. It was required to make a series of recommendations to the Australian Government on how to most appropriately mark the centenary. The recommendations were to take into account the broad scope and shape of commemorative, educative and interpretive initiatives and activities, and the governance process for the program.

The Commission was also asked to consider the other significant events that would take place during the centenary period, including the 70th anniversaries of Second World War events, the 70th anniversary of Australia's involvement in peacekeeping, the 70th anniversary of the Malayan Emergency and the 50th anniversaries of battles that occurred during the Vietnam War.

Assisted by the Department of Veterans' Affairs, the Commission met on 6 July 2010 to launch a public submission process that encouraged individuals, schools, and community and ex-service organisations to put forward their ideas and suggestions about how the Australian community can be engaged in commemorating the Anzac Centenary.

In total, over 600 submissions detailing more than 1500 ideas were received, not only from Australians, but also from people in Turkey, Belgium, Papua New Guinea and the United Kingdom.

On behalf of the Commission, the Department of Veterans' Affairs enlisted the services of market research agency Colmar Brunton to conduct social research into, and gain an understanding of, the views, perceptions, knowledge and aspirations of the Australian people in relation to 'Anzac', commemoration and the impending centenary. The research was conducted across Australia through focus groups held in all state capitals and in one major and one smaller regional community in most states. Notably, it found that Australians want activities and programs forming part of the centenary program to be accessible, educational and memorable, and to recognise war as a vehicle for peace.

The Commission met formally a further four times before preparing this report, in October and December 2010 and twice in February 2011, to discuss the submissions received and the results of other consultation and research. The Commission also held out-of-session discussions. During this period, the Commission used this information to inform the development of recommendations to government.

The Commission also made recommendations for specific initiatives around a number of themes including community engagement, infrastructure and capital works and international collaboration. The initiatives include:

- *Education* – A proposes that a suite of education-related projects accessible to all Australians be developed for the centenary. The projects would utilise traditional teaching or class-based methods, self-directed learning, e-learning using current and emerging technologies, and community events. In particular, the Commission agrees that new communications technologies (for example, SMS messaging, Facebook, Myspace and Twitter) should be utilised to communicate, create, disseminate, store and manage information appropriate to educate and inform the public about the Anzac Centenary.

- *The Anzac Century – A Journey of Australian Service* – A proposal for the development of mobile exhibitions, with a focus on First World War memorabilia, to travel to a wide range of locations across Australia.
- Infrastructure and capital works projects – A proposal for the development of a key infrastructure project focused on the restoration, refurbishment and enhancement of memorials, cenotaphs, honour rolls and avenues of honour, as well as the development of a Boer War Memorial and a Peacekeeping Memorial.
- *The Anzac Centre for the Study of Peace, Conflict and War* – A proposal for the development of an education centre focusing on the study of the nature of social conflicts, causes of violence and definitions of peace, as well as research into new structures for resolving conflicts.
- Hands of friendship – A proposal for the development of a “uniting of Turkish and Australian ancestors” component incorporated into the Dawn service at Gallipoli in 2015
- Community Engagement – A proposal for communities including providing opportunities for and resources to smaller regions so that they may create their own centenary programs, produce mementos such as coins and stamps for schoolchildren and the general public and document collections of military objects and items in small towns and encouraging Australians to share them with their communities and creating a centenary medal for servicemen and women
- A major commemorative event – A proposal for the restaging of the first major convoy carrying Australian and New Zealand troops from Albany in Western Australia, which would be televised nationally
- *The Anzac Interpretive Centre* – A proposal for the development of an interpretive centre to be physically located in Albany and virtually located on the Internet. The centre would provide the community with a way to engage on an educative level with the service and sacrifice of Australian men and women of the First World War.

Within these recommendations, the Commission has recognised the need not only for commemorative activities to occur, but for a lasting legacy from the centenary program to be left for the Australian people.

If accepted by government, the recommendations aim to ensure that the centenary is marked in an appropriate and respectful manner, affords all Australians the opportunity to be involved in centenary activities, acknowledges our international links, and provides a lasting legacy for towns and cities across the country.