The following is an example of an **interpretive text. (***It is adapted from a speech presented by Chaplain Mark Willis during the 2011 ANZAC Day Dawn Service at the Australian War Memorial in Canberra.)*

* There are elements of language engaged by imaginative texts; consider the highlighted words in the passage and what the **connotations** of such repetition might be.
* There are also elements of persuasion through the **tone** established.

On page 106 of your Green Source Book, read the **Evaluating** insert paragraph.

Ask yourself:

1. Why was this text created in this way? A speech? The audience? The subject matter?
2. What is the effect of its **construction**?
3. How might people respond to this text?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*This text is adapted from a speech presented by Chaplain Mark Willis during the 2011 ANZAC Day Dawn Service at the Australian War Memorial in Canberra.*

**ANZAC Day Commemorative Address**

Not too many people know that the tradition of the Dawn Service was started in WA, by an unassuming priest, in 1923. In a small cemetery just outside Herberton, North Queensland, is a marker beside a grave that says, ‘Here … lies the grave of the late Reverend Arthur Ernest White, a Church of England clergyman and Padre, 44th Battalion, First Australian Imperial Force. On 25th April 1923, at Albany in Western Australia, the Rev White led … the first ever observance of a Dawn Parade on ANZAC Day.’ **This provides the context for the audience so that the audience can properly engage with the speech.**

Eighty-eight years of Dawn Services; and we continue to gather to honour, as my boss Air Chief Marshal Angus Houston recently said, ‘… not only the original ANZACs … but all Australians who have served and died, not only in combat but in peace-keeping, disaster relief and humanitarian assistance missions.’ **The text uses characteristics that are highly valued to further engage the audience. This has the effect of warming the hearts of the audience so that they appreciate the people who are commemorated on ANZAC Day.**

As a serving member, who has been to war a couple of times now, may I express my thanks to you **Thanking people is a positive audience value. It has the effect of engaging the audience since giving thanks is something appreciated**, on behalf of my brothers and sisters in the Australian Defence Force, for taking the time to remember **The word ‘remember’ is repeated several times throughout the text to create the effect of emphasis on the remembrance of the soldiers** not only those who have served, but those who currently serve their nation on operations. **Serving is a characteristic that’s highly valued by the audience. It has the effect of engaging the audience to appreciate and remember the soldiers who fought on ANZAC Day.**

It goes without saying: War is not a nice thing. Even victory is hollow. **This works to clarify and reframe the purpose of ANZAC Day to undermine those who claim that ANZAC Day glorifies war. It engages the audience by speaking in a social context where many in his audience would’ve heard of the objections towards ANZAC Day**. So why do we come here? **The rhetorical question engages the audience by asking a direct question, asking them to question themselves.** It has been said that the ANZAC legend has helped to define us as Australians; it espouses characteristics which we hold dear – determination, courage, compassion, and resourcefulness, to name a few. **The mention of a sense of unity as Australians has the effect of engaging the audience and making it more personal since a sense of identity is involved. The mention of positive values further engages the audience since it works to get the audience to appreciate the people who ANZAC Day commemorates**.

We do not come to glory in war, nor to celebrate and certainly not to gloat over our enemies. **This further endorses the reclarification and reframing of the purpose of ANZAC Day**. We simply come to remember the ordinary person and to pay tribute to those who put freedom for others before their own interests **The mention of these values further emphasises the purpose of ANZAC Day – not to gloat over our enemies, but to acknowledge those who sacrificed for others**. We call it selflessness, something I am afraid is mostly missing today. **This further engages the audience by setting a critical tone which contrasts from the rest of the speech – it tells the audience that we need to learn to acknowledge and appreciate**.

Mal Garvin in his book, *Us Aussies*, says that you can learn a lot about a country from the people or events they celebrate in their monuments **A cultural and literary allusion which says that heroes and people who are admired are often celebrated in culture, which implies that the soldiers who fought in ANZAC Day are one of them**. In the USA there is a great bronzed statue of Abraham Lincoln sitting in his mighty marble temple. Down the street is a thirty foot statue of Thomas Jefferson.

In Paris, Napoleon is alive and well.

Go across the Channel to England and you’ll find Westminster Abbey filled with a pantheon of British gods. Throughout London and the country are the monuments of Wellington and Nelson. But, when we come back to Australia and look for our great monuments, what do we have? A dog sitting on a tucker box\*. Apart from that, there are very few monuments that have much meaning for us. **This says that Australians don’t glorify people as gods by making statues of them, more often celebrating the ordinary, one of the characteristics of Australians**. There is one important exception though, and today millions of Australians will gather around one. It is of course the cenotaph\*, central to every Australian country town, and if there is a figure on the monument, it will not symbolise or represent any great politician, general, or philosopher. No, it will be a statue that represents the ordinary serving member. **This further endorses the statement of celebrating the ordinary, which engages the audience since this statement is regarding the sense of identity of Australians.**

Everybody who left our shores to fight has their name hammered out in stone. Those who did not return have a star beside their name. **This works to create a sense of emotion by showing the dedication and commitment that was placed to each soldier. This creates a sense of empathy which further engages the audience.**

Just ordinary people doing their jobs: ordinary men and women who were prepared to make personal sacrifices for the freedom and quality of life that we enjoy today. They believed strongly in a cause – freedom – and so they gave up their ordinary lives in the peace and quiet of the bush and cities of pre-war Australia because they felt it was their duty. **The word ‘ordinary’ is repeated several times, further emphasising that we aren’t commemorating and glorifying gods or inhuman figures, but celebrating the characteristics and sacrifices of ordinary, everyday men.**

Our two latest VC recipients have both echoed the sentiment of the First World War digger who said, ‘It’s a dirty job, some mug has to do it, so let’s get into it and clear out as soon as we can.’ **This works to create a sense of present tense to say that ANZAC Day isn’t simply a historical event, but more than that** A popular song of the World War One Diggers confirms this ordinariness about them:

We are the rag-tag army, the A-N-Z-A-C,

We can’t shoot, we won’t salute,

What bleedin’ good are we?

And when we get to Berlin,

The Kaiser he will say,

‘Mein Gott, what a rotten looking lot, the A-N-Z-A-C.’

**The anecdote has the effect of representing Australian self-deprecation, work ethic, effectiveness and, above all, ordinariness.**

The trouble, though, with ordinariness is that it can be easily forgotten. **This further engages the audience by creating irony – the fact that we’re celebrating the soldiers and that we’ve been doing so for over 100 years is ironic since we view them as ordinary people.**

So how do we remember them? This A-N-Z-A-C? How can we keep the memory of their sacrifice relevant for the next hundred years? **This further engages the audience to question themselves why and how we remember these soldiers and what makes them so significant.**

I have a suggestion and it is illustrated by a Jewish feast. I could talk about the Lord’s Supper and how it is a remembrance of Christ’s sacrifice that humankind might have true freedom, but no, I have chosen this particular feast, The Feast of Purim, because there is a unique aspect to it.

The Feast of Purim celebrates the Jews’ deliverance from a pending holocaust in the time of Esther; it celebrates their freedom to worship God and the freedom to live in peace. It is a wonderful piece of history, which I will not go into today. Suffice it to say, that out of this terrible situation came the Jews’ most cherished ideals, those of their integrity as a nation and their relationship with God. **This biblical allusion connects with Australians in that it says that the soldiers of ANZAC Day showed integrity as a nation. This is a positive audience value which further engages the audience since this ties in with Australian identity.**

The events remembered at Purim took place roughly 2500 years ago, yet since that time this feast has remained a central part of Jewish life. Why is it so? **This rhetorical question works to get the audience to question themselves why such an ordinary event can be remembered.**

Simply this: the legend is passed on to the children – a great feast; a party where gifts are exchanged; dress-ups and role-plays are acted out; the story is retold with great gusto; it is a happy and joyful time. No wonder the memory lives on as they grow older. **This implies that the memory and celebration of ANZAC Day is passed on through the same way – through memories which are retold.**

My plea today is that we continue to give the ANZAC story to the young ones: young adults like Mark McInnes; young children at school ANZAC services; and littlies like my grand-daughters, Ava and Scarlett, who are awake and here this morning. But we need to pass it on to them in ways they will understand, and if we do, then the ordinary person will not be forgotten. **The emphasis of the word ‘ordinary’ further endorses the Australian value of celebrating the ordinary.**

Oh, I almost forgot to tell you **This emphasises how easy it is to forget something important** – Reverend Arthur White, that humble, ordinary person – his tombstone is simply a cross with only two words, ‘A Priest’ written upon it. Almost forgotten, but for some friends who years later made the effort to place the marker beside his grave. **This implies that the soldiers of ANZAC Day could’ve been easily forgotten, but it’s because some people took the time to remember them that they’re remembered.**

As we remember him and all others, and honour them for their courage and sacrifice, let us pray that God would also give us the desire and courage to serve Him and our country until life’s end. **The mention of characteristics which are valued by the audience works to get the audience to appreciate the soldiers of ANZAC Day and to remind the audience why we celebrate and honour these soldiers.**

May you enjoy your freedom and may God bless our troops.

\*a dog sitting on a tucker box – an Australian monument inspired by a poem about a dog that guarded his master’s lunchbox

\*cenotaph – monument to dead soldiers or others killed in war

Look at the section in your source book on **Tone and Voice**. What would you consider is the tone of this text? Can you explain why you think that?

* Go to your exercise book and respond to those questions, **referring to the text** to illustrate your thinking.
* What is Mark Willis’ main point about Anzac Day? Try to explain your thinking.
* What is the **effect on your reading** of the **repetition** the highlighted words?