"Symbol or Sovereign?"

A Cross-Generational Study into the relevance of the Monarchy to Australia's National Identity

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Introduction

How relevant is the monarchy to Australia's national identity today? The monarchy is an inseparable part of Australia's legal framework, but many would question its relevance to an Australian national identity, as it is an essential part of one's worldviews. To some, the monarchy is outdated, and a relic of colonial rule and a symbol of persecution. Some are apathetic, seeing the monarchy as no more than a piece of furniture that can be rearranged, while some see it as a vital link between Australia and its history, and an important part of its democracy. A cross-generational comparison of the views on the monarchy has enabled me to consider the future of the monarchy in Australia.

I selected this topic because of the recent death of Queen Elizabeth II, Australia's longest reigning monarch, and the visit of King Charles III to Australia in October 2024. These events prompted heated public discussion about the topic of Australia's ties to the monarchy. I also have a great personal interest in the monarchy, having watched every episode of the Netflix series 'The Crown'. These factors led to my decision to further my knowledge on people's views of the monarchy in Australia, diving deeper into Australia's ties to the monarchy, and discern the future of the monarchy in Australia. This topic contributes to a better understanding of Society & Culture by developing an understanding of individual's views towards macro-level institutions in Australia. My cross-cultural component will be a cross-generational study of views on the monarchy, as I believe that this is the most relevant when it comes to discussing the future of the monarchy. Through the comparison of Generation X (individuals born between 1965-1979) and Generation Z (1995-2009), I aimed to uncover different generational perspectives, such as the importance of the monarchy in society, and its role in society. Furthermore, I strived to examine continuities and changes in tradition regarding the monarchy.

Throughout the research process, I undertook wide primary research, including both quantitative and qualitative research methods. Through these, I have formed the basis of my PIP in both fact and opinion to have wide points of view on the topic. They have enabled me to consider points of view I had not noticed before regarding identity and worldview. Secondary research allowed me to consider the views of experts and the history of the monarchy in Australia. A questionnaire allowed for both qualitative and quantitative research and was used to determine any trends about the views of both generations regarding the monarchy and its relevance to Australia's national identity. I conducted a content analysis with *The Queen in*

Australia, and a photo album of Queen Elizabeth II's 1954 visit to Australia, used to analyse continuity and change from the time of Queen Elizabeth II accession to the throne to the present day. Furthermore, I conducted an expert interview, a respected professor specialising in the history of the monarchy. This allowed for me to obtain expert opinions regarding the topic.

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I have always held a great interest in the monarchy especially after watching the Netflix series '*The Crown*' and having witnessed the visit of King Charles to Australia in October 2024. These moments prompted me to consider how a centuries-old institution like the British monarchy still holds a place within modern Australian society. This curiosity led me to choose "The relevance of the monarchy to Australia's national identity" as the focus of my Personal Interest Project. I felt it was a meaningful topic, particularly with the growing debate surrounding Australia's constitutional future, republicanism, and the legacy of colonialism.

Based on observation and personal experience, I hypothesised that younger Australians, particularly those from Generation Z, would be more likely to view the monarchy as outdated and irrelevant, while older generations might still value its tradition and continuity. I aimed to explore whether national identity is shifting away from symbols like the monarchy toward a more locally defined understanding of 'Australianness'.

Secondary research included, academic articles, news commentary, historical documents, and public opinion polls. These sources provided a range of perspectives, from those who value the monarchy's symbolic stability, to those who see it as a remnant of Australia's colonial past. For instance, T.L. Phillips's 1996 article on '*Symbolic Boundaries and National Identity in Australia*' was crucial in understanding how attachment to 'external friends' like Britain correlated with monarchical support. Similarly, William Hudson's 1992 piece, '*An Australian Federal Republic?*', introduced the idea of the monarchy becoming a "figurative 'ball and chain'". These readings provided a robust historical and theoretical context.

I also started primary research by designing a questionnaire and distributed it through school networks, social media, and with the help of my parents. At first, it was difficult to collect enough responses across generational groups, but by reaching out through family and community contacts, I was able to ensure a broader demographic range. Analysing these responses provided rich qualitative insights, especially about how differently Generation X and Generation Z perceive the monarchy's relevance. A major turning point in my primary research was when I conducted an interview with Professor James Curran, a historian from the University of Sydney, whose insights into Australia's links to Britain and the monarchy and generational change helped refine my methodological framework. Through content analysis

and personal reflection, I was able to obtain qualitative data on how the monarchy has changed over time, and how the monarchy is seen today.

There were a number of difficulties I had to overcome throughout my PIP journey, particularly in finding enough respondents across generational groups for my questionnaire. However, these challenges helped me develop stronger problem-solving and communication skills, as I learned to engage a broader network through family, school, and community connections.

In conducting my PIP, I feel that I have become a more socially and culturally literate person as I gained a deeper understanding of how power, tradition, identity and change intersect within society, and how individuals construct meaning from historical institutions like the monarchy. This project has not only shaped my academic understanding but also deepened my civic awareness, as well as my own skills as a researcher, especially through primary research.

Chapter 1 – The role of the monarchy in Australia

Since the founding of New South Wales in 1788, Australia has operated as a constitutional monarchy, with the institution of the monarchy embedded in Australia's legal framework. However, its influence has waned greatly over the years, with a perennial debate about whether to ditch the monarchy continuing. It is undeniable that the monarchy affects the macro-level lives of Australians, and its role is central in Australian political debate. Australia has gradually gained more autonomy from the United Kingdom with Federation in 1901, the passing of the *Statute of Westminster Adoption Act 1942* (Cth), and the *Australia Act 1986* (Cth), which eliminated the final ties between Australia and the British government. These developments culminated in Australia becoming a fully independent constitutional monarchy, with its legal and political authority separate from the United Kingdom.

The role of the monarchy has evolved greatly since the time of Generation X and Generation Z. In an interview with Professor James Curran from the University of Sydney, he described the monarchy in the 1950s and 1960s as a quasi-religion.[1] In a content analysis of *The Queen in Australia* (1954), it could be seen that when Queen Elizabeth II visited Australia, there were massive crowds wherever the royals would go, with the people of Sydney lining Sydney Harbour to greet the arrival of the royal yacht.[2] Queen Elizabeth II and Prince Phillip would go on to visit every capital city except Darwin and more than 40 country towns, with more than 75 per cent of the Australian population came out to see the royal couple on tour, indicating stronger ties to the monarchy.[3] [4] This is contrasted with current reception of the royals with the arrival of King Charles III in Sydney in 2024, not drawing the same massive crowds, reflecting shifting national attitudes towards the monarchy.[5] Therefore, it is clear that generational attitudes towards the monarchy has changed, with the enthusiasm that was once shown towards the monarchy being less apparent today.

Through research conducted it became apparent that the role of the monarchy is not only political, but cultural. While the monarchy is indeed a central part of the Australian political system, its ties to Australians are more nuanced than just political debate. According to the

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[1] Primary research, interview with Professor James Curran, 28 March 2025
[2] Primary research, Content analysis
[3] E. Catt, 'The 1954 royal tour' *National Archives of Australia* (24 May 2022) https://www.naa.gov.au/blog/1954-royal-tour, accessed 31 Mar 2025
[4] A. Wishart, 'The 1954 Royal Tour of Queen Elizabeth II' *State Library of New South Wales* (2018) https://www.sl.nsw.gov.au/stories/1954-royal-tour-queen-elizabeth-ii, accessed 31 Mar 2025
[5] Primary research, Content analysis

Australian Bureau of Statistics (ABS), in the last Australian census in 2021, more than 33% of the Australian population identified as having English ancestry, including 927,490 people who were born in England.[6] While it can be said that not all people with English ancestry have an affinity with the monarchy, it is clear that there is a large proportion of the Australian population that have strong cultural ties to England, and by extension to the monarchy. In an interview with Professor James Curran from the University of Sydney, he suggested that this cultural link is still relevant today.[7] He pointed to the example of London and the United Kingdom being popular destinations for first-time Australian overseas travellers, and that the Qantas flight number for their Sydney to London flight being QF1 continues to symbolise the enduring cultural connection between Australia and Britian.[8] Similarly, royal events such as royal weddings, jubilees and coronations garner significant media attention in Australia, demonstrating the monarchy's lasting, and evolving, influence.[9]

One of the key roles of monarchy, especially from a functionalist point of view, is its contribution to stability within Australian society. According to the Royal Household, the monarchy plays a crucial symbolic role in maintaining continuity and tradition.[10] Functionalism, a macro-level sociological theory proposed by Émile Durkheim, views society as a complex system in which different parts work together to maintain stability and social cohesion.[11] Within this framework, the monarchy is a stabilising institution, ensuring continuity and the maintaining of Australia's democratic institutions even as Australia's political landscape evolves.

In a study published in 1987, conducted immediately before the passing of the *Australia Act 1986* (Cth), 15.9% of respondents stated that the Queen and Royal Family were important to Australia, with 28.5% saying fairly important, 31.1% of respondents saying not very important,

[6] Australian Bureau of Statistics, 'Cultural diversity: Census' *Australian Bureau of Statistics* (28 Jun. 2022) https://www.abs.gov.au/statistics/people/people-and-communities/cultural-diversity-census/latest-release, accessed 28 Mar. 2025

[7] Primary research, interview with Professor James Curran, 28 March 2025

[8] Primary research, interview with Professor James Curran, 28 March 2025

[9] Edtech Books, 'Media Coverage of Kings, Queens, and Royal Families' *Critical Media Literacy and Civic Learning* (2021) https://edtechbooks.org/mediaandciviclearning/media_coverage_royals, accessed 31 Mar 2025

[10] The Royal Household, 'The Role of the Monarchy' *Royal.UK* (2024) https://www.royal.uk/the-role-of-the-monarchy, accessed 28 Mar. 2025

[11] K. Bruseker, et al., Cambridge Society and Culture Stage 6 (Melbourne: Cambridge University Press, 2022) 239

and 24.5% stating not at all important.[12] Furthermore in the same study, 34.7% of respondents stated that Australia should definitely retain the Queen as head of state, 23.8% stated Australia should probably retain the Queen, 20.3% stated that Australia should probably become a republic and 21.3% stated that Australia should definitely become a republic.[13] In contrast, in recent polling conducted by Roy Morgan shows that "57% (down 3% points since September 2022) believe Australia should remain a Monarchy while only 43% (up 3% points) say Australia should become a Republic with an elected President."[14] This reveals that the attitudes over the monarchy have fluctuated over time, but not necessarily in a linear or straightforward way. Interestingly, despite the 1986 legislation formally severing legal ties with the United Kingdom, public attitudes in 2023 appear more favourable to the monarchy than in 1987. This suggests that symbolic attachment to the monarchy does not necessarily correlate with political dependence, and that identity and tradition may play a greater role in shaping public opinion than constitutional function alone.

In a questionnaire, it became apparent that the majority of respondents did not perceive the monarchy as a central part of their personal or national identities.[15] They mostly described the role of the monarchy as a figurehead, while a few did mention its role in preserving tradition.[16] One responded "To act as a figure head and a symbol for the commonwealth. Their role is minor in terms of governance, and we only recognise them for the sake of good relations.". [17] Another stated, "I believe the monarchy is an outdated system that is not relevant to our current Australian society".[18] These responses suggest that, while the monarchy may hold cultural or symbolic significance for some, it is increasingly viewed as disconnected from the everyday lives of most Australians. The monarchy's role, once seen as a core part of the national identity, is now often regarded as a ceremonial institution with limited relevance in a modern, independent Australia.

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[12] T. L. Phillips, 'Symbolic Boundaries and National Identity in Australia' *The British Journal of Sociology*, 47/1 (1996), 123, https://doi.org/10.2307/591119.

[13] T. L. Phillips, 'Symbolic Boundaries and National Identity in Australia' *The British Journal of Sociology*, 47/1 (1996), 123, https://doi.org/10.2307/591119.

[14] Roy Morgan, 'A clear majority of Australians want to retain the Monarchy rather than become a Republic after King Charles III and Queen Camilla visit Australia for the first time' *roymorgan.com* (27 Oct. 2024) https://www.roymorgan.com/findings/a-clear-majority-of-australians-want-to-retain-the-monarchy-rather-than-become-a-republic-after-king-charles-iii-and-queen-camilla-visit-australia-for-the-first-time., accessed 7 Apr. 2025

[15] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

[16] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

[17] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

[18] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

In summary, the monarchy in Australia has been an inseparable aspect of Australia's legal and political framework since its establishment in 1788. However, its influence has waned greatly over time. Generational shifts reflect changing attitudes, with the monarchy now seen more as a symbolic figurehead than a core part of Australian identity. While cultural ties to the UK and royal events still garner attention, many Australians view the monarchy as outdated and disconnected from modern society. Public opinion on the monarchy fluctuates, with the debate over Australia becoming a republic continuing to shape the national discourse. Ultimately, the monarchy's role in Australia is now largely ceremonial, with its political and cultural relevance being increasingly questioned.

Chapter 2 – Is the British monarchy still relevant as part of Australia's national identity?

The influence of the British monarchy in Australia has significantly diminished over time. While once central to Australia's political and cultural identity, today its relevance is widely debated. This chapter explores whether the monarchy still plays a meaningful role in shaping Australia's national identity, with a particular focus on how perspectives differ between Generation X and Generation Z. This chapter will highlight the generational shifts that have influenced public sentiment toward the Crown. In doing so, it aims to uncover how national identity is constructed differently across age groups; and what that may mean for the monarchy's future in Australia; a question explored further in Chapter 3.

For Generation X, and their parents, the cultural context of their time meant strong ties to the Commonwealth and Britain, with the monarchy being a far more prominent part of life. An enduring sense of Britishness was exhibited in the fact that until 1967, Australian passports were issued under the title "British Passport", and Australians were considered British subjects until 1984, with the passing of the *Australian Citizenship (Amendment) Act 1984* (Cth).[19] These indicators of shared identity reinforced the perception of Australian life at a macro institution level and by extension, the monarchy as central to Australian life.

During the mid-20th century, the monarchy maintained a highly visible role in Australian society. Royal visits, such as Queen Elizabeth II's historic 1954 tour, were major national events. Massive crowds gathered to witness the royal couple, with over 75 per cent of the Australian population turning out during the tour.[20] This near-religious reverence for the monarchy, as described by historian Professor James Curran, reflected a generation whose identity was still strongly aligned with the "mother country."[21] The monarchy was viewed as a symbol of stability, tradition, and unity which were values held in high regard during times of social and political change. Schools, the media, and family values between the 1960s and 1980s, when Generation X was born and raised, all reinforced a strong sense of loyalty to the Crown. This deep cultural entrenchment of the monarchy in daily life is further illustrated by journalist

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[19] Australian Bureau of Statistics, "Citizenship in Australia" *Australian Bureau of Statistics* (n.d.) https://www.naa.gov.au/sites/default/files/2020-05/fs-187-citizenship-in-australia.pdf., accessed 5 May 2025

[20] E. Catt, 'The 1954 royal tour' National Archives of Australia (24 May 2022) https://www.naa.gov.au/blog/1954-royal-tour., accessed 31 Mar 2025

[21] Primary research, interview with Professor James Curran, 28 March 2025

Stan Grant's recollection of his school experience in the late 1960s: "I honour my God. I serve my Queen. I salute the flag."[22] Grant's memory is not simply anecdotal; it reflects the institutional normalisation of loyalty to the Crown during the formative years of Generation X. This ritualised inclusion of the Queen in a school recitation, alongside God and the national flag, signifies the monarchy's perceived equivalence with core values that shape an individual's identity, such as religion and patriotism. For children of this generation, the monarchy was not an abstract symbol, but a living figure woven into the fabric of a key agent of socialisation, that being school. This embeddedness of royal symbolism helps explain why many in Generation X may retain a residual sense of respect or loyalty toward the monarchy, even as Australia's political independence has strengthened over time.

Through a questionnaire, there were several points of view raised by members of Generation X. One respondent stated that "I like its history and its link to something bigger and older than our country."[23] This highlights a key aspect of how many in Generation X perceive the monarchy; not simply as a political institution, but as a symbolic connection to a larger historical and cultural tradition. For this Generation X respondent, the monarchy offers continuity and a sense of rootedness in a shared legacy that predates Australia's federation. The idea of being linked to something "bigger and older" suggests an appreciation for heritage, tradition, and the long-standing customs of the British Crown, which can provide a sense of stability and identity in an otherwise rapidly changing world.

Another Generation X respondent observed, "I don't think the monarchy has any real role in Australia. Obviously, technically it does, as mandated by the constitution, but the reality is Australia has matured a lot since colonisation and therefore our links to the monarchy have steadily declined."[24] This view reflects a growing generational awareness of Australia's evolution as an independent nation, both politically and culturally. While recognising the constitutional framework that still embeds the monarchy, such as the presence of the Governor-General as the King's representative, the respondent distinguishes between symbolic formality and meaningful influence. The phrase "Australia has matured" suggests that Australia as a nation is no longer defined by its colonial roots or its association with Britain. For many in Generation X, particularly those who have witnessed Australia's increasing embrace of

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[22] S. Grant, 'Opinion: I'm a Wiradjuri man. Forgive me for not cheering King Charles' coronation' *CNN.com* (24 Apr. 2023) https://edition.cnn.com/2023/04/24/opinions/australia-first-nations-coronation-stan-grant/index.html, accessed 6 May 2025
[23] Primary research, questionnaire, anonymous Gen X and Gen Z respondents
[24] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

multiculturalism, indigenous reconciliation, and republican discourse, the monarchy may seem outdated or irrelevant in the context of a modern, sovereign Australia. This perspective suggests that national identity is no longer tied to British tradition, but instead is being reshaped by Australia's own unique cultural development.

In contrast, Generation Z has grown up in a vastly different cultural and political environment, one where the monarchy holds far less day-to-day relevance. This generational shift is evident not only in personal experiences but also in public opinion data. A 2023 YouGov poll found that Gen Z was the only age group in which a majority (53%) expressed no interest at all in the coronation of King Charles III, compared to 81% of the Silent Generation and 65% of Baby Boomers who reported at least some interest.[25] This striking lack of engagement among younger Australians suggests that the monarchy is no longer seen as a meaningful or influential institution in the eyes of Generation Z. While the same poll showed that over half of Australians (52%) held a positive opinion of King Charles III, this sentiment did not translate into enthusiasm or emotional connection among younger respondents.[26] This disengagement contrasts sharply with previous decades. Boyce remarked: "For most of the 1990s, Australians were assailed almost daily by media discussion or political debate about the need for an Australian head of state".[27] The absence of such heated debate today reinforces the idea that the monarchy's relevance has faded for younger generations.

However, a 2022 poll by Ipsos revealed that 46% of Australians aged 18-29 expressed support for maintaining the monarchy, a higher percentage than those in their 30s and 40s.[28] This somewhat surprising finding challenges the notion that Generation Z is largely indifferent to the monarchy. The Ipsos poll suggests that, despite their lack of interest in royal events like coronations, some younger Australians still see value in the monarchy as a symbol of continuity and tradition. In a personal reflection, it was noted that "The monarchy felt like a footnote, not central to the running of the institutions on a day-to-day basis."[29] This contrast underscores the

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[25]B. Singh, "Australians have a positive opinion of King Charles III but interest in his coronation is modest" YouGov (4 May 2023) https://au.yougov.com/society/articles/45658-australians-have-positive-opinion-king-charles-iii., accessed 11 May 2025

[26] B. Singh, "Australians have a positive opinion of King Charles III but interest in his coronation is modest" YouGov (4 May 2023)

[27] Boyce, P. 'The Australian Monarchy in the Twenty-first Century', in J. Smith, D.M. Jackson, ed., *The Evolving Canadian Crown* (Montréal: McGill-Queens University Press, 2012), 178.

[28] C. Bye, "'Bizarre' poll shows royal family finds favour with Generation Z" Kids News by News Corp Australia (26 May 2022) https://www.kidsnews.com.au/civics/bizarre-poll-shows-royal-family-finds-favour-with-generation-z/news-story/39f76f29c38b4d32edab781ea63a59eb., accessed 11 May 2025

[29] Primary research, personal reflection

complexity of younger Australians' views on the monarchy; while many feel disconnected from it, there remains a significant portion who continue to support it as part of Australia's historical and constitutional framework.

The disconnection that Generation Z feels towards the monarchy became apparent in one Generation Z respondent's blunt observation: "I know very little about them and don't really care what they do. They don't impact on me as an individual."[30] Such responses highlight the monarchy's diminished presence in the social consciousness of younger Australians, reinforcing the broader generational divide discussed throughout this chapter. Overall, it can be said that the monarchy appears increasingly peripheral to the lived experiences and identity formation of Generation Z, suggesting that its symbolic power may continue to wane with each new generation.

These perspectives reveal a significant shift in how the monarchy is perceived across generations. For many in Generation X, though certainly not all, the Crown remains a symbol of tradition and continuity, rooted in personal and national memory. This is contrasted with Generation Z's detachment with the monarchy, which reflects a broader transformation in Australia's identity; one that increasingly values local sovereignty, multiculturalism, and forward-looking narratives regarding colonialism. As Australia continues to redefine what it means to be Australian, the monarchy's relevance will likely be judged not only by historical attachment, but also with heavy emphasis on its resonance with contemporary values and future aspirations.

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[30] Primary research, questionnaire, anonymous Gen X and Gen Z respondents

Chapter 3 – The future of the monarchy in Australia

As generational attitudes shift, and Australia continues to reshape its identity, questions about the long-term role of the monarchy become increasingly urgent. This chapter considers the constitutional, cultural, and political possibilities that may define Australia's future relationship with the Crown. These questions are not simply legal or political in nature, they reflect broader concerns about national identity, cultural symbolism, and how individuals and communities relate to institutional power. The current political structure has remained mostly unchanged since Federation in 1901, when Australia became a constitutional monarchy under the British sovereign. While the monarchy has since evolved into a largely symbolic institution, its continued presence raises complex questions about sovereignty, national identity, and post-colonial independence. This chapter explores how Australians, especially across generational divides, perceive the monarchy's future relevance. In doing so, it aims to understand how shifting conceptions of identity may influence constitutional change and whether Australia is heading towards becoming a republic.

While the monarchy is mostly seen as symbolic in the current day political climate, the British monarchy remains embedded in Australia's constitutional framework. In an interview, Professor James Curran from the University of Sydney noted that the monarchy is "still seen as the apex of the legal system."[31] This refers to the Crown's ongoing function as the ultimate source of legal authority in Australia. For example, Section 1 of the Australian Constitution stipulates that the Parliament consists of the King (represented by the Governor-General), the Senate, and the House of Representatives.[32] While the monarchy's symbolic role persists, the structure of Australia's constitutional monarchy is increasingly being questioned, especially by those who argue that it no longer reflects the nation's modern identity. The constitutional framework set out at Federation established the monarchy as the central pillar of legal and political authority, with the Governor-General acting as the Crown's representative in Australia. However, as Australia's national identity evolves, shaped by factors such as increasing multiculturalism, Indigenous rights movements, and growing awareness of Australia's colonial history, the call for constitutional reform becomes more pronounced.

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[31] Primary research, interview with Professor James Curran, 28 March 2025

[32] Parliament of Australia, 'Infosheet 20 - The Australian system of government' *Parliament of Australia* (2018) https://www.aph.gov.au/About_Parliament/House_of_Representatives/Powers_practice_and_procedure/00_-_Infosheets/Infosheet_20_-_The_Australian_system_of_government, accessed 21 May 2025

Historian William Hudson, reflecting on his own heritage, notes the complex relationship Australians have had with their British roots, stating that for his ancestors, "their migration did not make them less British than their brothers and sisters at home."[33] This intergenerational attachment to the Crown reflects the concept of cultural memory; where traditions and symbols are passed down not just through law, but through socialisation, emotional attachment, and identity formation. Hudson argues that despite migration, Australian colonial society remained deeply embedded in the framework of the British Empire, with "colonial governments...subject to imperial governments in London," and citizens, even if geographically distant, remaining connected to the Crown through both "ethnic or emotional terms" and "constitutional and political fact."[34] These attachments have implications for political reform in Australia. As Hudson argues, "Australia can only become a republic if and when most Australians... come to feel that the current system of government recommends itself less than some republican system... or that the Windsor dynasty... is in common sense terms English and, thereby, a too emphatic reminder of Australia's subordinate colonial status."[35] Here, Hudson shifts from historical reflection to sociological insight, that political change hinges on collective sentiment. Until the monarchy loses its symbolic relevance in the Australian imagination, proposals for republicanism may continue to struggle against a deeply rooted cultural legacy.

Professor James Curran has argued that if Australia were to become a republic, it would most likely take the form of a minimalist model, retaining existing institutions while substituting the British monarch with an Australian head of state.[36] In a questionnaire, one respondent suggested that "Not much would change", which further reinforces Curran's argument that Australians favour a minimalist model and reveals that Australians do not necessarily want a wholesale rethink of Australia's political structure.[37] As Mark Francis notes, contemporary republican discourse in Australia is "not concerned with the institutional form of government, but with Australian identity", further underpinning the notion that Australians are not

[33] W. Hudson, 'An Australian Federal Republic?' *The Australian Quarterly*, 64/3 (1992), 230, https://doi.org/10.2307/20635682.
[34] W. Hudson, 'An Australian Federal Republic?' *The Australian Quarterly*, 64/3 (1992), 230, https://doi.org/10.2307/20635682.
[35] W. Hudson, 'An Australian Federal Republic?' *The Australian Quarterly*, 64/3 (1992), 238-239, https://doi.org/10.2307/20635682.
[36] Primary research, interview with Professor James Curran, 28 March 2025
[37] Primary research, questionnaire

necessarily concerned about the specific political structure, but are more concerned with whether the institutions of Australia are more authentically Australian.[38]

Only eight out of 45 referendums held in Australia have been carried, suggesting that even minor amendments to the constitution can alienate Australians.[39] The failure of the 1999 referendum remains a critical case study in understanding Australia's constitutional rigidity. As Greg Craven observes, the referendum, which proposed a "modest form of republic," failed to win a majority in a single state.[40] This outcome reflected not only disagreement over the model proposed, but also a broader hesitance towards broad constitutional change. As constitutional scholar Greg Craven observed, "virtually no major formal constitutional change is likely to be achieved within Australia without an extraordinary conjunction of circumstances."[41] This reveals the depth of constitutional conservatism in Australia, where even minimal alterations to existing institutions are difficult to enact without near-universal consensus, further reinforcing that Australians do not necessarily desire a complete rethink of Australia's constitutional structure.

In summary, while constitutional reform towards a republic remains a recurring topic, it is unlikely to succeed without a profound cultural shift in how Australians perceive the monarchy. The monarchy's endurance seems to be a result of consistent hesitation by the Australian public for constitutional change, as exemplified by the 1999 referendum. As the concept of national identity continues to evolve, particularly among younger generations, the future of the Crown in Australia will depend on whether there is a broad and seismic shift in how Australians perceive the monarchy. Whether that shift occurs remains to be seen.

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[38] M. Francis, 'Review Article: Histories of Australian Republicanism', review of J. McKenna, The Captive Republic and P. Pettit, Republicanism: A Theory of Freedom and Government, in *History of Political Thought*, 22, no. 2 (2001), 352. https://www.jstor.org/stable/26219767, accessed 6 Jun 2025
[39] Australian Electoral Commission, 'Referendums' *Australian Electoral Commission* (30 Oct 2023), 6. Previous referendum results, https://www.aec.gov.au/elections/referendums/, accessed 6 Jun 2025
[40] G. Craven, 'Australia's Constitution: Where Less Change Is More (Or Less)', *AQ: Australian Quarterly*, 79/3 (2007), 25. https://www.jstor.org/stable/20638476, accessed 6 Jun 2025
[41] G. Craven, 'Australia's Constitution: Where Less Change Is More (Or Less)', *AQ: Australian Quarterly*, 79/3 (2007), 30. https://www.jstor.org/stable/20638476, accessed 6 Jun 2025

Conclusion

This Personal Interest Project has proven that indeed the views on the relevance of the monarchy remains a complex and evolving issue, shaped by generational change, and competing visions of what it means to be Australian. Through this Personal Interest Project, I have explored how attitudes towards the British monarchy differ across age groups, and how these attitudes intersect with broader themes of post-colonialism, national sovereignty, and identity formation.

By engaging with a range of secondary sources including academic texts, media commentary, and historical analysis, I developed a comprehensive understanding of the monarchy's legal and symbolic role in Australian society. The interview with Professor James Curran was particularly valuable in contextualising the monarchy within Australia's constitutional and cultural development. His insights helped me to understand that the monarchy's influence was once quasi-religious in nature, but has since faded into a more ceremonial, yet still constitutionally embedded, institution. This supported my use of content analysis allowing me to better examine how perceptions have shifted over time.

Primary research played a critical role in shaping my findings. The questionnaire, which reached both Generation X and Generation Z participants, revealed a clear generational divide in attitudes. Many older Australians still view the monarchy as a symbol of tradition and continuity, often reflecting nostalgic or culturally ingrained values. In contrast, many younger Australians, particularly among Generation Z, perceive the monarchy as outdated, irrelevant, or disconnected from their lived experience. However, it would be reductive to suggest that all Generation X respondents support the monarchy or that Generation Z is unanimously republican, particularly seen through recent polling. Rather, the data showed a spectrum of opinion, influenced by factors such as education, political views, and personal identity.

Ultimately, this project has shown that while the monarchy continues to play a constitutional role in Australia, its cultural relevance is increasingly contested. Debates about republicanism and national identity are not merely political or historical, but are also sociological, shaped by generational experiences, shifting values, and ongoing negotiations over what it means to be Australian. While constitutional change is difficult, as seen by the failed 1999 referendum and Australia's overall referendum history, the momentum for reform may continue to grow as younger generations become more politically active.

This PIP has highlighted to me how national identity is socially constructed and contested and has demonstrated the monarchy's place within Australian society. The monarchy may endure for now, but its future in Australia will ultimately depend on whether it continues to resonate with the identity Australians choose to embrace.

Reflecting on the research process itself, this project also highlighted the value of combining qualitative and quantitative methods in sociological inquiry. Engaging with both academic texts and lived perspectives allowed me to explore the monarchy not just as a political structure, but as a symbol filtered through culture, memory, and generational experience. The process of researching, analysing, and reflecting has ultimately deepened my critical thinking and strengthened my understanding of the complexities surrounding national identity in Australia.

Resource List

Primary resources

Questionnaire conducted with Generation X and Generation Z respondents, October 2024 to February 2025

This questionnaire was designed to gather qualitative and quantitative data on generational attitudes toward the British monarchy and its relevance to Australian national identity. 44 responses, 19 from Generation X, and 25 from Generation Y were collected. It can be said that the split is roughly equal, allowing for a balanced analysis of generational perspectives. The questionnaire was distributed through school networks, social media, and family contacts, the questionnaire aimed to ensure a sufficient number of respondents. Responses provided key insights into perceptions of tradition, symbolism, and national values, allowing for comparative analysis between Generation X and Generation Z. These findings were instrumental in shaping each chapter of the PIP, particularly in exploring identity construction, cultural memory, and political sentiment. The questionnaire was particularly useful in Chapter 1, in which generational perspectives were examined for an analysis of the role of the monarchy in Australia. The questionnaire is reliable, as the consistent format of questions and anonymous data collection helped ensure that participants responded truthfully and with minimal external influence. In terms of bias, I believe it may have been skewed towards people in a similar socioeconomic position as me, as I distributed it through mostly personal connections. It can be said that the questionnaire was valid, as a large number of responses were collected.

Interview with Professor James Curran from the University of Sydney, 28 March 2025

This interview provided expert insight into the historical and cultural significance of the British monarchy in Australia, particularly its evolving relevance across generations. Professor Curran's commentary on Australia's enduring constitutional ties to the Crown, such as describing the monarchy as "still seen as the apex of the legal system" helped shape my understanding of its embedded role in the legal framework. His discussion of generational shifts and the likely form of a future Australian republic (i.e. minimalist rather than revolutionary) directly informed my analysis in Chapters 2 and 3. The interview offered both depth and credibility to my research and reinforced key sociological concepts such as tradition, cultural memory, and national identity. While limited to one perspective, it was a highly valuable and relevant primary source.

Content Analysis, *The Queen in Australia* (1954 film) and 1954 Royal Tour Photograph Album, State Library of New South Wales

This content analysis drew upon two primary sources documenting Queen Elizabeth II's 1954 royal tour: the documentary film The Queen in Australia (dir. S. Hawes) and a photograph album from the State Library of New South Wales. Together, these visual texts provided rich material for examining how the monarchy was represented and received during the mid-20th century. The film, produced by Film Australia, showcased elaborate public ceremonies and widespread public enthusiasm, while the curated photographs captured both formal and informal moments of royal engagement. Analysing these sources offered insight into the monarchy's symbolic power and its role in constructing national identity at the time. The content analysis was instrumental in contrasting historical reverence for the Crown, especially among Generation X, with the more ambivalent or disengaged attitudes found in younger Australians today.

Personal Reflection, 9 May 2025

This personal reflection explores my evolving understanding of the British monarchy from childhood through adolescence, shaped by media representations, education, and personal curiosity. It highlights key turning points, such as watching *The Crown*, learning about the legal system in school, and encountering the monarchy's symbolic and constitutional roles. It also engages with broader sociological themes of identity, legitimacy, and generational change, while remaining critically reflective of both republican and monarchist perspectives. This reflection was valuable in clarifying my own positionality and biases, and helped frame my primary research, particularly in constructing relevant questionnaire items. While inherently subjective, the reflection deepened the personal significance of my research and helped bridge abstract theory with real-life experience.

Secondary resources

Australian Bureau of Statistics, 'Cultural diversity: Census' *Australian Bureau of Statistics* **(28 Jun. 2022)** <u>https://www.abs.gov.au/statistics/people/people-and-communities/cultural-diversity-census/latest-release</u>**, accessed 28 Mar. 2025**

In this article, the Australian Bureau of Statistics (ABS) provides the most recent national census data on cultural diversity in Australia, including country of birth, ancestry, language spoken at home, and religious affiliation. The data is derived from the 2021 Census and offers a comprehensive statistical overview of Australia's increasingly multicultural population. It is particularly useful for my PIP because it indicates a shift away from Anglo-Celtic homogeneity. The ABS presents this data in tables, charts, and summaries to highlight key trends and demographic changes over time. This source is useful to my research topic as it helps contextualise how Australia's multicultural makeup may influence perspectives on national identity and attitudes towards institutions like the monarchy.

Australian Bureau of Statistics, "Citizenship in Australia" *Australian Bureau of Statistics* **(n.d.)** <u>https://www.naa.gov.au/sites/default/files/2020-05/fs-187-citizenship-in-australia.pdf</u>**., accessed 5 May 2025**

In this factsheet, the Australian Bureau of Statistics (ABS) provides a detailed overview of the evolution of citizenship law in Australia over time. with particular emphasis on the shift from British subject status to Australian citizenship over the 20th century. It details major legislative changes, such as the *Nationality and Citizenship Act 1948* and the eventual phasing out of British subject status with the *Australian Citizenship (Amendment) Act 1984*. The factsheet also explains how citizenship was historically tied to Australia's identity as part of the British Empire and how this changed over time. This source is particularly useful to my research, as it provides essential background on Australia's constitutional and symbolic ties to Britain and the monarchy. It contextualises how national identity has evolved legally, not just culturally. One limitation of the source is that it offers limited interpretation or analysis, as it is designed to inform rather than to critique. Nonetheless, it contributes meaningfully to my understanding of how the monarchy's role in Australia has shifted in line with changing legal definitions of citizenship and belonging.

Australian Electoral Commission, 'Referendums' *Australian Electoral Commission* **(30 Oct 2023), 6. Previous referendum results,** <u>https://www.aec.gov.au/elections/referendums/</u>**, accessed 6 Jun 2025**

This webpage by the Australian Electoral Commission (AEC) provides detailed information on the history, process, and outcomes of referendums in Australia. It outlines the constitutional requirements for a successful referendum and includes data on all 45 referendums held since Federation, highlighting that only 8 have been successful. This statistic is significant in illustrating Australia's constitutional conservatism, a key barrier to reform efforts such as becoming a republic. The source is especially useful to my research as it helps explain why, despite public debate about the monarchy, legal change remains difficult to achieve. One limitation is that it does not provide in-depth sociological analysis or discussion of public attitudes, but rather presents factual information. Nonetheless, it is a credible and essential source for understanding the political mechanics behind constitutional change and will support my argument regarding the structural barriers to reforming Australia's relationship with the monarchy.

Boyce, P. 'The Australian Monarchy in the Twenty-first Century', in J. Smith, D.M. Jackson, ed., *The Evolving Canadian Crown* (Montréal: McGill-Queens University Press, 2012) 177-192

In this chapter, Professor Peter Boyce provides a comprehensive overview of the Australian monarchy's evolving role, focusing on constitutional, political, and cultural dimensions in the twenty-first century. Boyce explores how the monarchy functions within a legal framework while also serving as a symbolic institution, particularly in an era marked by increasing calls for republicanism. The chapter is valuable to my research as it contextualises Australia's monarchy in broader Commonwealth debates, comparing it to the Canadian experience. One strength of the chapter is Boyce's nuanced understanding of both constitutional structure and shifting public attitudes. A limitation is that the chapter predates the reign of King Charles III and thus does not reflect more recent generational trends.

Bruseker, K. et al., Cambridge Society and Culture Stage 6 (Melbourne: Cambridge University Press, 2022)

In this textbook for the New South Wales Stage 6 Society and Culture syllabus, Bruseker et al. explore fundamental methodologies such as content analysis, questionnaires, and interviews, which have informed the development of my own primary research tools. Additionally, it provided me with definitions of sociological concepts I used in my PIP. Its accessible explanations and alignment with syllabus outcomes make it a useful and reliable source,

particularly in the early stages of research planning. While not as in-depth as academic literature, it is practical, and supported me in synthesising my research.

Bye, C., "'Bizarre' poll shows royal family finds favour with Generation Z" *Kids News by News Corp Australia* **(26 May 2022)** https://www.kidsnews.com.au/civics/bizarre-poll-shows-royal-family-finds-favour-with-generation-z/news-story/39f76f29c38b4d32edab781ea63a59eb**., accessed 11 May 2025**

This article summarises polling data suggesting unexpected levels of support for the British royal family among Generation Z Australians. It provides a journalistic perspective on contemporary attitudes towards the monarchy, highlighting generational differences in public opinion. While not an academic source, it was useful in illustrating how media portrays young Australians' attitudes, helping to contextualise my primary data. The article also supported my broader analysis of generational sentiment in Chapter 2 of my PIP. Its main limitation lies in its informal tone and lack of methodological detail about the poll referenced, however it is useful in gauging public sentiment towards the monarchy.

Catt, E., 'The 1954 royal tour' *National Archives of Australia* **(24 May 2022)** https://www.naa.gov.au/blog/1954-royal-tour**, accessed 31 Mar 2025**

This article by the National Archives of Australia outlines the significance of Queen Elizabeth II's 1954 royal tour, the first by a reigning monarch to Australia. It provides valuable historical context regarding the public's overwhelmingly enthusiastic reception, with over 75% of the population turning out to see the Queen. This was particularly useful in Chapter 1 of my PIP when contrasting historical and contemporary attitudes towards the monarchy. As a government archive, the source is reliable and contributes to understanding the monarchy's symbolic role in shaping national sentiment during the mid-20th century. While descriptive rather than analytical, it offers insight into the monarchy's once central role in Australian identity.

Coughlan, S., 'King's Australia visit in 'insult' row over reception' *BBC News* **(14 Oct 2024)** https://www.bbc.com/news/articles/cg563r671zpo**, accessed 17 Oct 2024**

This article from BBC News reports on the controversy surrounding King Charles III's 2024 visit to Australia, where all six state premiers declined to attend an official reception in Canberra. The event sparked debate over respect for the monarchy and broader republican sentiment. The piece highlights growing ambivalence and political sensitivity surrounding the monarchy's role in contemporary Australia. It was useful in illustrating modern attitudes towards royal visits, contrasting sharply with the reverence shown during Queen Elizabeth II's

1954 tour. As a credible international news source, the article provides timely, relevant material to support arguments about the monarchy's declining visibility and public relevance. Its limitation lies in its focus on a single event, but it nonetheless adds important contemporary context to my analysis.

Craven, G., 'Australia's Constitution: Where Less Change Is More (Or Less)', *AQ: Australian Quarterly***, 79/3 (2007), 25-30** https://www.jstor.org/stable/20638476**, accessed 6 Jun 2025**

In this article, constitutional scholar Greg Craven discusses the challenges of achieving constitutional reform in Australia, arguing that the nation's legal framework is deeply resistant to change. He argues that even modest proposals face significant political and procedural obstacles, making reform highly unlikely without overwhelming public support. This article is important to my PIP as it helps explain the failure of the 1999 referendum and the broader culture of constitutional conservatism that shapes discussions around republicanism. Craven's article strengthens my argument that the hesitation about reforming existing political structures may contribute to the endurance of the monarchy. While the article predates recent political developments, its analysis of legal inertia remains highly relevant.

Edtech Books, 'Media Coverage of Kings, Queens, and Royal Families' *Critical Media Literacy and Civic Learning* **(2021)** https://edtechbooks.org/mediaandciviclearning/media_coverage_royals**, accessed 31 Mar 2025**

This educational resource explores how media coverage of royal families reinforces power structures, constructs celebrity narratives, and influences public perceptions of monarchy. It is particularly useful in analysing the sociological concept of media as an agent of socialisation and how it shapes popular attitudes towards the monarchy**.** This source supported my analysis of generational attitudes towards the monarchy by highlighting how media representations can maintain symbolic power even when political power diminishes. Although written for an American audience, the principles are transferable to the Australian context.

Francis, M., 'Review Article: Histories of Australian Republicanism', review of J. McKenna, *The Captive Republic* **(Cambridge University Press, 1996) and P. Pettit,** *Republicanism: A Theory of Freedom and Government* **(Oxford University Press, 1997), in** *History of Political Thought***, 22 (2001), 351–362.** https://www.jstor.org/stable/26219767**, accessed 6 Jun 2025**

In this review article, Mark Francis analyses two influential texts on republican thought, offering insights into both political theory and the historical development of Australian republicanism. Francis critiques the theoretical underpinnings of Pettit's civic republicanism while also situating McKenna's work within the broader discourse of Australian national identity. This article was useful in shaping my understanding of how republicanism is not just a legal transformation but also a symbolic and cultural shift. Francis highlights that Australian republican discourse is often more concerned with identity than institutional reform, a point I referenced directly in Chapter 3. While the review focuses on scholarly texts, it is accessible and offers a nuanced sociological lens on the national identity debate.

Grant, S., 'Opinion: I'm a Wiradjuri man. Forgive me for not cheering King Charles' coronation' *CNN.com* **(24 Apr. 2023) https://edition.cnn.com/2023/04/24/opinions/australia-first-nations-coronation-stan-grant/index.html., accessed 6 May 2025**

In this opinion piece, Stan Grant, a prominent Wiradjuri journalist and author, reflects on the coronation of King Charles III from the perspective of a First Nations Australian. Grant critiques the monarchy as a symbol of colonisation and generational trauma, and recounts his experience growing up in the 1960s, where as a schoolchild he was taught to recite the phrase, "I honour my God. I serve my Queen. I salute the flag." This vivid personal memory provided a valuable historical and cultural perspective that I used in Chapter 2 to illustrate how loyalty to the monarchy was once deeply institutionalised in Australian society. While it is an opinion piece, its authenticity and cultural significance made it a compelling and ethically important contribution to my research.

Hawes, S., (dir.), *The Queen in Australia* **[film] (Film Australia, 1954).**

This government-produced documentary captures Queen Elizabeth II's 1954 royal tour of Australia and was used in my PIP as part of content analysis to explore the cultural and symbolic role of the monarchy in mid-20th century Australia. The film showcases the enthusiastic public reception of the Queen, reinforcing the monarchy's once-sacred status and its association with national unity and identity. Its historical and propagandistic tone provides insight into the construction of national symbolism at the time. Although produced with a clear pro-monarchist bias, its archival footage remains valuable for illustrating generational contrasts in the monarchy's perceived relevance, particularly when juxtaposed with modern media portrayals and public sentiment.

Hocking, B. & Warhurst, J. 'Australia and Britain: Drifting Apart?' *The World Today*, **42/12 (1986),** https://www.jstor.org/stable/40395793. **214-217 (Accessed 5 Nov. 24)**

This article by political scientists Brian Hocking and John Warhurst analyses the evolving relationship between Australia and Britain during the 1980s, arguing that the two nations were experiencing a gradual political and cultural distancing. The authors point to Australia's shifting strategic alliances, its increasing focus on Asia-Pacific relations, and growing nationalist sentiment as evidence of this drift. Although written nearly four decades ago, the article provided valuable historical context for understanding how Australia's ties to the monarchy and British identity have weakened over time. While dated, the article remains relevant for tracing the early stages of the cultural and constitutional divergence that continues to shape Australia's national identity today.

Hudson, W., 'An Australian Federal Republic?' *The Australian Quarterly*, **64/3 (1992) 229-224,** https://doi.org/10.2307/20635682**.**

In this article, historian William Hudson explores the historical, cultural, and constitutional underpinnings of Australia's attachment to the monarchy and assesses the viability of transitioning to a federal republic. Hudson offers both personal reflection and scholarly analysis, noting the enduring emotional and legal ties many Australians have to the Crown. This article was highly useful in my discussion of the monarchy's symbolic resonance, especially through Hudson's assertion that change would only occur once most Australians feel the current system no longer serves them. His nuanced view of intergenerational identity, legal continuity, and sociopolitical sentiment helped frame key arguments in Chapter 3 of my PIP. While written before the 1999 referendum, Hudson's insights remain relevant to contemporary debates.

Kane, P., photograph, in ABC News, 'King Charles is visiting Australia. Here's your guide to the royal tour', *ABC News* **(17 Oct. 2024),** https://www.abc.net.au/news/2024-10-17/king-charles-royal-visit-guide-australia/104410310**, accessed 16 Jul. 2025.**

This photograph, credited to Reuters photojournalist Paul Kane, was used on the title page of my PIP to visually represent the monarchy's contemporary presence in Australia. Taken during then Prince Charles' 2015 visit, the image symbolises the ceremonial and public-facing nature of the monarchy. It was selected for its strong visual engagement and relevance to the project's focus on generational perceptions of the Crown. While the image does not provide analytical depth, it contributes effectively to the thematic framing of my research.

Landman, J., 'Renewing Imperial Ties: The Queen in Australia' in M. Merck, ed., *The British Monarchy on Screen* **(Manchester: Manchester University Press, 2016), 181-204,** https://www.jstor.org/stable/j.ctt1wn0s87.14**. (Accessed 17 Oct 24)**

In this book chapter, Landman explores the media portrayal of Queen Elizabeth II's visits to Australia and how they have been used to symbolically reinforce imperial ties between Australia and Britain. The chapter examines visual and narrative techniques used in film and television to depict the monarchy, particularly focusing on the 1954 royal tour. Landman's insight into visual culture provided a useful bridge between sociological concepts like symbolic power and cultural transmission. While more media-focused, the chapter strengthened my understanding of the monarchy's image in Australian public life and how that image has shifted over time.

Parliament of Australia, 'Infosheet 20 - The Australian system of government' *Parliament of Australia* **(2018)**

https://www.aph.gov.au/About_Parliament/House_of_Representatives/Powers_practice_and_procedure/00_-_Infosheets/Infosheet_20_-_The_Australian_system_of_government**, accessed 21 May 2025**

This infosheet outlines the key features of Australia's system of government, including the roles of the monarch, Governor-General, and Parliament. It was useful in contextualising how the monarchy fits into Australia's constitutional structure, particularly in terms of formal legal powers versus symbolic function. The clear explanations helped clarify Section 1 of the Constitution and the Governor-General's role as the King's representative. As an official government publication, the source is credible and authoritative. While it presents a neutral perspective, it does not critique or explore the monarchy's relevance in contemporary society, making it more useful as background information rather than for sociological analysis.

Phillips, T.L., 'Symbolic Boundaries and National Identity in Australia' *The British Journal of Sociology***, 47/1 (1996), 113-134,** https://doi.org/10.2307/591119**.**

In this article, Phillips examines how symbolic boundaries shape national identity in Australia, using sociological theory to analyse how inclusion and exclusion are constructed through cultural narratives. His framework of "internal" and "external" friends and enemies, as well as his emphasis on emotional attachment and collective memory, provided a strong theoretical foundation for my PIP, particularly in understanding how Australians may include or exclude the monarchy from national identity. Though written in the mid-1990s, Phillips' work remains

highly relevant and offered valuable insight into the symbolic nature of belonging and national identity construction.

Power, J., Fiducial Governance: An Australian Republic for the New Millennium (Canberra: ANU Press 2010), 31-46

In this book, Power proposes the concept of "fiducial governance" as a model for transitioning to an Australian republic, grounded in the idea of public trust and civic responsibility. The selected chapter provided important constitutional and philosophical context for my PIP, particularly in considering alternatives to monarchy that maintain institutional stability while reflecting Australian values. Power's argument for a republic that upholds democratic legitimacy without radically overhauling existing structures aligned with expert commentary and questionnaire responses supporting a minimalist model. While the legal and theoretical focus of the chapter is complex, it offered valuable depth when exploring the intersection of governance and national identity.

The Royal Household, 'The Role of the Monarchy' *Royal.UK* (2024) https://www.royal.uk/the-role-of-the-monarchy, accessed 28 Mar. 2025

This official webpage outlines the formal duties and symbolic responsibilities of the British monarchy, including its role in constitutional government and national life. It was useful for clarifying the monarchy's contemporary self-presentation, particularly its emphasis on unity, tradition, and public service. As a primary source from the institution itself, the page offered insight into how the monarchy justifies its ongoing relevance. Although it presents a highly curated and uncritical view, it was important for understanding the monarchy's perspective and comparing it with Australian public sentiment and sociological critiques.

Roy Morgan, 'A clear majority of Australians want to retain the Monarchy rather than become a Republic after King Charles III and Queen Camilla visit Australia for the first time' *roymorgan.com* (27 Oct. 2024) https://www.roymorgan.com/findings/a-clear-majority-of-australians-want-to-retain-the-monarchy-rather-than-become-a-republic-after-king-charles-iii-and-queen-camilla-visit-australia-for-the-first-time., accessed 7 Apr. 2025

This article presents the findings of a public opinion poll conducted by Roy Morgan, indicating that a majority of Australians support retaining the monarchy following King Charles III's visit. The data was valuable in assessing current attitudes towards the monarchy, particularly in contrast to the generational shifts explored in my primary research. The article offers quantitative evidence to contextualise views gathered from questionnaires and interviews. The

source is reliable in terms of polling methodology, and it contributed to understanding the resilience of monarchical support among the Australian public.

Singh, B., "Australians have a positive opinion of King Charles III but interest in his coronation is modest" *YouGov* **(4 May 2023) https://au.yougov.com/society/articles/45658-australians-have-positive-opinion-king-charles-iii., accessed 11 May 2025**

This article summarises polling data collected by YouGov, showing that while King Charles III is generally viewed favourably by Australians, there is limited public enthusiasm for royal events such as his coronation. The data was especially useful in my PIP to highlight generational disengagement, particularly among Generation Z, aligning with broader themes of symbolic detachment from the monarchy. The article presents current and relevant statistics, thereby providing a clear quantitative reference point for exploring contemporary public sentiment toward the Crown.

State Library of New South Wales, "63. Royal Visit to Broken Hill Base Station, 1954 (Album of 33 photoprints)" *State Library of New South Wales* **(n.d.) https://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet?dps_pid=FL5592879&embedded=true&toolbar=false&_gl=1*ii7t1g*_ga*MTIzNTAyNjQ2NS4xNzE1ODIzNzg1*_ga_CYHFMM592Q*MTcyOTgwNjQxNS4yNy4xLjE3Mjk4MDc0MTguNC4wLjE0NDE3NzAwMDc., accessed 17 Oct. 2024**

This digitised photo album documents Queen Elizabeth II's 1954 royal tour of Australia, specifically her visit to Broken Hill, and visually captures the widespread public enthusiasm of the era. It was used as part of content analysis in Chapter 1 of my PIP to illustrate the monarchy's once-central role in Australian public life and national identity. The visual evidence supports sociological claims regarding the monarchy's symbolic influence and the public's reverent reception during that era. While the source lacks textual context, it provides rich qualitative data when contrasted with contemporary images and responses to recent royal events, highlighting generational shifts in symbolic attachment to the monarchy.

Wishart, A., 'The 1954 Royal Tour of Queen Elizabeth II' *State Library of New South Wales* **(2018) https://www.sl.nsw.gov.au/stories/1954-royal-tour-queen-elizabeth-ii, accessed 31 Mar 2025**

This article provides a detailed historical account of Queen Elizabeth II's 1954 royal tour of Australia, drawing on archival materials held by the State Library of New South Wales. It contextualises the immense public interest in the monarchy at the time and the logistical and symbolic significance of the visit. While not used for content analysis, this source offered

valuable background information and helped frame the historical contrast between past and present public sentiment toward the monarchy. It contributed to the development of my discussion around generational change and national identity.