



## IMAGES OF THE LAND DOWN-UNDER REDUX:

### AMERICAN COLLEGE STUDENTS' RESPONSES TO THE AUSTRALIAN NATIONAL FLAG, 2015

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#### INTRODUCTION

In April 1989, a little over a quarter century ago, I published an essay in *Crux Australis* entitled “Images of the Land Down Under: American College Students’ Responses to the Australian National Flag.” That essay noted that, beyond some studies of flag preferences of children being done in the field of psychology, little attention up to that point had been devoted to developing meaningful uses of quantitative survey analysis to get better understanding of the power and role flags play in cultural behavior and group identity.<sup>1</sup> It set out to be “the first vexillological survey that combines questions on recognition, evocation, cultural values, and nationalism as it is demonstrated through flag ritual.”<sup>2</sup> “If it provokes further studies of this sort,” I wrote at the time, “especially in cross-cultural inquiry, then it will have served a useful beginning.”<sup>3</sup>

Since then, that survey, its findings, and its potential as a model have largely gone unnoticed, although one vexillologist working in the field of semiotics did recently reference it and suggest that such a methodology was a worthy approach for deeper vexillological probing.<sup>4</sup> I heartily concur, and with the ICV returning to Australia this year, I decided now was a splendid time not only to promote the procedure of using surveys in an appropriately social scientific manner in vexillology - as opposed to just gathering data from open internet posts, often anonymous or frequented by folks with a specialized agenda, and declaring it somehow magically valid or representative<sup>5</sup> - but also to revisit how effective American college students were at basic flag recognition, and delving more deeply into the process and power of flag significance, what the Australian flag evoked for them today in 2015. Redoing the survey 27 years later offers data to compare and contrast with what was found earlier, which in turn gives us evidence to develop ideas about what roles flags played in cultural constancy or change. I did not always find what I expected: that in and of itself a good reason to undertake such projects - valid data as evidence can and should make us rethink basic assumptions.

#### THE SURVEY

I used the same model for the 2015 survey as that conducted in 1988 - a 6-page survey with four sections:

1. Background Information;
2. Focalization and Evocation;
3. Flag Identification; and
4. U.S. Flag Information (see **Appendix**).

The final section is data-analyzed elsewhere, while the first three sections provide the evidence for this study. For the 1988 study, I used a sampling of approximately 25 students each from four schools in the East, two in the South, one in the Midwest, and one in the West. These included some elite, smaller private colleges as well as large state universities.

On this occasion, I did modify where I drew the 200 participants from. Over the last few decades, the process and procedure for doing social scientific surveys at universities has become more formalized in that anyone seeking to use human subjects must win approval from a regimented and regulated Human Subjects Research – Institutional Review Board (IRB). “IRB members make sure that the proposed research is in compliance with university policy and federal regulations established to ensure the safety of research participants and the ethical and responsible conduct of investigators. If you plan on pursuing research with human participants either through direct interaction (interviews, surveys, observation, experimental interventions, etc.) or through the use of private records about individuals, a protocol must be submitted to and approved by the IRB before the research begins.”<sup>6</sup> This is all to the good, and I was happy to get peer review and approval of my protocol

this time around, as this helps distinguish and reinforce the validity of the process. This institutional requirement did however preclude my getting proxies to administer the survey for me in the more casual manner I had used back in 1988. Then, I could get other teachers, friends at other colleges, to have their students take the surveys then mail them back to me; now, to ensure anonymity of all participants, it was incumbent that I more closely supervise the gathering and protection of data. All assistants and collaborators needed to be identified and approved by my university system before the process could even begin. Accordingly, I still drew upon a sampling of 200 students, but I gathered the data exclusively from my own large state university, San Jose State, and carefully monitored the dissemination of the surveys to my pre-approved collaborators and the subsequent safe return directly into my hands.

Therefore, I cannot claim this current response speaks for all American college students any more than the last one did, but I do point out that the California State University is a collection of twenty-three campuses; it has recently granted its three-millionth degree, and one out of every five college graduates in the United States holds a CSU degree.<sup>7</sup> This survey gives a very authentic snapshot taken from the composite population of students at San Jose State, the first and “flagship” campus for the CSU system,<sup>8</sup> and they in turn represent the rich diversity that is California, and as the 21<sup>st</sup> century continues, increasingly will be America.

## THE RESPONDENTS

So, who are these students that took the survey? They were purposely drawn from a series of integrated lower division general education classes balanced with a couple of senior seminar capstone courses in fields that had deep mixtures of both majors and minors, the better to produce a range. They listed more than fifty different majors, with those in the range of Engineering fields and Business leading with the most participants. 56% listed their gender as male, 42% as female, 2% did not respond. (In the 1988 survey, 45.5 % were male, 55.5% female).<sup>9</sup>

This current cohort demonstrated a greater range of diversity in several ways. Although none were so identified in the earlier survey, 8.5% of these students were not U.S. citizens, with Mexico (5) and the Philippines (3) the most represented, but also including students from Germany, Hong Kong, Japan, Vietnam, Gabon, Ethiopia, Belgium, China, and the Netherlands. (This also reminds us that in our globalizing society, one cannot assume all students at American colleges are Americans). Given the category selections of White, African-American, Asian-American, Native American, and Other, only 32% identified themselves exclusively as “White” in this survey, while 90.5% did in the 1988 sampling.<sup>10</sup> California no longer has a simple white majority population, and as it has grown increasingly diverse in the last two decades, so will the nation as the 21<sup>st</sup> century continues. 31.5% of the respondents listed their race/ethnicity as Asian-American, 15% as Latino, 3% as African-American. 10% self-identified as some mix of these traditional categories.

In the breakdown across rank in school, 20% were Freshmen, 32.5% Sophomores, 22% Juniors, 25.5% Seniors. When asked to list religious affiliation, if any, back in 1988 25% left it blank. This time around 42% did. Of those who did respond, as before, “Roman Catholic” got the most responses at 27%, followed by the general “Christian” at 19.5%, “Buddhist” at 3.5%, “Atheist” and “Agnostic” picking up 2.5% each. “Protestant” got 2%, “Hindu” 1.5%, “Lutheran” and “Spiritual” both 1%. The following mix got one vote each: Evangelical, Jewish, Muslim, Shia Muslim, Sikh. What can we draw from this? Today’s students are less religious overall, and more vague about their categorization when they are.

They are also older. In the 1989 essay, I noted “Shifting demographics have required many American institutions of higher education to cater to older and returning students as the baby boomers continue to age.”<sup>11</sup> In the 21<sup>st</sup> century, and with the current economic situation and cost of living, older students are increasingly the norm in America as many juggle working and going to school at the same time.

**FIGURE 1. AGE OF RESPONDENTS**

AGE	FREQUENCY	VALID PER CENT
17	1	0.5
18	21	10.5
19	53	26.5
20	44	22.0
21	25	12.5
22	16	8.0
23	11	5.5
24	7	3.5
25-29	13	6.5
30-39	3	1.5
40-49	3	1.5
50-70	3	1.5

In the 1980s, it was the Conservative Age of Reagan, and the student survey reflected this, with 49.2% describing themselves as Republican back then, 31.7% as Democrat. (12) This time around, almost two thirds (65%) expressed no affiliation, and another 3.5% labelled themselves Independent. This is the Bay area, and the age of Obama, so Republicans only drew 4.5%, while Democrats got 24.5%. Libertarians got 1.5%, Green Party and Centralists got 1% each, and the following categories got one vote out of 200: Progressive, Conservative, National Action Party of Mexico.

When asked to rate their social class on a scale of 5, the students in 1988 clearly considered themselves more privileged, with a self-ranking of upper class 7%, upper-middle class 45.2%, middle-middle class 39.7%, lower-middle class 7%, and lower class 1%.<sup>13</sup> It appears the impact on the Great Recession still lingers, as the 2015 students self-ranked themselves, going in the other direction, lower class 9%, lower-middle class 27%, middle-middle class 45%, upper-middle class 17.5%, and upper class 1%. It is an interesting coincidence that, in a time when “the 1%” has become a phrase evoking some animosity for those at the very top in American society, only 1% of these students rank themselves there.

Going back to 1988, the most popular television show of the students taking the survey then was *L.A. Law*, closely followed by *Cheers* and *thirtysomething*.<sup>14</sup> With the proliferation of channels to choose from and ways to access programming in the 21<sup>st</sup> century, contemporary students listed a far wider range of diverse programs as individual selections, suggesting there are increasingly fewer programs one can assume everyone else follows or will be willing to discuss. Also telling is the fact that the most popular program now, *Games of Thrones*, is accessed through a premium channel (HBO) or via illegal download, and the second favorite, *House of Cards*, broadcast through the internet, ignoring traditional television (Netflix).

## FLAG RECOGNITION

The part of the survey that did basic flag recognition was kept exactly the same, so I could see if the number of students able to identify different flags went up or down. I was also curious to see if politics and world events in the past quarter century might have any effect, and if so, what. And how might flag design play a role in the retention and recognition of what nation the symbol stands for? The ten flags were originally selected “to represent a mixture of designs, nations prevalent in the news (American television programs [and websites] often use national flags as graphic backgrounds to reports), and geographic regions.”<sup>15</sup>

The ten flags, in the order they are visually represented on the survey, are Australia, China, South Africa, Mexico, Cuba, Switzerland, Iraq, Liberia, New Zealand, Japan.

**Figure 2** is a chart that shows how well the students in 1988 responded:

**FIGURE 2: FLAG IDENTIFICATION RATE IN 1988 SURVEY**

COUNTRY IDENTIFYING	NO. CORRECT (x/200)	PERCENTAGE
Japan	146	73.5
China	73	36.5
Switzerland	73	36.5
Mexico	51	25.5
Australia	46	23.0
New Zealand	22	11.0
Cuba	12	6.0
South Africa	5	2.5
Iraq	2	1.0
Liberia	1	0.5

Now let's jump forward in time and see how the new batch of students did on identifying the same flags. Remember, this is a group of students who are asked to identify these flags on the spot, with no access to smartphones, no Googling on the internet - just immediate recall.

**FIGURE 3: FLAG IDENTIFICATION RATE IN 2015 SURVEY**

COUNTRY IDENTIFYING	NO. CORRECT (x/200)	PERCENTAGE
Japan	182	91
Mexico	168	84
China	154	77
Switzerland	93	47
Australia	91	46
South Africa	38	19
New Zealand	34	17
Cuba	33	17
Iraq	32	16
Liberia	10	0.5

Immediately apparent is the higher level of recognition among the students taking the survey in 2015. (Figure 3.) This is despite the current students self-identifying as being of lower class rank than the earlier students, none of them attending private schools but just a CSU public institution of higher education. I have been teaching in university the whole time between these two surveys, and have come to believe that students carry around far less general knowledge in their minds today than they did then. Yes, they might be more adept at finding ways to access information or entertainment now, but I have generally believed knowledge of basic geography, history, and anything that might turn up on Jeopardy has been on the wane. So what accounts for the shift undeniably there? How is it that these 2015 college students are consistently ranking on a noticeably higher level in identifying not just some of these flags, but all of them?

**FIGURE 4: COMPARISON OF RATES OF RECOGNITION OF FLAGS**

COUNTRY	1988 STUDENTS % RIGHT	2015 STUDENTS % RIGHT
Japan	73.5	91
Mexico	25.5	84
China	36.5	77
Switzerland	36.5	47
Australia	23.0	46
South Africa	2.5	19
New Zealand	11.0	17
Cuba	6.0	17
Iraq	1.0	16
Liberia	0.5	0.5

I think the answer lies in part in Globalization. Young people today are growing up in a world where you can, and do interact with people all over the planet everyday if you wish. It is interesting to me that most of the ranking order in the two surveys stayed the same, even while the rate of identification doubled or better in most cases. This has partly to do with the location of San Jose on the Pacific Rim, looking over to Japan and China and down to Mexico in cultural ways that other parts of the continental United States do not - although as Globalization continues, I suspect the ascendancy of these cultural influences also grows in the rest of the USA. While the percentage of students identifying the flag of Iraq has greatly increased, the relative lack of identification for that flag compared to so many others, given how many years in these people's lives the US has had a military presence in Iraq, is also worth noting, and suggests a disassociation in the everyday contemplations of a majority of Americans as to their nation's presence and participation in ongoing war there.

Ultimately, something has to be said for the power of certain colors to retain semiotic references and psychological influence (such as the vibrant red of the Chinese flag still associated primarily with Communism) and the deep layered impact of a design so simple as the white cross of Switzerland or the red circle of Japan. The two flags that made the jumps in ranking moving up the list were the flag of Mexico in the top half, which is not surprising in a state where Chicanos have been celebrating Cinco de Mayo with Mexican flags for many decades, and the flag of South Africa in the bottom half. The latter I attribute to the striking design created by Fred Brownell, but also to the relatively recent popularity of the World Cup held there, followed by more and more Americans, particularly in the age range of many of these college students, as well as the power and patriotic phenomenon of that flag as the centerpiece of a popular 2009 film by Clint Eastwood starring Matt Damon, *Invictus*.<sup>16</sup>

## EVOCATION

Although tracing shifts in flag recognition can and does give us useful vexillological data, the more difficult process of identifying what is going on within a group as they interpret and respond to a flag as symbol can, if developed, offer deeper insights into shifting cultural beliefs and perceptions, and move us closer to greater comprehension of the complex, powerful roles flags play in creating and sustaining identities as well as influencing behaviors. As explained in my earlier study, I draw here upon French anthropologist Dan Sperber's approach to the process an individual undergoes when encountering a symbol such as a flag: the first step of Focalization leads one to identify what the symbol means; the second step of Evocation is the chain of associations and responses that run through one's mind after that recognition is established.<sup>17</sup>

In replicating the same survey, the explanation from the early *Crux Australis* essay serves us well here. The survey attempted to probe focalization and evocation in the following fashion.

Question 1 asked the student to identify a flag, presenting the national flag of Australia.

Reading on, the student would next come to this question:

"2. Think a minute and try and summarize how and where you learned the information you used to answer question 1. Try to be as specific as possible."

After a space to allow the student to write his or her response, the survey moved from focalization to evocation.

"3. Again, think about your answer to question #1. What sort of images and associations come to mind? Try honestly to list the "connection" your mind makes from that flag to what images, thoughts, or concerns follow as you free associate. List the images and thoughts that come to mind below. (If you include any specific names, please give a brief explanatory description.)

The purpose of question #2 was to discover where and when the students recalled being socialized to make the semiotic connection between the "sign" (the symbol of the national flag of Australia) as presented by this "signifier" (the colored image of that sign as represented on the bottom of the first page of this survey) with the "signified" (the nation of Australia).<sup>18</sup>

As noted earlier, the percentage of students successfully identifying the Australian flag went up, doubling in fact, from 23% to 46%. What sources did the students themselves credit for this knowledge?

In 1988 the students credited the following main sources, in decreasing order of influence: 22% schools (with grade school getting more votes than high); A 3-way tie for second at 13.5% for sports, television (half specifically citing the news), and taking an educated guess based on recognizing the Union Jack in the upper canton; 11% encyclopedias and almanacs; 4% each for computer games and flag posters.<sup>19</sup>

The students in 2015 credited the following main sources: 27.5% school (with high school predominating over grade school as where this is now learned); 18.7% the internet; 17.6% television; 16.5% an educated guess based on recognizing the Union Jack in the upper canton; 10% from sports. Other contemporary sources of this information included 7 votes for books and magazines; 5 votes for travel; 4 votes for *YouTube*; 3 votes for films; 2 votes each for video games, my father, Australian friends, and posters in the home (in this case, interestingly enough, always recalling the exact location in the house); with one vote each rounding out the list for having family there and seeing it at a rave.

Also to note, is that while the number correctly identifying the flag of Australia doubled this time, the number guessing it to be the flag of England or the United Kingdom went up, from 60 to 75 respondents, while the number guessing New Zealand took a slight dip, down to 12 from 14. Another interesting detail in this regard: in 1988, 36 responded “some British possession” as a separate category, while the current generational cohort of students never used this designation once, always referring to British imperialism as something from the past (though noting, in some cases, how its impact and influence continue).

## WHAT THE FLAG EVOKES

This discussion of perceptions of the British Empire is pertinent as we move onto the students’ responses to question #3. First, a review of the ranking and reactions the national flag of Australia triggered for American college students back in 1988:

### 1988 EVOCATION RESPONSES

NUMBER	EVOCATION
9	Great Britain (England)
8	Australia as a British colony
7	kangaroos
4	Australia as a penal colony, <i>Crocodile Dundee</i> , koala bears, the Southern Cross
3	oceans, Paul Hogan
2	Aborigines, America’s Cup, Australian rules football, “good day, mate”, independence from Great Britain, island, <i>Mad Max</i> , the outback, sailing, stars at night, stars equal number of states in Australia,
1	allies, Antarctica, Australia on a map, an Australian accent, Australians I know, big deserts, a book of Australians pictures in my home, British Empire, Great Barrier Reef, great white sharks, Greg Norman, heat, imperialism, INXS, Japan nearby, Matilda Bay wine coolers, my personal interest in flags in nursery school, the Opera House in Sydney, Pat Cash, pure unspoiled land, “Put a few more shrimp on the barbie”, the Queen, <i>The Road Warrior</i> , rough wilderness, the Royal family, sea-power, similarity to the US flag, sky, sunshine, <i>Thorn Birds</i> , topless beaches, unusual animals, wild dogs. <sup>20</sup>

Now let’s compare that with the full list of student evocations the flag triggered in 2015 - another place in the survey where my assumptions were proved wrong. Prior to giving the survey, I believed that because the critical thinking skills needed to stop and reflexively assess how one’s mind reacts to a semiotic sign require deeper concentration and commitment, students taking the survey in 2015 might skip over the flag evocation questions at a greater rate than they did back in 1988. That was not the case: out of 91 correct responses identifying the Australian flag, only 8 students skipped the follow-up question tracing what the flag evoked for them. I thought laziness or disinterest might win out, as there was no reward and all participation was voluntary. Their high commitment to completing this section of the survey I attribute to two things. **People are personally committed to** their own versions of what symbols mean, and want to champion and support

their personal interpretations. Also, in the modern world, many of these students were familiar with the subculture of communicating on Facebook - or before that, MySpace - and in both social media systems, there was a common practice of taking quizzes to find out more about yourself and, in a fun way, connect to interpretations of your identity. This might have predisposed them to be more engaged documenting their evocations than I thought they would be.

## 2015 EVOCATION RESPONSES

NUMBER	EVOCATION
36	connection to England in the flag's canton
18	British imperialism/colonialism; penal colony
14	kangaroos
8	Aussie accent, British
6	colors of red, white, and blue
5	open land, Queen of England
3	beaches, <i>Crocodile Hunter</i> , <i>Finding Nemo</i> , New Zealand, open land, South/Southern Hemisphere
2	Aborigines, beautiful scenery, blue ocean water, cricket, Down Under, friendly people, marsupials, Olympics, Opera House, Outback, platypus, rugby, vacation, wildlife
1	assimilation, Australia on a map, Australians a mix of Brit & American cultural practices, barrier reefs, boomerang, Caucasians, contestant gown on <i>RuPaul's Drag Race</i> , didgeridoo, drag queen Courtney Act, farmland, hot surfers, island, koala, lack of connection to Asia is now shifting, London, Melbourne, not democratic, Oceania, our ally, pirates, poisonous animals, safari, <i>Secret River</i> , shrimp on barbie, Spice Girls, spiders, sports, steak, "Straya", Subaru, sunny weather, tea tree plants, Thunder Down Under, Uggies, Keith Urban, Vauxhall Movano, World Cup, 550s

What does one take away from this?

The strong connection to the United Kingdom that the canton of the flag suggests remains a very powerful and dominant element within the integrated meaning conveyed by the national flag of Australia to American college students in 2015. Indeed, one could argue this phenomenon is more intense now than revealed in the 1988 data, and a harsher interpretation of imperialism comes through in reading the individual contemporary submissions as well. Clearly the internet has changed the way we access and retain information, and while some of the earlier cultural references of "Australianness" remain in the American student consciousness twenty-six years later, there are a few new elements for instance, those suggesting a more open acceptance of referencing sexiness or even gay sexuality. A celebration of what beauty awaits in the environment of Australia definitely continues, as does a general acceptance of the people as friendly and allies - though the 21<sup>st</sup> century responses also indicate some possible uneasiness with race in Australia or Australia's past relationships with Asians.

## CONCLUSION

This survey returns to an earlier questioning and asks it again, then reflects on how and why responses might have changed, and what those responses might tell us about the influence and interpretation of a national flag and how these might change over time.

But even with the repetition a quarter century later, just with its basic structure it offers a model for how future vexillological inquiries into the process of flag evocation might be explored. Scholars might adapt it to look at how visceral elements of the flag(s) of the Confederacy factor into evocations of the state flag for Tennesseans as Steve Knowlton has suggested.<sup>21</sup> One can foresee a wide range of other possibilities, exploring hypothesized influences or relationships for targeted communities identifying themselves with a shared banner.

Such an approach could also be used cross-culturally, checking how symbols that represent one nation might be interpreted across a range of other societies and peoples, as American readings of the Australian flag were evaluated here. In all these cases, vexillologists need to be more serious about understanding what makes a survey valid and do a better job of putting safeguards in place to counter biased responses or stuffing the ballot box when setting out to use surveys in their research, particularly online surveys.

Finally, an international gathering such as this one offers a wonderful opportunity for flag scholars to find a colleague in another land to perhaps work with collaboratively on such a project for mutual insights to be gained eventually and the advancement of flag scholarship in two parts of the world at the same time.

## END NOTES

1. These earlier works in psychology include, by Edwin D. Lawson, "Development of Patriotism in Children: A Second Look," *Journal of Psychology* 55 (1963): pp. 279-286; "Flag Preferences of Canadians: Before the Maple Leaf," *Psychological Reports* 17 (1965): pp. 553-554; "Flag Preference as an Indicator of Patriotism in Israeli Children," *Journal of Cross-Cultural Psychology* 6 (1975): pp. 490-497. See also David Statt, "Flag Choices of Elite American and Canadian Children," *Psychological Report* 32 (1973): pp. 85-86.
2. Scot M. Guenter, "Images of the Land Down Under: American College Students' Responses to the Australian National Flag," *Crux Australis* 5.2 (April 1989): p.7.
3. Guenter p.7.
4. Steve Knowlton, "Evocation and Figurative Thought in Tennessee Flag Culture," *Raven* 20 (2013): p.43.
5. See Wybo Wiersma, "The Validity of Surveys: Online and Offline," p.8, Oxford Internet Institute. N.d. Web. 28 May 2015.  
[http://papers.wybowiersma.net/abstracts/Wiersma,Wybo,The\\_validity\\_of\\_surveys\\_online\\_and\\_offline.pdf](http://papers.wybowiersma.net/abstracts/Wiersma,Wybo,The_validity_of_surveys_online_and_offline.pdf)
6. Human Subjects Research – Institutional Research Board (IRB), Office of Research website, San Jose State University, [www.sjsu.edu](http://www.sjsu.edu) 17 April 2015. Web. 28 May 2015.
7. Commencement Script. San Jose State University. 23 May 2015. p.20.
8. Commencement Script. p. 20.
9. Guenter p.8.
10. Guenter p.8.
11. Guenter p.9.
12. Guenter p.9.
13. Guenter p.8.
14. Guenter p.9.
15. Guenter p.10.
16. For more on this wonderful flag and how and why it became so popular in its own land, see Fred Brownell, "Convergence and Unification: A History of the National Flag of South Africa, 1994," PhD thesis, University of Pretoria, South Africa, 2015; see also Denis Beckett, *Flying with Pride: The Story of the South African Flag*. Pretoria: WildNet Africa, 2002.
17. Dan Sperber, *Rethinking Symbols*, trans. Alice A. Moulton (New York: Cambridge U Press, 1975) p.119.
18. Guenter p.12.
19. Guenter p.12-13.
20. Guenter p.13.
21. Knowlton p.43.



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## **BIOGRAPHICAL**

Scot M. Guenter is Professor and Coordinator of American Studies as well as Director of the Campus Reading Program at San José State University in California, where he won the Distinguished Service Award in 2015. He is a Laureate and Fellow of FIAV, a past president of the California American Studies Association and the North American Vexillological Association, and founder of the journal *Raven*. He served as editor-in-chief on the proceedings for ICV 24, the Washington Flag Congress in 2011, and in 2006 co-edited, with Professor Stanislav Kolar of the Czech Republic, *Considering America from Inside and Out: A San Jose/ Ostrava Dialogue Sharing Perspectives*. His book *The American Flag 1777-1924* (1990) led to consulting work at the Smithsonian Institution and for lawyers representing the House of Representatives, the Senate, and the Supreme Court of the United States. He is a trustee of the Flag Heritage Foundation.

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## APPENDIX: FLAG IDENTIFICATION AND RESPONSE SURVEY

The following document is a survey of college students. Your participation is politely requested. All data compiled will be kept confidential and results will be presented in the aggregate. Please do not consult electronic devices (phones, laptops, tablets, etc.) or ask others for input while doing the survey.

Simply write down the answer with pen or pencil, and if you are not sure, make your best guess or just leave it blank and go on to the next. Work your way through the pages in order. You are not being graded on this in any way.

If you have any questions later, feel free to contact Prof. Scot Guenter in the Humanities Dept., San José State University (408-xxx-xxxx). When you have completed the survey form please return it immediately to the proctor. Thank you again for your participation in this research exercise.

### PART ONE: BACKGROUND INFORMATION

1. Age \_\_\_\_\_
2. Gender \_\_\_\_\_
3. Year in School: \_\_\_\_\_ Freshman    \_\_\_\_\_ Sophomore    \_\_\_\_\_ Junior    \_\_\_\_\_ Senior
4. Major: \_\_\_\_\_
5. U.S. citizen? \_\_\_\_\_ Yes    \_\_\_ No (If answer is No, then which country? \_\_\_\_\_ )
6. Racial/Ethnic Group you use for self-identification (you may select more than one)  
\_\_\_\_\_ White/Caucasian    \_\_\_\_\_ African American    \_\_\_\_\_ Asian American    \_\_\_\_\_ Latino  
\_\_\_\_\_ Native American    \_\_\_\_\_ Other :
7. Religious affiliation (if any) \_\_\_\_\_
8. Political affiliation (if any) \_\_\_\_\_
9. Favorite TV show (if any) \_\_\_\_\_
10. In a system of five levels of social class, where would you rank yourself?  
\_\_\_\_\_ upper class  
\_\_\_\_\_ upper-middle class  
\_\_\_\_\_ middle-middle class  
\_\_\_\_\_ lower-middle class  
\_\_\_\_\_ lower class



LOOK AT THIS IMAGE OF A FLAG AND THEN PLEASE GO ON TO THE NEXT PAGE OF THIS SURVEY.  
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**PART TWO: FOCALIZATION AND EVOCATION.**

Write an answer to each question below.

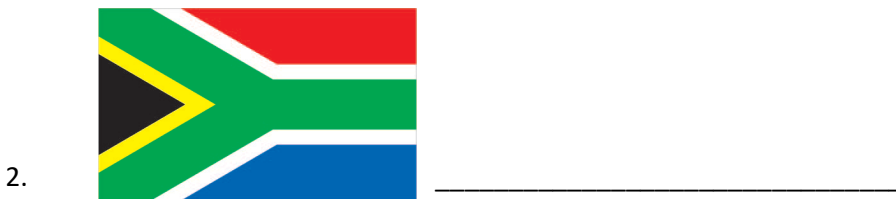
1. Identify the flag pictured alone on the bottom of the previous page. Write its name here.

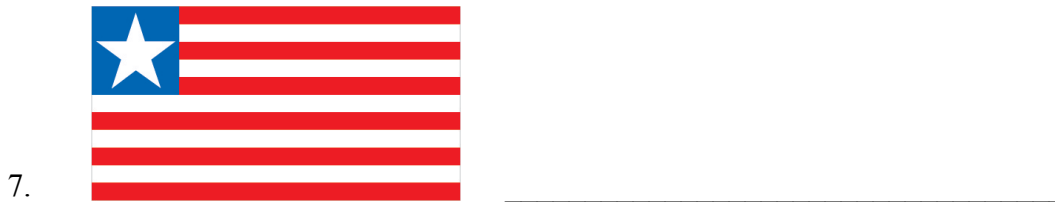
Think a minute and try to write down how and where you learned the information you used to answer question #1 above. Be as specific as possible.

2. Again think about your answer to question #1. What sort of images and associations come to mind? Try honestly to list the “connection” your mind makes from that flag to what images, thoughts, or concerns follow as you free associate. List the images and thoughts that come to mind below. (If you include any specific names, please give a brief explanatory description.)

**PART THREE: FLAG IDENTIFICATIONS**

Please identify what each of these flags represents. If you do not know an answer, you may take your best guess or leave it blank and just go on to the next.





**PART FOUR: AMERICAN FLAG INFORMATION**

Please respond to the following questions. If you do not know an answer, you make Your best guess or leave it blank.

1. According to the government, do the stripes on the American flag have a special significance?  
\_\_\_\_ Yes \_\_\_\_ No If Yes, what is it?
2. According to the government, do the stars on the American flag have a special significance?  
\_\_\_\_ Yes \_\_\_\_ No If Yes, what is it?
3. According to the government, do the colors on the American flag have a special significance?  
\_\_\_\_ Yes \_\_\_\_ No If Yes, what is it for each?
4. Who designed the American flag?
- 5.
6. Have you ever felt a deep sense of pride when looking at the American flag?  
\_\_\_\_ Yes \_\_\_\_ No If Yes, please give a specific instance or context that comes to mind.

7. Should there be a law against burning the American flag as a sign of protest?  
\_\_\_\_\_ Yes \_\_\_\_\_ No

8. Should children learn and recite the Pledge of Allegiance in elementary school?  
\_\_\_\_\_ Yes \_\_\_\_\_ No

9. Besides the American flag, what are the top three symbols that represent the United States of America that come to your mind?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

THANK YOU FOR COMPLETING THIS SURVEY. PLEASE RETURN IT TO THE PROCTOR.