

INDEPENDENCE DAY 2026

1776

SOME CONSIDERATIONS

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INTRODUCTION

People old enough to remember will know this Joni Mitchell song: “I see the world from both sides now.” It’s about love and ultimately about life, about how realities depend on how one looks at them.

Considering the meanings hovering over the 250th anniversary of July 4, 1776, more and more realities have been piling up every day.

Trump and his arch got me wondering whether this was my next pamphlet.

A movie about Norway got me wanting to include Independence Days in other countries.

The interdependence inherent in global sporting events like the Olympics, on right now, got me thinking about the World Cup which coincides with this anniversary of ours.

Watching the beginning of the third hour of Ken Burns American Revolution on PBS got me thinking about “Public” media, and it pushed me, an immigrant who never studied most of US history in school, into working out what really happened in 1776.

I grew up in the UK where the name for the fighting in those years is “War for Independence,” which US history labels the “Revolutionary War.” Perhaps that’s why US Governments are made so nervous when others call themselves “Revolutionaries.” Iranians for example. I’ve learned more recently that a war that ended in 1763, which British history calls the Seven Years War, people who grew up in the US label the French and Indian Wars.

I’ve also recently learned that new boundaries laid down in 1763, which barred the Colonists in the East from claiming the newly “British” lands to the west, were another irritant to the settlers, perhaps as vivid as the taxes being levied on them to pay the debts incurred by the French and Indian wars, to give them their US name.

I’ve been looking up what happened in “Canada?” When did the French and British settlers living there take up that as their name? Was 1776 when the two parts of British North America (as it was known) divorced? Not exactly but effectively.

I have also looked back to 1976, to the US Bicentennial, celebrated just five years after I got married and committed to staying here. A very different time in the evolution of this country.

A word you will not see in these essays is “American.” One need only to have watched the Bad Bunny half-time show at the 2026 Super Bowl a few days ago to be reminded, if one had forgotten, that the name “American” belongs to people in many countries.

This pamphlet takes up all of these issues and more — a memorandum of Considerations — to bear in mind before and on July 4, 2026.

July 4 1776, offers decisive proof that in these United States, we are effective only if we work together. Perhaps we should call July 4, 2026 INTERDEPENDENCE DAY.

In so far as 1776 was a remarkable year, it resulted from being the first step in UNITING 13 different Colonies, with 13 different cultures and economies into 13 United States.

A bit more about language: Inside the colonies from Maine southwards, during the war the population was divided. A majority called themselves Patriots. Their opposition were commonly known as Loyalists. These are worthy names. Other names: Tories, Rebels etc. tend towards the derogatory. I keep to the more admirable versions.

INDEPENDENCE: DAYS AND YEARS.

Korea

In the United States, during this 250th year, we are going to be reminded repeatedly that we are the City on the Hill for Democracy and Freedom. No matter that at this point this City of democracy (small d) is infested with rats who gerrymander and threaten the very elections themselves.

And yet, there's a truth to the notion that US Independence has inspired others. However this Korean example, and the Norwegian one I end with are illustrations of a core truth about "Independence" . . . what it means is culture driven.

In the US, many of us grade the success of our quest on battles and soldiers, the final evidence to prove our success visible in our democratic elections. One big question for us as a democracy this year is whether or not we still have the right to vote "freely" and "fairly."

Koreans focus their Independence narrative on heroic dissenters in futile struggle against a rapacious occupying force. They don't even celebrate their liberation at all seriously, a liberation delayed until 1945 and Japan's defeat in World War II.

No. Korea's heroes stood firm way back in 1919 on March 1. That is the day now honored by an Independence Arch. (Yes they have one, quite modest, next door to a prison notorious for Japanese brutality to the dissenters).

March 1 is the national holiday.

On March 1 1919 they began a quest for the freedom Koreans today adjudge their single most valuable national inheritance: to write and to read Hangul, Korean script.

I am just back from a wonderful five days in Korea, where I went to celebrate and delight in the wedding of two amazing students. Hotel and ceremony were within blocks of each other on either side of Korea's Museum of Modern History. It records the deprivations and costs of Japan's colonization of Korea and the joys of "Reclaiming our History." A Special Exhibition there this year was yet more proof

that they really mean it: that Hangul represents Koreaness. I could quibble. The literati all wrote in Chinese before colonization but I take them at their word. Looking back they still celebrate loudly that from 1945 onwards Hangul displaced both Japanese and even Chinese scripts as the way to express Korean ideals. A way of writing matters more to them than victory in battles.

Tenuous is the link between Korean Independence and Democracy.

Setting aside how the divisions that led to their current political reality came about — Korea as two countries North and South — neither part established a democracy in 1953 once their own civil war reached armistice.

For South Korea, Democracy was delayed another 35 years. In the late 1980s new political ideals began to press harder against their autocratic government, which had been profoundly weakened on May 18, 1980 when a Gwangju student uprising turned into a massacre, with massive anti-government public reactions.

Even then, Koreans were unable to elect an “opposition party leader” as President until 1997, although in 1995 Korea’s National Assembly passed a bill to commemorate May 18 as a National Holiday, just like Mar.1: Heroic, but educated dissenters in a futile uprising against political oppression.

Achieving Korean Independence from Japan took 25 years, about the same as US Independence from King and Parliament across the Atlantic. The honor in Korea’s struggle goes to literati and dissenters, a very Confucian way of thinking. Soldiers are much lower down the social hierarchy.

Their greatest reward . . . the right to write and teach, in ㅁ무혀 | . Hangul

BACK TO THE UNITED STATES: FROM BOTH SIDES NOW

Let me admit at once that my view of US Independence — those days, weeks and years it took to complete — is limited to say the least. It’s also likely a bit idiosyncratic, because the work I’ve been doing for last several months has opened my eyes to features and facts about 1776 I simply never knew. I am betting that most people who grew up in the United States have always known much of what has been new for me.

Here’s one of my new facts and, what’s more, as far as I know, no one here in the US is trying to alter this part of our history: *British troops and Massachusetts Militia armies were already actively engaged in battles and siege warfare months before the Great Declaration.*

I learned my history in British schools, and I now realize that it felt completely natural to bind July 4, 1776 to the war’s opening, as a “declaration of war” . . . to assume that fighting began only after the colonists reached an agreement among themselves that they would go to war together.

Not at all. The Declaration, it turns out, is a two part justification for a war that was already happening: One part, the famous part, offers an ethical rationale for their actions and the other? A pretty specific list of grievances against the British government.

These days I have a new appreciation that the list of grievances was crafted by people who considered themselves British Citizens. They were grievances against *their own* Government, it having fallen down on its civic obligations.

In the musical Hamilton, and in US mythology, responsibility for this failure falls directly on the shoulders of George III. But I know, perhaps better than many in the USA, that the responsibility for the breakdown sits more squarely on the shoulders of Parliament and on Lord North as Prime Minister.

Let me explain.

By the mid 1770s Parliament's authority was no longer subservient to the King . . . Britain had been stripping authority from the monarchy for well over 200 years. Even Henry VIII was required to elicit agreement from a "Reformation" Parliament (1529-1536) to wrest religious power from the Pope and to claim for himself the vast wealth and lands of England's monasteries.



So, without questioning it, I was taught that the legislation and the military entanglements which lead Britain and its North American lands into war were not simply George III's fault. The tyranny people in these United States assign to a King was in fact the tyranny of a representative body failing to offer equal representation to all of its citizens. If further evidence is needed for the salience of Lord North and Parliament, let me suggest watching a movie: The Madness of King George. It's almost heart rending.¹

Even in these times, it is too easy to focus entirely on Trump as our current Tyrant. Perhaps consider seeing Lord North in 1776 is a prototype for Stephen Miller and to damn today's Congress like Parliament back then for failing to offer equal representation.

GRIEVANCES

So what had Parliament done wrong?

Taxation without representation is a phrase everyone in the USA repeats.

That phrase resonates in 2026 as well.

In 2026 our House of Representatives remains Constitutionally required to orchestrate taxation. Our current tariff regime was constructed by the President. If the US

¹ North's "statesman" portrait is so stereotypically "buffoon" that you see him here as a young man.

Supreme Court does decide it is illegal, the grounds are likely to include the fact 80% of the tariff charges are passed directly on to US taxpayers: by adding tariffs to the costs of our goods, importers and exporters get themselves reimbursed for the revenue they have transmitted to the US Government.

The 27 items on 1776 grievance list show good governance equally salient:

The British government was blocking regular colonial legislative assemblies from meeting. Colonists wanted trial by jury, with unbiased judges, to be held near their homes — people should not be brought back to England for trial.

There are complaints about trade, about piracy, plunder and blockades and tariffs as well.

Examined with my 2026 eyes, and given the predominant contemporary “anti-immigrant” culture, there’s an oddball in Grievance 7: In 1776 the settlers wanted *more* immigration. The British/French treaty of 1763 had led to laws discouraging new settlers while placing strict limits on colonizers already there, who wanted to migrate west of the Alleghenies.

Last but not least, fighting having begun the year before, the list includes complaints about military tactics, about foreign mercenaries and about armies being quartered in private homes.

Nothing here even remotely suggests a hypothetical pathway to remediation and peace. These grievances are the fury of a people insulted, abandoned, ignored and belittled by a greater power far away.

Translating some of the ideas from 1776 to 2026 where, on all sides in the US electorate, many are deeply disillusioned about our US Government.

Taxes levied on “the people,” but lobbied for and passed so as to favor of the rich.

Gerrymandering and Voter ID laws designed to restrict citizen rights to participatory governance.

Troops quartered in the cities of Los Angeles and Chicago, Minneapolis and Washington DC.

Our residents declared criminal and abruptly transported to prisons in far away places.

Explicit and intentional partisan bias in judicial process and trial.

Assailing the United States for our failure to live up to the ideals in the Declaration of Independence is commonplace in 2026. Understanding how similar our grievances in 2026 are to those of 1776 has been, at least for me, a new idea.

WHAT COULD INDEPENDENCE DAY 2026 BE CELEBRATING?

UNANIMITY.²

What I find most remarkable about the Declaration, now that I see it from inside the United States today, more remarkable than either the rationale or the grievances, is its unanimity. I would never have spotted that learning about it in the UK which, even in the 1700s, was governed by a highly centralized polity.

On July 4, 1776, in the Declaration of Independence, thirteen deeply different colonies with different histories and economic agendas, expressing massive religious diversity and contradictory social beliefs, made a public statement that they were interdependent and shared common interests.

Though fighting had broken out in the far north, on the border with “Canada” and in puritan Massachusetts, both the ideals and the specific issues embodied in the Declaration were a matter of grave concern all the way down to the slave states, as far as South Carolina and Georgia

HOW SHOULD WE CELEBRATE?

Read and explore the text

Like people in Korea, we in the US place high value on written words that embody our ideals. The signers of the Declaration were, among other qualities, artful dissenters in the literary sense.

To Celebrate July 4, we could pay homage at one or more of the “original” copies we still have. These custodians of the artful word-smithing are proudly displaying them.

The National Archives has the Unity copy . . . the official, signed parchment. Its weakness? Well it wasn't signed until July 9 because it took a few days to prepare the parchment. *On display permanently. If you miss it this year, go some other year,*

The Library of Congress has what I think of as the consensus building copy, officially known as “Jefferson's Rough Draft.” It's an edited version marked up by Jefferson and by Adams and Franklin, the agreed version that was rushed into print; on July 5, there were 200 copies ready for distribution. *On display along with other key documents beginning July 3.*

The New York Public Library has Jefferson's “fair copy.” It is in his handwriting and was prepared for the delegates to the Continental Congress, presumably so they could be certain what it was they were agreeing too. *Because of its fragile nature it will be on display only for a few days this year: timed tickets June 27 - July 3.*

² There was of course one abstention. Robert Livingston of New York remained a loyalist but did not vote against the consensus.

If going in person doesn't work, perhaps read the document on or around July 4 remembering always that as much as anything it is a Declaration of War.

Try the Ken Burns PBS Documentary called The American Revolution

Ken Burns is about as "unifying" a narrative-maker as we have, among a certain part of the elite in this country. One of Trump's earliest actions this time has been to strip that part of the elite of one of its consensus building media: The Corporation for Public Broadcasting has been forced to close its doors.

Still, we all knew we had to watch that particular Ken Burns. At 2 1/2 hours into the 6 hour series, I decided to quit.

There's a wonderful quote from Abigail Adams in the first episode:

"what a scene has opened upon us. If we look back we are amazed at what has passed. If we look forward we must shudder at the view. Our only comfort lies in the justice of our cause. All our worldly comforts are now at stake. Our nearest and dearest connections are hazarding their lives and properties. God give them wisdom and integrity sufficient to the great cause in which they are engaged."

But as so often in US story-telling about pivotal times, I found the series spending too much of its energy on battlefields and guns, on heroic men and clever tactical moves. The "us v. the Redcoats" takes center stage and, to no-one's surprise, the us in the US ultimately win.

So I stopped watching this particular version of the story half way through the third hour, even though people who have finished it tell me they loved it.

If you decide to watch, remember to mourn as well: that in our divisive times, this nation has lost the will to make any more Public documentaries, and our Federal government has begun radically to reshape the way our history is being told and taught.

Go to Philadelphia

I find it hard to believe I am saying this.

Philadelphia was where I lived my first two years in the USA. In those years I experienced both the antithesis of personal freedom and truly blatant displays of discrimination and inequality. A more recent visit to see a Korean mentor Prof. Chong Sik Lee and to my old campus at Penn reveal that the place is not the same as it was in 1969 but the memories remain startlingly vivid. I centered an entire pamphlet, written in response to Jan. 6. 2021, on Philadelphia's failings in civic leadership, on Police Commissioner and then Mayor

Photo courtesy NBC10



Photo credit: NBC10, June 3, 2020

Frank Rizzo, as emblematic of the US capacity for bigotry and cruelty, traits still so very visible in our leaders today.

No need to focus on Rizzo again, but I am ready to offer respect to his city for acting so quickly in taking down his statue from in front of Philadelphia's city hall. The date: June 3 2020, very early in the flurry of Confederate statue removals after the murder of George Floyd.

Is it irony or desperately sad that Minneapolis centers for the second time in this decade in US struggles with the shadows in our nation's identity?

Philadelphia has plenty to teach, both gains and losses about Independence Day, in the past and also this year.

The President's House . . . A loss transformed into a gain.

Philadelphia, home to quite a number of National Historic sites, has faced Trump's insistence that this country whitewash its history steadfastly. What follows is a story about local people refusing to allow the whitewash.

One site, 524–30 Market Street, open to the air, nothing more than a few unfinished walls and until very recently 30 National Park Service interpretive panels commemorated, among other things, the nine slaves who worked there during George Washington's residence throughout his tenure as Commander and then as President.

The commemorative panels were ripped off in accord with Trump's whitewash. On February 5 2026 the New York Times had the story: **“How Trump brought the fight over US history to Philadelphia.”** The missing Interpretive panels? Replaced by local initiative.



The World Cup . . . Global Interdependence

You are likely aware that this year's Football (Soccer) World Cup asked cities across North America: Mexico, the USA and Canada to host critical matches. There's no coincidence in the decision to play one of two semi-final games in Philadelphia on July 4.

Appalled that FIFA awarded Trump a “Peace Prize,” the entire series of games has been discredited for me, but for those who cannot stay away, Philadelphia on July 4 will be the site both of a grueling win/lose encounter for two nations and also a massive gathering of people from all over the world.

And probably a day when Trump choses to display himself at a sporting event other than a golf match in which his opponents assure him he will win.

No matter who wins the game, at least there will be fireworks that night, celebrating US Independence.

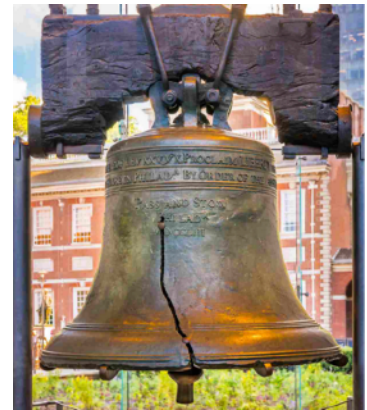
And then there's the Bell . . . Let Freedom Ring

The Liberty Bell is in Philadelphia. I have never seen it but I know it matters. It rings.³ I also know it is flawed, just like this nation and, just like any good Turkish carpet, the bell and the nation are both imperfect. Also, the Bell is small. And it does not glow with fake gilding.

Given that we are burdened by a President who wants to build a massive arch to honor Independence Day, I propose instead to pay homage to that Bell and one day I will even go to visit it.

On July 4 this year, I plan to ring the bell we have at home, quite large and brass, which my mother used to bring us back from the lake for lunch.

Will you join me? Find a bell to ring on July 4, 2026? Say at noon Eastern Summer Time, which is 9am where I live and 5 or 6pm in Europe, and the middle of the night in Japan.



My friends, we could unify with others all across the world. Let me know if this idea appeals.

SEEING FROM BOTH SIDES NOW: THE BICENTENNIAL. 1976

The Bicentennial was 50 years ago. Of course it was. This year we're doing the 250th anniversary.

I had been in the USA for nearly seven years by then, and to be honest, in the run-up to July 4, I found myself quite mystified. There was no CENTER to the centennial, no one place the entire nation was focused. In 1976 the US scattered its events — a Tall Ships rendezvous in New York and then in Boston, pre-July 4 precursor events in honor of the Tea Party etc. and on the day itself parades everywhere with fireworks everywhere, although the biggest versions of both were in Washington DC.

(Trump's plans for DC this year: Wrestling on the White House Lawn and a Nascar Race!!!)

Scattered we were for sure, but in 1976 there were also significant glimmers of hope, signs of a return to US ideals of long ago.

³ You can hear it as it was in 1944 <https://www.youtube.com/watch?v=F7trGSIGPuU>

Nixon was gone. Had been gone two years. Vietnam was finished. People still left in that far off country had come home, albeit the last ones in a desperate scramble to get out. There were Presidential elections that year too and by July 4 we knew the Democrats had fixed on Jimmy Carter, a man of unquestioned integrity even if sometimes later on we came to doubt his wisdom.

The Queen, Queen Elizabeth, came to celebrate too, in Philadelphia to deliver a brand new bell, made at the same foundry as the original. Don't even ask where it is now. I am ashamed to tell you. Anyway what she said that day has much more resonance today than any brand new bell, even ones we might ring later this year. In the New York Times story, dated July 7, the headline is a clue to what she said in her speech. Specifically:

We lost the American colonies because we lacked that statesmanship “to know the right time, and the manner of yielding, what is impossible to keep.”⁴

She went on to say:

“We learned to respect the right of others to govern themselves in their own ways. This was the outcome of experience learned the hard way in 1776. . . [W]ritten on the side of the Bicentennial Bell are the words “Let Freedom Ring”. It is a message in which both our people can join and which I hope will be heard around the world for centuries to come.”

Coming back to reality. 1976 is long gone. We live in 2026.

In a big way: There is a good deal of time between now, today, and July 4. Many complicated days and troublesome nights will pass before there's any chance to celebrate what they wrought 250 years ago. Abigail Adams stays with me:

“Our nearest and dearest connections _____ [fill in your specially treasured name here] are hazarding their lives and properties. God give them wisdom and integrity sufficient to the great cause in which they are engaged.”



⁴ The NY Times puts the key phrases in quotes but for the life of me I cannot find an original. So I must assume they were written by Anonymous, Civil Servant, UK 1976.

In a small way: Last week in Berkeley, after the swimmers and guards had all gone home, a kid broke a glass door at the pool. Within hours, his father had called in a report to the police. By next morning the glass was swept up. By later that afternoon the door was repaired.

One small arm tossing a random, sharp edged piece of asphalt, rippled out to impact dozens of other people, real world proof of interdependence.

Thanks to a father with wisdom and integrity, none of us felt the pressure that this might have been vandalism and thanks to a city with effective and responsive staff, all of us were back to normal within hours.

These two are realities of a different kind, both representative of interdependence, and also of that other Buddhist truth . . . inevitably, some of our suffering will be caused by impermanence, by shatterproof but still breakable glass.

REMEMBER THE BELL

In Japan, huge temple bells ring out everywhere on New Years Eve, symbolizing a fresh start, a chance to being anew, yet again.

No need to fret about arches, no matter how ugly. And if you haven't got a bell, on July 4, 2026, just bring out a pan and bang on it. Some of us did that during COVID to honor our medical people and to remind ourselves that we were all in it together.

In harsh and dangerous times, 250 years ago, Representatives came together from Thirteen Colonies, the epitome of diverse values and lives, not the same as ours but at least as stark as those we live among today, and they united behind specific beliefs.

What truths must we in 2026 hold to be self-evident?

ONE MORE THING — WHAT ABOUT THE CONSTITUTION?

Norway

Norway can give us some clues.

Like South Korea, Norway celebrates an “Independence Day” honoring events set in motion decades before they were complete. With our focus forcibly turned in the direction of Scandinavians as settler/colonizers by Trump's obsession with Greenland, we all now know that Denmark, liberal, lefty Denmark, has some kind of colonizing relationship with Greenland. And also, in fact with the Faroe Islands further east in the North Atlantic.

Denmark was once bonded with Norway too but, being on the losing side in the Napoleonic wars, Denmark was forced to end its “merger” with that country. Norwegians then set about writing a Constitution which was finalized on May 17,

1814. So what's the problem? Well by then Sweden had claims. Denmark, in ending their earlier merger had given their rights over Norway to Sweden.

The Norwegian Constitution governed the domestic side of Norway's politics throughout the 19th Century but full independence was delayed until 1905.

Norway in this millennium still celebrates their 1814 Constitution Day. Like the Koreans who celebrate March 1 by date name, Norwegians give their big day the name May 17th. Children's parades were central to the celebrations from 1864 onwards though only boys were allowed to participate until 1899, when girls were included as well.

This celebration was never about "freedom" or "oppression." Rather it was and is a celebration of Norway's distinctive culture, foods and clothes, dances, music and literature. That, Norway's small population (5.7 million), relatively uniform geography (arctic, fjords and mountains) and agreed style of National Dress are the clues I was talking about.

The USA

Our 50 States and its affiliated territories make a single polity which is huge, diverse, and immensely complex. There is no way we can copy Norwegians but we can learn from them.

With respect to Constitutions we actually have 50 State documents in addition to the Federal one, not to mention 574 Federally recognized Tribes scattered in many of the 50 States. In an odd mixture of states there are none. Territory relationships so complex I dare not summarize them here, but remember Puerto Rico and Bad Bunny. They matter.

Fearless, I don't throw up my hands. Our many Constitutions are vital in elections and to freedom more generally. Now that Trump has fully exposed the frailty of the "checks and balances" we were told made the Federal Constitution impregnable to tyranny, our "States' Rights, — a tortured phrase — preserve vital powers and values on which freedom depends.

There's just no single date for the us collectively to honor State Constitutions.

Even the Federal one, declared "Ratified" Sept. 17, 1787, was still not unanimous in late 1788 when the country began holding its first Presidential election. North Carolina and Rhode Island had not yet ratified and were not voting. Parts of Georgia were disputed and New York simply sat it out. I haven't even tried to find out why.

Were I suggesting a State by State Constitutional celebration I would probably be pretty conventional: Chose the date your State entered the US Federal system but also

make sure people were honoring the State Constitution. But we have other ways celebration as well.⁵

There's a celebration of the 50 States that sang my song. Red earth. Red sandstone. Decades ago, Canyons in the South West acted on me like a magnet. I had to come back. Andy Goldsworthy, an artist, British no less, who gets dry stone walls to come alive, made 50 flags, dyed in red soils, one from each of the 50 states. The first time on display they were to hang in Rockefeller Plaza and, despite COVID, they did. Videos recreate magic again and again.

Rockefeller Plaza also sings my song. That's the place where the real National Christmas Tree lights up every year; where people of all kinds, bundled up, go to celebrate, all crowded in on top of each other. Perhaps you can get there or to the Menorah in Central Park. As it is in Norway, celebrating our United States is just fun. If far away, we join in via TV or, because the tree is up nearly a month, we go on the one day that fits our complex family schedules.

CLASSIC USA.

⁵ The loose page, one side on Goldsworthy and one on that Tree, includes Goldsworthy links if you'd like more

ROCKEFELLER TREE

Rob and I were in New York for most of December a year ago. So of course we went to the tree.

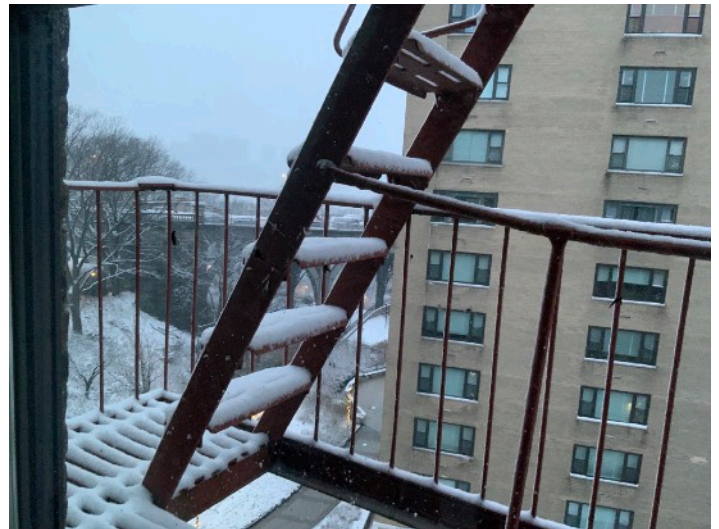
The crowds were staggering. Probably not this year, because Trump is driving so many tourists away. Among the people we were huddled with were plenty for whom December isn't cold and for whom the 25th has no particular spiritual significance. We like both the cold and the day and all of us, all types were having a great time simply being together.

Fifth Avenue is just as much fun. We couldn't take our eyes off Vuiton, the luggage company successfully turning its entire building into a stack of expensive trunks, leather handles and all. Just as good close up.

December 2025 our granddaughter was at Radio City Music Hall. How was it? Amazing! Folk dress Las Vegas style.



New York has fire escapes. This one outside our bedroom window catches the early morning sun & glows as we wake up. It's charming too when the snow is not too deep. Winter 2026 has been harsh. Not so much December 2024



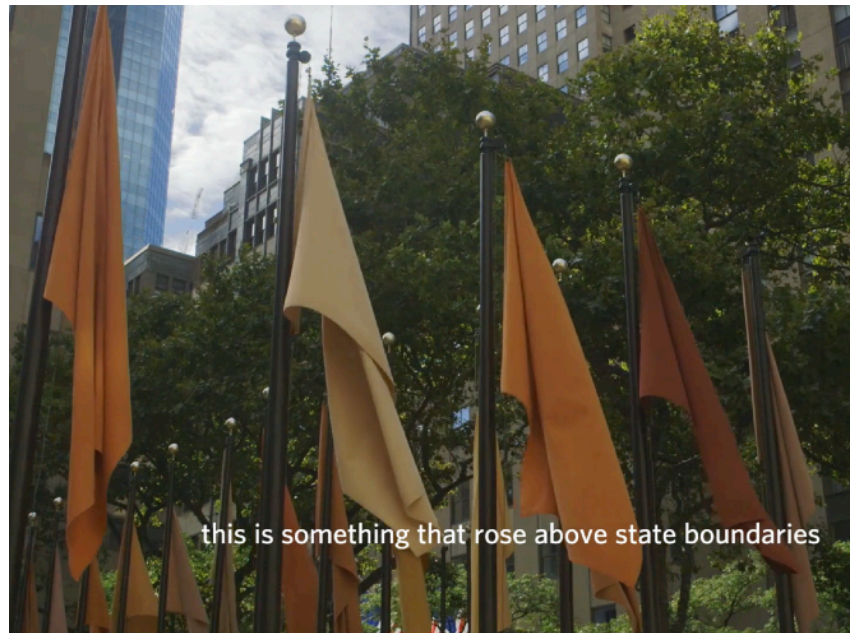
RED FLAGS

Andy Goldsworthy

<https://vimeo.com/705845541>

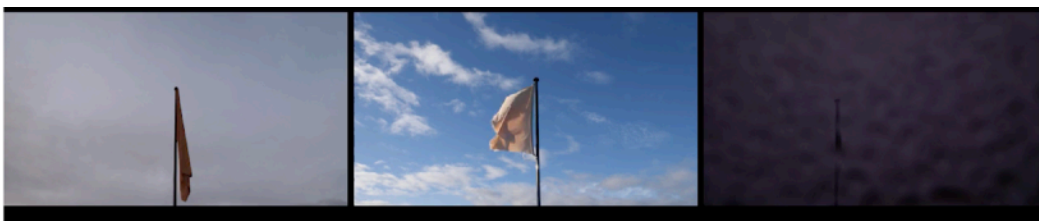
This is how Goldsworthy described RED FLAGS in 2022:

“In the context of such a divisive and divided country . . . It is about things that go beyond borders not things that define borders and a reminder of the connectivity between people and the land, the land . . . that ultimately is the thing that binds us all, all together. . . . It has to come from the earth, rooted in things that are bigger than political differences . . . the way that [the flags] come to life, that they respond to light and time. The different moods that the flag takes throughout the day and at night. . . . It’s really important that [the flags] can have a multitude of lives and go in different directions. . . . I think that reflects how I feel about people in America generally, that this is something we should embrace.”



THESE FLAGS, THE GROUP AND THE INDIVIDUAL, EMBODY JUST TWO OF MANY, MANY WAYS TO HONOR AND ENJOY THE USA.

<https://andygoldsworthystudio.com/red-flag-2020-2024/>



November 9 2020 one flag, dyed with all the different red colors went up at Goldsworthy’s house, marking the US Presidential election. It was to stay up until the next election day.

This video on his studio’s website plays as dawn was breaking, and our hearts were breaking too after Trump’s re-election in 2024.

It is calming like the video we played quite often during COVID . . . sheep grazing. There are sheep and other country sounds here too. It make for a quiet hour, the right mood for me at least, to re-experience the grief of that day, and also to somewhat to ease it.