Movement against The Suppression of St. George’s Cross by Philip V

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To punish the region and establish a centralized, absolute monarchy, Philip V issued the Nueva Planta Decrees (1716). This legislation:

Abolished all traditional Catalan laws, constitutions, and autonomous government bodies, including the Generalitat.

Banned Catalan institutional imagery, effectively suppressing the public display of the St. George's Cross as a symbol of independent political authority.

Closed all Catalan universities, creating a huge unique university in the town of Cervera for its loyality

The Lapel/Pocket/Keychain Emblem Movement
There is a movement tied to Catalan cultural resistance and modern sovereignist revivals. Because open political dissent and traditional regional banners were heavily policed or forbidden at various points under absolute Bourbon rule (and later under the Franco dictatorship), citizens resorted to subtle, hidden symbols.

The Lapel/Pocket Emblem Symbolism: Wearing a small emblem or a hidden pin of the St. George's Cross, on a handkerchief, on a keychain, sometimes on a coat lapel or breast pocket, allowed individuals to silently assert their Catalan identity and allegiance to their historical institutions without inviting immediate arrest or persecution.

Modern Resurgence: In contemporary Catalonia, this historical tradition is occasionally revived by cultural associations and independence activists as a sophisticated nod to historic resilience. It serves as a quiet, elegant statement demanding the full recognition of Catalan sovereign symbols.

Contrast between the Yellow Ribbon and St. George's Cross movements
The contrast between these two symbols highlights a fascinating debate within Catalan political and cultural identity:

The Yellow Ribbon (Llaç Grog): The yellow ribbon is an international, universal symbol. Historically used in various countries (like the US or UK) to welcome home troops or remember captives ("Tie a Yellow Ribbon Round the Ole Oak Tree"), it was adopted in Catalonia specifically after 2017 to protest the detention of pro-independence leaders in jail. Because of its global ubiquity, it communicates a general message of human rights and political freedom, but it lacks deep, exclusive roots in Catalan history.

The St. George's Cross (Creu de Sant Jordi): This symbol is profoundly, exclusively historic to Catalonia. By rooting a modern movement in a emblem that dates back to the medieval roots of the Generalitat and the resistance against Philip V, it makes a specific historical argument. It shifts the narrative from a modern partisan dispute to a centuries-old struggle for recovering sovereignty.

For many traditionalists, wearing the St. George's cross as a Lapel/Pocket/Keychain emblem is indeed a more precise, distinct, and culturally rich statement—it identifies the unique historical grievances of the Catalan people rather than using a borrowed international shorthand.

La historiografia medieval i doctrina heràldica del rei Pere el Cerimoniós
La historiografia de la Senyera Reial és l'estudi bibliogràfic i crític dels escrits sobre la història de la Senyera Reial. En aquest camp s'han destacat eminents heraldistes com Armand de Fluvià i Escorsa o Alberto Montaner Frutos preocupats a analitzar quina interpretació s'ha fet en cada moment històric sobre la Senyera Reial.
En cap dels cronicons i dels annals medievals apareix cap esment a senyal dels Quatre pals anterior a Ramon Berenguer IV. Des de les Genealogies de Roda d'Isàvena (980-990) i el Cronicó Rivipullense I que anota els fets des del 985 al 1191, passant pel Cronicó Dertusense II redactat des del 1097 fins al 1210, i Cronicó de Sant Cugat, fins a arribar al Chronicon Barcinonenses IV redactat fins al 1452 i que anota els fets des del 714 al 1405 no es diu res sobre el Senyal dels Quatre Pals. Tampoc en el Cronicó de Sant Feliu de Guíxols redactat a finals del segle xiv i que anota els fets des del 980 al 1312, o en les èpiques Gesta Comitum Barchinonensium, Liber Maiolichinus, De captione Almerie et Tortuose i tants d'altres, s'esmenta el Senyal Reial anterior a Ramon Berenguer IV. Malgrat que el citen diverses vegades i apareixen ja algunes de les llegendes relacionades amb el senyal dels Quatre Pals, caldrà esperar a les Cròniques dels reis d'Aragó e comtes de Barcelona perquè es reculli la primera versió historiogràfica sobre l'origen del senyal.