

Poetic Devices and Cultural Representation in Lazarus' *The New Colossus*

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Abstract: *The New Colossus* by Emma Lazarus is a well-known poem that expresses ideas of immigration, freedom, and national identity. This study aims to analyze the poem through two perspectives, namely poetic structure and cultural meaning. It focuses on how poetic devices such as metaphor, imagery, symbolism, alliteration, and personification contribute to shaping the poem's message. Using the qualitative method, the research applied Kemple's (2019) semiotic theory to interpret poetic devices as symbolic signs, while Hall's (2013) theory of representation was used to examine how the poem reflects and responds to changing social contexts. The analysis reveals that these poetic elements build a persuasive and emotional message that supports the poem's theme of inclusivity and hope. It also shows that the meaning of the poem has shifted over time, especially in relation to modern immigration debates. This research highlights the poem's dual role as a literary text and a cultural artifact. The findings suggest that poetic language can carry lasting social influence and that literature remains a relevant tool in understanding national identity.

Keywords: cultural representation, poetic devices, semiotics, The New Colossus

INTRODUCTION

Poetry serves as a powerful medium for expressing social and cultural realities, often reflecting historical events, ideological shifts, and collective historical events (Mulyati, 2019; Said, 2023). Johnson-Laird & Oatley (2022) describe poetry as a rhythmically structured form of language used to convey emotion, ideas, or narratives. Unlike prose, poetry tends to employ figurative and symbolic language that deepens complexity and interpretive depth (Fakot & Sudrajat, 2021).

Wolf (2020) classifies poetry into three types such as narrative poetry, which tells a story lyric poetry, which expresses personal emotions or arguments, and descriptive poetry, which reflects impressions of events such as social criticism or satire. These types often utilize poetic devices such as metaphor, personification, imagery, symbolism, and alliteration to enrich both meaning and aesthetic value (Aprilia & Amalia, 2024).

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In addition to its aesthetic elements, poetry often functions as a site of resistance, where marginalized voices articulate social critique and challenge dominant ideologies (Malik et al., 2025; Mishra et al., 2024). Many poets use their works to address pressing societal issues such as injustice, inequality, displacement, and identity, allowing readers to engage with the emotional and human dimensions of these themes (Gasparraj, 2025). Through metaphorical expression and compact language, poetry can transform personal struggles into universal reflections, resonating across time and culture (Ziadi, 2025). Moreover, poetry's interpretive openness allows it to be revisited and reinterpreted in light of changing social contexts (Pillay et al., 2024). A single poem may carry different meanings for different generations, making poetry a living, dynamic form of cultural memory (Milevski & Wetenkamp, 2022). Its compact form encourages careful reading and multiple layers of meaning, giving readers the opportunity to reflect on both the explicit and implicit messages embedded in the text. These features make poetry an enduring and adaptable form of literary expression that plays a vital role in shaping and reflecting cultural identities (Chiranjeevi, 2023; Elaref & Ahmed, 2024).

One significant example of such poetic complexity is *The New Colossus* by Emma Lazarus. Since its inscription on the pedestal of the Statue of Liberty in 1903, this poem has become a symbol of America's ideals regarding immigration, freedom, and national identity (Phillips & Khoja, 2025). Lazarus portrays the statue as a “mighty woman with a torch” and the “Mother of Exiles,” imbuing it with characteristics of maternal compassion and hope. The poem's emotional intensity encourages readers to empathize with the plight of immigrants and reflect on universal human struggles. The poem also holds significant historical relevance. Composed during a time of growing immigration and anti-immigrant sentiment in the United States, *The New Colossus* served as a powerful counter-narrative that advocated for inclusion and humanitarianism. Its enduring resonance invites reflection on both its historical context and its contemporary relevance amid current debates on immigration and national identity.

Previous studies have analyzed figurative language in poetry or explored literature as cultural commentary. For instance, Nindyasmara (2019) examined American diaspora literature and highlighted how migration experiences shape identity construction an insight relevant to the themes in *The New Colossus*. Anggiamurni (2020) focused on analyzing figurative language in Maya Angelou's poetry, identifying how poetic devices contribute to meaning but without linking them to socio-political contexts. Meanwhile, Arcilla (2024) conducted a critical literature review on poetic devices and social realities, asserting that poetry serves as both a narrative and cultural archive, although her work primarily emphasized thematic rather than formal textual analysis.

These studies share a common interest in poetic function and cultural meaning, yet they differ in terms of focus and theoretical integration. While Nindyasmara (2019) and Arcilla (2024) emphasize cultural identity and ideology, they do not closely examine poetic structure or language form. In contrast, Anggiamurni (2020) offers a close reading of poetic language but leaves ideological interpretation largely unexplored. This reveals a notable gap in the literature. There is a lack of research that fully integrates poetic textual analysis with

ideological critique, especially in the context of historically significant works such as *The New Colossus*.

This research addresses the gap by combining both semiotic analysis of poetic devices and cultural interpretation of meaning, grounded in Kemple's (2019) theory of city poetics and Hall's (2013) theory of representation. Kemple (2019) expands Jakobson's classical structuralism through a semiotic lens in *Semiotic and City Poetics*, where poetic devices are interpreted as symbolic acts embedded in social and spatial contexts. This approach recognizes poetic language as praxis both aesthetic and political. Meanwhile, Hall's (2013) theory of representation emphasizes how texts construct meaning through cultural codes that reflect and reshape ideologies. Both theories have a comprehensive lens to examine how poetry not only conveys emotion and beauty but also shapes socio-political discourse.

In line with this objective, the primary aim of this study is to analyze the figurative language used in Emma Lazarus' *The New Colossus* by applying both Kemple's (2019) semiotic framework and Hall's (2013) cultural representation theory. It seeks to investigate how poetic devices such as metaphor, personification, imagery, symbolism, and alliteration function as textual strategies that convey ideological meanings related to immigration and national identity. Accordingly, this research is guided by two key questions: (1) What poetic devices are used in *The New Colossus* and how do they function within Kemple's framework? and (2) How do these devices reflect or challenge socio-political ideologies regarding immigration and national identity from a cultural studies perspective?

METHOD

This study employed a qualitative research design, focusing on textual analysis of *The New Colossus* by Emma Lazarus. The research aimed to examine the poetic devices in the poem and analyze their role in shaping meaning, as well as to explore the socio-political relevance of the poem in contemporary discussions on immigration. This analysis was guided by two theoretical approaches by Kemple (2019) and the theory of representation by Hall (2013). Kemple's (2019) framework expands Roman Jakobson's classical structuralism by interpreting poetic language as a semiotic system embedded in cultural and spatial contexts. Poetic devices such as metaphor, personification, symbolism, imagery, and alliteration are not merely stylistic elements, but they are symbolic acts that engage with ideological and socio-political realities. This theory is particularly relevant for this study because *The New Colossus* is not just a literary text but also a public inscription placed on a national monument, making it an ideal example of how poetic language intersects with public discourse. Meanwhile, Hall (2013) updated theory of representation emphasizes how texts function within a broader system of cultural meaning, where ideologies are produced, negotiated, and challenged. According to Hall (2013), meaning is constructed through language, symbols, and codes. Literature is one of the many arenas where cultural power is shaped. This approach is suitable for analyzing how *The New Colossus* reflects and shapes ideas about national identity, belonging, and immigration across different historical contexts.

The poem *The New Colossus* published in 1883 served as the primary data source. It was selected due to its lasting cultural significance and its explicit use of poetic language to

represent America's stance on immigration. The analysis involved several stages. First, the poem was closely read to identify and classify its poetic devices based on Kemple's (2019) semiotic framework. Each device was then interpreted in relation to the broader ideological meaning it supports. Second, the analysis incorporated contextual interpretation based on Hall's (2013) theory of representation, focusing on how the poem has been used, interpreted, and referenced in modern socio-political debates on immigration and national identity. Finally, findings from both the semiotic and representational analyses were synthesized to provide a comprehensive understanding of how *The New Colossus* functions as a poetic and ideological artifact. This dual approach bridges the linguistic structure of the poem with its evolving cultural significance, in line with the interdisciplinary aims of literary and cultural studies.

RESULTS

This study aims to analyze the poetic structure and socio-cultural significance of *The New Colossus* by Emma Lazarus. The analysis focuses on identifying poetic devices and interpreting their meaning using the semiotic theory of poetic language proposed by Kemple (2019) and Hall's (2013) theory of cultural representation. The findings are divided into two main aspects such as the identification of poetic devices and the evolving interpretation of the poem within different historical and cultural contexts.

In the first stage, a textual analysis was conducted to classify the poetic elements found in the poem. The devices were chosen because they frequently appear in the poem significant roles in shaping tone, narrative, and ideological meaning. The classification is based on contemporary definitions and literary frameworks found in recent poetry studies. Each poetic device contributes to the construction of symbolic meaning. For instance, metaphor is used to present the Statue of Liberty as a maternal figure. Imagery helps evoke emotional and visual responses. Symbolism connects the physical features of the statue with ideological ideals. Alliteration enhances memorability and rhyme, while personification gives the statue voice and agency within the text. These elements, when read together, form a unified and persuasive literary message aligned with humanitarian values such as compassion, welcome, and freedom.

Table 1 presents the selected poetic devices found in *The New Colossus*, including specific lines from the text, their interpretive function, and the supporting scholarly references.

Table 1. Poetic Devices in “The New Colossus” and Their Functions

Poetic Devices	Line/Excerpt	Function/Effect
Metaphor	“Mother of Exiles”	Represents America as a protector of immigrants (Aprilia & Amalia, 2024)
	“Beacon-hand”	Represents welcoming nature (Ziadi, 2025)
	“Mild eyes command”	Implies a message of freedom and acceptance reaches far and wide (Anggiamurni, 2020)

	<i>“Air-bridged harbor that twin cities frame”</i>	Describes the harbor between New York and Brooklyn (Fakot & Sudrajat, 2021)
	<i>“Your tired, your pooand your huddled”</i>	Represents people who are exhausted, impoverished, and marginalized. (Pillay et al., 2024)
Imagery	<i>“A mighty woman with a torch”</i>	Creates a visual of the Statue of Liberty welcoming immigrants (Nindyasmara, 2019)
	<i>“Here at our sea-washed sunset gates shall stand”</i>	Welcomes immigrants (Ziadi, 2025)
Symbolism	<i>“Golden door”</i>	Symbolizes opportunity and freedom (Gasparraj, 2025)
Alliteration	<i>“Send these, the homeless tempest-tossed to me”</i>	Enhances rhythm and emphasizes the urgency of welcoming immigrants (Anggiamurni, 2020)
Personification	<i>“Mother of Exiles. From her beacon-hand. Glows worldwide welcome, her mild eyes command”</i>	Represents seeking freedom, guiding light, and power (Phillips & Khoja, 2025)
	<i>“Keep, ancient lands, your storied pomp!” Cries she with silent lips. “Give me your tired, your poor”</i>	Emphasizes that the statue is voiceless but has a powerful appeal (Kemple, 2019)

These poetic features work together to construct a compelling emotional tone that aligns with the poem’s ideological vision of inclusivity and humanitarianism (Mishra et al., 2024). These poetic devices work together to reinforce the welcoming and hopeful tone of the poem, aligning with its historical context as a pro-immigration message during the late 19th century. Beyond its literary structure, *The New Colossus* holds significant cultural value in discussions on immigration. The second part of the findings concerns the changing cultural interpretations of the poem over time. As illustrated in Table 2, the poem’s symbolic value has shifted depending on the political and historical context.

Table 2. Cultural Representations of “The New Colossus” Over Time

Time Period	Dominant Interpretation
Late 19 th century (1883)	Encouraged European immigration to the U.S (Phillips & Khoja, 2025)
Early 20 th century	Symbolized American identity as a “meaning pot” of cultures (Pillay et al., 2024)
Post-WWII era	Reinforced the idea of the U.S. as a global refuge for displaced persons (Milevski & Wetenkamp, 2022)
21 st century	Contested in political debates on modern immigration policies (Gasparraj, 2025)

The interpretation of the poem is no longer seen as universally positive. In contemporary discourse, it has become both a symbol of welcome and a point of criticism, depending on political viewpoints. The shift demonstrates Hall's (2013) argument that meaning is not inherent in texts but is actively constructed through social and political discourse.

DISCUSSION

The analysis reveals that *The New Colossus* by Emma Lazarus makes extensive use of poetic devices particularly metaphor, symbolism, personification, imagery, and alliteration to construct a persuasive narrative that positions the United States as a refuge for immigrants. These elements contribute not only to the poem's aesthetic quality but also to its ideological message, highlighting the values of compassion, freedom, and inclusivity. This section discusses these devices through the lens of semiotic theory by Kemple (2019) and Hall's (2013) theory of cultural representation.

Poetic Devices and Their Semiotic Functions in *The New Colossus*

The first research question concerns how poetic devices in *The New Colossus* function within a structuralist and semiotic framework. Using Kemple's (2019) reinterpretation of Jakobson's theory, poetic devices are understood as signs that encode symbolic meaning shaped by their textual and cultural environment. This section discusses how each key poetic element identified in the results such as metaphor, imagery, symbolism, alliteration, and personification contributes to the poem's structure and message. One of the prominent metaphors in the poem is the Statue of Liberty itself, representing various ideas and ideals. It is shown in the following lines:

*"A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles."*

One of the most significant metaphors in the poem is the phrase "*Mother of Exiles*," which reimagines the Statue of Liberty not as a cold monument, but as a nurturing figure. As Aprilia & Amalia (2024) and Ziadi (2025) explain, metaphors in poetry are not merely decorative but serve as conceptual tools that shape how readers understand abstract ideas like national identity or humanitarianism. This metaphor positions the United States as a maternal force, embracing those in need of refuge. It converts an inanimate structure into a symbolic voice of care and moral responsibility, as emphasized in Kemple's (2019) claim that poetic devices encode ideological positions through form and symbol. Another example of metaphor appears in:

*"From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame."*

In these lines, the poet employs the metaphor of the Statue of Liberty's "*beacon-hand*" to represent her welcoming nature. The beacon signifies a guiding light, indicating

that the statue serves as a symbol of hope and enlightenment for people around the world. Additionally, the metaphor of “*mild eyes command*” suggests that her gaze is gentle yet authoritative, commanding attention and respect (Anggiamurni, 2020). It implies that her message of freedom and acceptance reaches far and wide. The phrase “*air-bridged harbor that twin cities frame*” is also a metaphor for describing the harbor between New York and Brooklyn as an “*air-bridged*” connection. This image emphasizes the role of the statue as a bridge between the old world and the new world, signifying the transformative journey of immigrants seeking a better life. Metaphors are also shown in these lines below:

“Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.”

The lines contain metaphors that highlight the plight of the oppressed and those seeking refuge. The metaphors of “*your tired, your poor*” and “*your huddled masses*” represent people who are exhausted, impoverished, and marginalized in their home countries. The metaphors evoke a sense of empathy and compassion, expressing the statue's call for the most vulnerable and oppressed individuals.

One of the most striking uses of imagery in *The New Colossus* appears early in the poem:

“A mighty woman with a torch
whose flame. Is the imprisoned lightning
and her name. Mother of Exiles.”

This line is rich with visual and symbolic imagery. The phrase “*a mighty woman with a torch*” immediately creates a powerful mental image of the Statue of Liberty not just as a monument, but as a towering, almost divine figure. The description of her torch as “*the imprisoned lightning*” intensifies this image, suggesting contained power, controlled energy, and enlightenment. This poetic line visually frames the statue as a figure of strength and purpose (Nindyasmara, 2019). The vivid imagery continues with the designation “*Mother of Exiles*”, which appeals not only to the reader's visual imagination but also to their emotional sensibility. The image of a maternal figure standing tall and shining light outward evokes warmth, protection, and guidance, reinforcing the idea of America as a place of sanctuary.

According to Kemple (2019), this kind of imagery functions to organize symbolic meaning by repeatedly associating visual cues with deeper cultural values light with freedom, motherhood with care, and the body of the statue with national identity. The layering of sensory details sight (torch, flame, lightning), identity (mother), and emotion (strength and compassion) work to embed ideological meaning within poetic structure. Another example of visual imagery is found in:

“The sea-washed, sunset gates shall stand.
A mighty woman with a torch.”

Here, “*sea-washed, sunset gates*” conjures an image of the harbor entrance at Ellis Island, bathed in the soft light of dusk. The blending of nature with symbolic entry suggests that the statue marks not just a geographical transition, but also a moral and spiritual one. The sunset, a transitional time of day, mirrors the journey of immigrants transitioning between lives, cultures, and identities. This aligns with Hall's (2013) view that representations carry deeper cultural meanings, shaped by the time and society they appear in.

According to Hall's (2013) perspective, imagery elevates the Statue of Liberty to a mythic symbol of America's identity as a welcoming nation. It reflects and constructs national narratives that associate the United States with openness, possibility, and hope. At the same time, the poem's reliance on rich, idealized imagery contrasts with the complex realities of immigration policy today creating space for reinterpretation and critique.

“I lift my lamp beside the golden door!”

The phrase “*golden door*” serves as a powerful symbol representing the United States as a gateway to freedom, opportunity, and new beginnings. The word “*golden*” evokes ideas of value, hope, and prosperity, emphasizing the allure of the American Dream. This door is not just a physical entry point, but a metaphorical threshold through which individuals pass from oppression and hardship into a life of possibility and self-determination. Hall (2013) explains that symbols in texts are linked to cultural values and can change over time. The phrase “*golden door*” is a hopeful idea, while others question whether it truly reflects U.S. immigration policies now (Phillips & Khoja, 2025).

In this context, the Statue of Liberty “*lifting her lamp*” is positioned as the guardian of this symbolic passage. The lamp itself can also be interpreted as a symbol of enlightenment and guidance, illuminating the path for those who seek refuge. Together, the lamp and the golden door construct a vision of the United States as a land of welcome and moral responsibility. This symbolism plays a crucial role in organizing meaning through the repetition of national ideals like freedom and hope. The golden door, though never physically real, becomes a structural anchor for the poem's ideological message. Culturally, this symbolism still resonates, though its interpretation has become increasingly contested in contemporary discourse, reflecting changing immigration narratives.

Alliteration is also used strategically in the poem to create rhythm, emphasis, and emotional impact. One of the most notable examples appears in the line:

“Send these, the homeless, tempest-tossed to me.”

The repetition of the “t” sound in “*tempest-tossed to me*” gives rhythm and emphasis, making the message more memorable. According to Anggiamurni (2020), sound patterns such as alliteration enhance the emotional tone of poetry. The repeated sounds highlight the urgency and compassion in the poem's message, increasing the reader's emotional connection. The term “*tempest-tossed*” also conjures an image of people violently thrown

about by metaphorical storms political upheaval, war, poverty, and persecution. Paired with “homeless”, this line intensifies the reader’s empathy for those in need of sanctuary.

The poetic function of language relies on foregrounding the form of expression itself, such as sound repetition, to enhance meaning. In this line, the alliteration not only beautifies the text but also anchors its emotional and ideological appeal. It makes the poem more memorable and impactful, allowing its message of welcome and humanity to linger in the minds of its readers. From a cultural perspective, the emotional resonance produced by this sound device reinforces the ethical responsibility embedded in the image of America as a sanctuary. It also serves as a rhetorical strategy that positions the statue and by extension, the nation as a moral voice calling out to the world.

In *The New Colossus*, personification is used to bring life to the Statue of Liberty and to emphasize its role as a welcoming symbol of freedom. It is shown in the following line:

*“Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command”*

The Statue of Liberty is further personified as the “Mother of Exiles.” By using this metaphor, the poet endows the statue with nurturing qualities, implying that she provides refuge and care for those seeking freedom. The phrase “beacon-hand” suggests that the statue’s hand acts as a guiding light. Additionally, the statue’s “mild eyes” are personified as having the power to command attention, highlighting her authority and compassionate nature. Personification is also shown in these lines below:

*“Keep, ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,”*

In these lines, the poet personifies the Statue of Liberty as if she were speaking. The statue is portrayed as crying out, urging the “ancient lands” to retain their rich histories and traditions. However, the words are spoken with “silent lips,” indicating that the statue’s message is conveyed through its actions and symbolism. The personification here emphasizes that the statue is voiceless but has a powerful appeal. The statue is known as speaking, though silently, representing how powerful its symbolism is even without words. Kemple (2019) emphasizes that when monuments are given a voice in poetry, they become cultural actors, not just physical objects.

In summary, these poetic devices, analyzed through a semiotic lens, form a structured network of meaning that enhances both the aesthetic and ideological strength of the poem. Through metaphor, imagery, alliteration, and personification, Lazarus constructs a narrative of welcome and moral responsibility that aligns with the symbolic identity of America as a land of hope and refuge.

Cultural Meaning and the Shifting Representation of Immigration Ideology

The second research question addresses how the poetic devices in *The New Colossus* reflect or challenge socio-political ideologies concerning immigration and national identity, particularly when analyzed through the lens of Hall’s (2013) theory of representation. Hall

argues that meaning in cultural texts is not fixed but is shaped, contested, and reconstructed through discourse and historical context.

In its original 1883 context, the poem reflected ideals of humanitarianism and compassion toward immigrants, aligning with a political climate that welcomed European migration. The metaphor of the “*golden door*”, as cited in Phillips & Khoja (2025), represented the promise of a new beginning and was embedded in the national image of the United States as a land of opportunity. The poem’s inscribed presence on the Statue of Liberty further solidified its role in constructing an inclusive national identity.

During the early 20th century, the poem came to represent America’s “*melting pot*” ideal, celebrating cultural diversity and assimilation. As Milevski & Wetenkamp (2022) note, this period marked a shift from religious or ethnic exclusion toward a broader national narrative of multicultural unity. The symbols in Lazarus’s poem, especially the statue’s guiding torch and the call to the “*huddled masses*” reinforced this ideology of openness.

In the post-WWII era, the poem gained renewed relevance as the U.S. positioned itself as a global refuge for displaced populations. As Pillay et al. (2024) argue, the poem was used rhetorically in political discourse to legitimize humanitarian policies and American leadership in global crises.

However, in the 21st century, the meaning of the poem has become increasingly contested. The once-celebrated lines “*Give me your tired, your poor...*” have been questioned in the face of stricter immigration laws and political polarization. Hall’s (2013) framework explains this shift as a result of changing hegemonic discourses. Symbols like the “*golden door*” may still exist, but their interpretations are now divided across ideological lines. Some political actors invoke the poem to promote inclusive immigration, while others argue it no longer reflects current policy or national priorities.

This contestation demonstrates how *The New Colossus* remains a living cultural artifact. Its meaning is continuously redefined based on contemporary values, policies, and public sentiment. According to Arcilla Jr. (2024), poetry acts as a cultural archive preserving, reshaping, and sometimes challenging dominant ideologies. The poem’s continued relevance in debates around migration, identity, and human rights confirms its place as more than historical literature; it is an ideological tool that adapts to society.

Thus, poetic devices in *The New Colossus* not only construct aesthetic and emotional meaning but also carry an ideological weight that reflects and influences public discourse. Through Hall’s lens, the poem can be seen as a contested text one that invites reinterpretation and fuels ongoing dialogue about what it means to be a welcoming nation.

CONCLUSION

This study explored *The New Colossus* by Emma Lazarus through a dual lens of semiotic poetic analysis by Kemple (2019) and cultural representation theory by Hall (2013). The goal was to analyze how poetic devices shape the meaning of the poem and how these meanings relate to evolving socio-political views on immigration and national identity. In response to the first research question, the analysis identified five major poetic devices such as metaphor, symbolism, imagery, alliteration, and personification. These devices contribute to the construction of meaning by reinforcing emotional tone, highlighting ideological

values, and organizing symbolic associations that define the poem's persuasive message. These elements were interpreted as semiotic signs that embed ideas of hope, welcome, and compassion into the poem's structure. Regarding the second research question, the study found that the meanings attached to these poetic elements are not static. The poem's interpretation has shifted across time from a symbol of humanitarian refuge to a contested cultural reference in current immigration debates. This confirms that poetic language not only reflects but also participates in shaping public discourse. This study concludes that *The New Colossus* functions effectively on both literary and cultural levels. On one hand, the structured poetic devices give the poem artistic beauty and emotional impact. On the other hand, the poem acts as a living cultural text its symbolic power evolving alongside national discussions about identity, belonging, and justice.

However, this research has several limitations. It focused only on one poem and relied on qualitative textual analysis, without incorporating broader reader reception data or multimedia interpretations. Future studies may consider analyzing how the poem is received in public discourse, educational, or media representations, especially in cultural or political contexts. Additionally, comparative literary analysis with other poems that address migration, exile, or national symbolism could offer deeper insight into the broader role of poetry in social transformation. The implication of this research is twofold. Academically, it demonstrates the usefulness of integrating literary structure with ideological critique to uncover complex meanings in poetry. Socially, it reminds us that poetic texts, while brief and artistic, can hold lasting influence over how societies imagine and negotiate ideas of inclusion, identity, and nationhood.

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