

THESIS

**THE ISSUE OF INTERSECTIONALITY REFLECTED IN AUDRE
LORDE'S SELECTED POEMS**

WILDHA NURAZFANI AZIS

F022192013



**ENGLISH LANGUAGE STUDIES
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Written and Submitted by

WILDHA NURAZFANI AZIS

F022192013

Has been defended in front of the thesis examination committee which was formed in order to complete the study of the Master Program in English Language Studies Program, Faculty of Cultural Sciences, Hasanuddin University on February 03rd, 2022 and is declared to have met the graduation requirements.

Approved by:

Head of
The Supervisory Committee

Prof. Dr. H. Fathu Rahman, M.Hum.
NIP. 196012311987031025

Member of
The Supervisory Committee

Dr. M. Amir P., M.Hum.
NIP. 196212311988031021

The Head of
English Language Studies Program

Dr. Harlinah Sahib, M.Hum
NIP. 196211281987032001

The Dean of
Faculty of Cultural Sciences

Prof. Dr. Akin Duli, M.A.
NIP. 196407161991031010

STATEMENT OF THESIS AUTHENTICITY

The undersigned :

Name : Wildha Nurazfani Azis

Register Number : F022192013

Study Program : English Language Studies

States truthfully that this thesis entitled:

**THE ISSUE OF INTERSECTIONALITY IN AUDRE LORDE'S SELECTED
POEMS**

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Makassar, February 4th 2022

The Writer

Wildha Nurazfani Azis



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Wildha Nurazfani Azis

ABSTRACT

WILDHA NURAZFANI AZIS. *The Issue of Intersectionality Reflected in Audre Lorde's Selected Poems.* (Supervised by Fathu Rahman and M. Amir P.)

This study aims to reveal the categories that trigger the the issue of intersectionality and the extent of the intersectionality affected the society in the selected poems. The current study works by using Structural-Hermeneutics Approach by Paul Ricoeur and is categorized as descriptive qualitative research.

The data of this research were collected from two sources. *A Woman Speaks*, *Coal*, and *Hanging Fire* were taken from *The Collected Poems of Audre Lorde* (1997) while *Who Said It was Simple* was taken *From a Land Where Other People Live* (1997). The data were collected and analyzed using Descriptive Qualitative Methods.

The result of this research shows that: 1) Gender, racial identity, age, and sexuality are objectified categories that triggered intersectionality in the selected poems.; 2) The extent of intersectionality affected the society as the poems broadly conveyed both self-declaration and struggle of blacks, women, and men underneath the patriarchal society and fragile masculinity.

Keywords: Audre Lorde, Intersectionality, Poems, Structural-Hermeneutics, Paul Ricoeur.

ABSTRAK

WILDHA NURAZFANI AZIS. *The Issue of Intersectionality Reflected in Audre Lorde's Selected Poems.* (Dibimbing oleh Fathu Rahman and M. Amir P.)

Penelitian ini bertujuan untuk mengungkap kategori-kategori yang memicu isu interseksionalitas dan sejauh mana isu interseksionalitas mempengaruhi masyarakat dalam puisi-puisi terpilih. Penelitian ini menggunakan Pendekatan Struktural-Hermeneutika oleh Paul Ricoeur dan termasuk dalam penelitian kualitatif deskriptif.

Data penelitian ini dikumpulkan dari dua sumber. *A Woman Speaks*, *Coal*, dan *Hanging Fire* diambil dari *The Collected Poems of Audre Lorde* (1997) sedangkan *Who Said It was Simple* diambil dari *From A Land Where Other People Live* (1997). Data dikumpulkan dan dianalisis menggunakan Metode Deskriptif Kualitatif.

Hasil penelitian menunjukkan bahwa: 1) Gender, identitas ras, usia, dan seksualitas merupakan kategori-kategori yang diobjektifkan yang memicu interseksionalitas dalam puisi-puisi terpilih.; 2) Tingkat interseksionalitas mempengaruhi masyarakat karena puisi-puisi tersebut secara luas menyampaikan deklarasi diri dan perjuangan orang kulit hitam, perempuan, dan laki-laki di bawah masyarakat patriarki dan maskulinitas yang rapuh.

Kata kunci: Audre Lorde, Intersectionality, Puisi, Hermeneutika Struktural, Paul Ricoeur.

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CHAPTER I

INTRODUCTION

As the beginning, this chapter becomes the introductory part of the research. It consists of the background of the research, problem identification, scope of the problem, research questions, the objective of the writing, significance of writing, and sequence of the chapters.

A. Background

Literature has been playing a massive role in society continuously. It is a form of a timeless piece of entertainment that people can enjoy anytime and anywhere. Besides, literature gives more valuable benefits to civilization around the world. This is similar to what Horace mentioned as the duties of the poet (Fairclough, 1926:443). He states that the effect of poetry produced is combining the dulce (useful) and utile (give a favor). It implies that literary works contain double functions: these are to entertain a person and also support the lives for solving readers problems through the values contained in literary works. Moreover, Spector and Kitsuse (1977:5) stated that literary work discloses situations or problems that occur in social life, and meanwhile the problems are called social problems. Thus, it can be indicated that literature also has a value that is able to thoroughly examine the case and the effects that occur in a particular social life such as social, poverty and cultural problems, political and government problems, psychological problems, environmental pollution, anthropology and so on.

The significant impact of literature on society is undeniable. It reflects human nature and is a way we can learn and relate to others. As a social product, authors use literary works to record the social facts and history so literature contains a reflection of society. This occurs to Plato's idea stated that poetry is a mirror (Avdyli, 2019:69). Related to Plato, Aristotle, in his *Poetics* (1961), also defines poetry as an imitation. Besides, the Mimetic Theory by Abrams puts literary works as the reflection or imitation of reality by showing how literary works clearly illustrate whatever existed in society, such as; how interaction with each other, lifestyle and all the problems, as well as the solutions to all kinds of the problems and even the values. Some books imitate society and allow us to have a better clear idea about the world we live in. A few authors like F. Scott Fitzgerald and Nathaniel Hawthorne are prime examples of this. *The Great Gatsby* was Fitzgerald's expression of his experiences and opinions of America during the 1920s, and long ago, *The Scarlet Letter* was Hawthorne's idea of puritan society and its controversies in Boston during the 1600s. The readers are easily connected to the psyche of the authors above through their stories. Despite that, literature also enhances the need to understand modern-day issues like intersectionality as a part of social phenomena.

Intersectionality is an analytical approach to understanding social relations by examining the overlapping system of discrimination. This defines that the social system is complicated due to several forms of

oppression that might be active at the same time in a person's life. Intersectionality claims that classic conceptualized oppressions in a society like racism, sexism, classism, biphobia, homophobia, transphobia, or even religious fanaticism, do not work independently, but rather relate and combine each other to compound and transform the experience of intersecting forms of discrimination. Meanwhile, Grillo (1995) reveals that the power of intersectionality forms the potential to give voice to individuals, but women's multidimensional subjects are unable to speak with the paradigm of thinking that identity is an individual subject. Grillo reveals women sit at the crossroads in many categories; for instance, she may be Latin, female, short, mother, lesbian, daughter, blue-eyed, long-haired, working, and stubborn. Intersectionality recognizes that particular oppressions exist but it is also dedicated to understanding how change is in combination. Furthermore, intersectionality is related to social media which has now become global (Hancock, 2016). Then, intersectionality is also related to politics and other social aspects.

The purpose of intersectionality, as a social concept, is to examine how a group or person categorizes work together to create such discrimination in society. For example, this concept might be occurred to highlight the different kinds of oppression black women experience compared to white women as a legacy of objectification and slavery system. This concept is necessary to understand lots of heterogeneity in Indonesia. In particular, a few months ago, Nagita Slavina and her

appointment as the ambassador of National Sports Week or PON XX Papua had been criticized by some groups. Arie Kriting as a public figure stated on his social media that the native woman of Papua would be a good representation to socialize the event. "It must be a Papuan; PON XX Papua must be represented directly by Papua woman", he said on his Instagram (as cited in Kompas.com, 2021). He also assumed that it would trigger such a cultural appropriation. Besides, as part of the People's Representative Council, Dede Yusuf suggested the committee choose a Papuan athlete as the ambassador (as cited in Kompas.tv, 2021). This issue will remain questionable: why does the committee not choose a Papuan woman or an athlete instead of Nagita Slavina who is neither an athlete nor Papuan to represent or socialize the event?

As time goes by, Intersectionality has been recognized and involved as a theory, concept, approach, and tool within academic fields such as psychology, gender analysis, human rights, and political science. It is discussed in various disciplines and therefore often used in inter-/transdisciplinary research. The emerging of intersectionality, both of the idea and awareness, inside the literary works is a shred of evidence that shows the way that people's social identities can overlap to create compounding experiences of discrimination. Recently, the intersectional theory has found its way into literary studies; especially narratology, dealing with the structure and function of narrative, has expressed interest in an intersectional approach (Klein and Schnickle, 2014).

The emerging of intersectionality inside the literary works becomes evidence of social phenomena that happens and are constructed unconsciously within our society's consciousness. This term becomes more challenging and crucial to be discovered in literary works since a few activists and authors developed their ideas about intersectionality inside their writings such as Maya Angelou, Alice Walker, James Baldwin, Zora Neale Hurston, Gayl Jones, Roxane Gay, and many more.

In this study, the researcher decides to reveal the intersectionality inside the selected poems of one of the influential female authors, Audre Lorde. Some of her poems are going to be used as the source of data. One of the reasons to choose the works from the author is that she is concerned her works on gender, class, race and other significant social categories whilst those things are supposed as sensitive problems nowadays in a multi-cultural place such as our beloved country, Indonesia. Intersectionality reinforces the perspective that we are complex human beings who are defined and influenced by several identifying factors and this is closely related to our "*Bhinneka Tunggal Ika*" slogan. The researcher also thinks that those works made to offer important and necessary nuances for our better understanding of intersectionality to promote equality for groups and individuals. Hence, the researcher decides to entitle this thesis with *The issue of Intersectionality Reflected in Audre Lorde's Selected Poems*.

B. Identification of the Problem

After reading the selected poems by Audre Lorde, the researcher identified some interesting points to discuss related to the explanation of background. They are as follows:

1. *A Woman Speaks* focuses on both the inconsistencies in how black women are viewed and their own battle to define their identity outside of society's norms.
2. *Coal* is described as the way to explore women of color's identity in the third-wave feminist movement in order to celebrate and affirm their black pride.
3. *Hanging Fire* deals with the sexist or double standard perspectives in the education system at the time and the adolescent anxieties, isolation, and loneliness.
4. *Who Said It Was Simple* illustrates the vivid reality of several challenging movements at the time.

C. Scope of the Problem

To guide this research to the objectives of writing, the researcher focused this study on the issue of Intersectionality inside the selected poems through the poem elements such as diction, figurative language, imagery, and tone that showed inside the selected poems. Therefore, the researcher limits the study of the works by choosing:

1. *A Woman Speaks*
2. *Coal*
3. *Hanging Fire*
4. *Who Said It was Simple*

Therefore, after analyzing the selected poems of the author, the result of poem analysis will be elaborated with the hermeneutics reading to disclose the issue of intersectionality implied by the author within those works.

D. Research Question

In doing the process of analyzing this research and its relation to the issue of intersectionality, it is important to make a specification of the problems that are going to be analyzed. Furthermore, each answer to the question is associated with the topic of the study. As the researcher explained in the background, there are two problems in this research. The questions of this research can be formulated as follow:

1. What kind of categories presented that trigger the issue of intersectionality in Lorde's selected poems?
2. How far does the intersectionality affect the society in the selected poems?

E. Objective of the Writing

Derived from the problems above, there are purposes of this research. They are:

1. To reveal the categories that trigger the issue of intersectionality in the selected poems.
2. To discover the extent of the intersectionality affected the society in the selected poems.

F. Significance of the Writing

Due to the stated problems and the objectives of this research, the researcher expected to acquire two significances: theoretically and practically. First, this research is theoretically expected to become a contribution by increasing the understanding of some sensible and substantial issues such as intersectionality which is represented in literary works. Besides, this research is also expected to contribute to literary research and literary theory application. Practically, the researcher also believes that this research is able to give a positive effect on the development of our nation by giving further comprehension of intersectionality as a social phenomenon in a society that also appears in literary works.

G. Sequence of Chapters

This research proposal consists of five chapters and is connected with one another. Chapter one is the introduction that provides the background of the research, scope of the problem, identification of the problem, research questions, objective of the research, significance of the research, and sequences of the research. Chapter two discusses the literature review contains the review of the previous study related to the object of the research, the review of poetry, structural-hermeneutics

approach as the suitable approach for this research, and the concept of intersectionality. Chapter three records the research methodology specifically and explains how the research will be conducted. Chapter four contains the finding and analysis of the problems. Lastly, chapter five contains the conclusion of the analysis and the suggestion for future research

CHAPTER II

LITERATURE REVIEW

This chapter is a literature review or also known as theoretical background. It provides previous studies and explanations of several essential related substances to this research: poetry, intersectionality,

A. Previous Related Studies

The subject of *The Issue of Intersectionality Reflected in Audre Lorde's Selected Poems* is the study of structuralism approach which is significant and suggestive to be discovered. There have been some previous researchers who wrote about the related topic of intersectionality or intend to reveal the same objects either.

The first is Yomna (2014) wrote '*Who Said It Was Simple!*' *Third-Wave Feminist Coalition and Audre Lorde's Intersectionalist Hybrid Poetics of Difference*. Embedded by Homi Bhabha's concept of hybridity in colonial discourse, this essay draws an analogy between the third wave intersectionality and postcolonial hybridity. Therefore, it discussed that Lorde's use of hybridity is a 'third space' that she opens up in her poetry to disrupt spheres of supremacy through its interdependence and reciprocal construction that defy dualisms, hence actualizing coalition.

The second is Hadeer (2016) wrote *Anger, Resistance and the Reclamation of Nature in Audre Lorde's Ecopoetics*. Audre Lorde's poetics is examined here based on Lawrence Buell's ethical concern for the

environment together with Lynes' concept of reclamation. Besides, a dual post-colonial and eco-reading of the three poems (*Coal*, *Afterimages*, and *The Black Unicorn*) is applied. Three approaches to her eco-poetics become the core to get the objectives of this study. The first demonstrates the twinship and duality between human beings and nature as they struggle against discrimination and aggression, the second exemplifies the black race identity and self-definition and connectedness to nature, and the third is the use of mythology as a descriptor of the fetishized self.

The next is Adaoma (2018) wrote *Grice's Conversational Implicature: A Pragmatics Analysis of Selected Poems of Audre Lorde*. The article attempts to study the four maxims in Grice's theory of conversational implicature: the maxims of Quantity, Quality, Manner, and Relation. It seeks to discover the extent to which these maxims could be applied to the reading of the selected poems. The study particularly observes to ascertain the degree to which Lorde's selected poems violate or adhere to these maxims. The result of this study has found that some of the selected poems violate the maxims as well as adhere to them both in the same breath.

The fourth is Issa (2020) with a study entitled *Audre Lorde's Who Said It Was Simple Characterized as a Confessional Mode*. The research discloses the confessional aspects contained in Lorde's poem, *Who Said It Was Simple*, by dealing with the Confessional Poetry concept by M.L Rosenthal. The analysis elaborated with Lorde's perspective in the poem

and find out that she conveys her own bitter experience over racism, sexism, and sexuality to revive the retrospective truth of the Afro-Americans' life in the USA. The result of the research also shows that her public manifestation of personality and tribulation has been regarded as the hallmark of confessional poetry.

By studying the related theses above, the researcher got an idea to represent this research entitled *The Issue of Intersectionality Reflected in Audre Lorde's Selected Poems* with various works, points of view, and methods. This research differs in some ways from the researchers above that use similar objects. The similarity between this research and the previous studies can be seen from the object of the research. This research and some previous studies take Audre Lorde's works as the object of analysis. Meanwhile, the difference between this research and previous research can be seen from the theory and the objective of the research. None of the previous studies used the structural-hermeneutics approach. Therefore, the researcher concerning this research on analyzing the poems and elaborate the result by using the structural-hermeneutics approach to get the objective of this research, the portrait of intersectionality.

B. Theoretical Framework

Literary becomes one of the great achievements of cultural development that helps to express life as seen in reality. By its social function, it has a major impact on the development of society by shaping

civilizations, changing political systems, controlling the economic state, and even exposing injustice. Literature gives us a detailed preview of society and at the same time allowing us to connect on basic levels of desire and emotion. Based on Wellek's theory, the literature represents life and life consists of social reality. Through literary works, the creativity of the author is used to portray his ideas, feelings, and experience about social reality. The works are also used to criticize the inequity which is happened around the author's life at the time in history.

However, literature is more important than just a historical or cultural product. It introduces to new worlds of experience. Taylor (1981:1) claimed that "Literature, like the other arts, is essentially an imaginative act of the writer's imagination in selecting, ordering, and interpreting life-experience".

Also, in the *Theory of Literature*, it is stated, "literature must always be interesting; it must always have a structure and an aesthetic purpose, a total coherence, and effect" (Wellek and Warren, 1970:212). According to those statements above, in general, literature can be determined as a reflection of human life that captures the social condition, historical facts, ideologies, beliefs, perceptions, perspectives, and imaginations which can be presented based on personal judgment.

Based on the genres, literary works are divided into three genres. One of the genres is called poetry and which is become the object of this research.

1. Poetry

Besides novels and dramas, one of the most popular forms of literary works is poetry which is commonly created by using word choice. It comes etymologically from the Greek word 'poiesis' which means 'a making, forming, creating (in words), or the art of poetry, or a poem'. As quoted in Oxford Dictionaries, it is a literary work in which the expression of feelings and ideas is given intensity by the use of distinctive style and rhythm. It is related to how Wordsworth defines that "poetry is the spontaneous overflow of powerful feelings."

Moreover, Bode (1995:90) also stated that one of the greatest American poets, Emily Dickinson, in *Highlight of American Literature* stated: "If I read a book and it makes my body so cold and no fire can ever warm me, I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry."

Poetry is a qualified work that specializes in all things that touch, fascinate, enliven minds (Schmitt and Viala, 1982: 115). This is due to the compaction or concentration of all the power of language in poetry. The literary language used in poetry is connotative because it uses a lot of figurative meanings. The meanings collected from the poetry reading activity are the result of the structure of the poem itself that works as a whole.

Poetry interest people by the language packages which is consisting of selected words to help it shows the aesthetic values and also the meanings. The composition of appropriate words inside poetry helps the reader to interpret the purpose of the author by creating it. Furthermore, based on Abrams' framework, the works become the author's way to communicate their ideas and experiences and it is called Expressive Theories.

As time goes by, poetry has various types of genres, such as classical poetry, new poetry, and contemporary poetry. Each type of poetry has different characteristics. Poetry always changes according to the evolution of tastes and changes in its aesthetic concept (Riffaterre via Pradopo, 2005: 3). This is because as a work of art, there is always a tension between convention and innovation.

In *Education, Poetry and History: Applied Hermeneutics* (1992), Gadamer stated that in hermeneutics, words in poetry or expressions in literary texts cannot be viewed as signs in the sense commonly understood by people. It is a symbolic sign, meaning a sign that implies a deeper and higher meaning than the meaning that can be grasped with a simple understanding.

In literary texts, signs are present as symbolic images, because literary works use figurative language. This is different from general text which is conceptual symbols or words. The main function of

symbols is to remove the tension between ideas and empirical experience and get rid of the imbalance between form and content, external expressions and meanings hidden behind these expressions. Symbols do not merely refer to themselves, but are like allegory and more often associated with something far from himself. The symbol looks always the same and at the same time different from what it symbolizes. Therefore, the reader also needs to pay attention to poetical devices in order to help the understanding of meaning in poetry interpretation.

a) Figurative Language

As a stylistic tool of the author to amplify their works aesthetically, figurative language makes work sound pleasing. By its meaning, this device is similar to connotation in which deviates from its conventionally accepted definition to convey a more heightened effect. Moreover, Perrine (1988:565) stated that figurative language is the language that cannot be taken literally (or should not be taken literally) and say something other than ordinary ways or say one thing and mean another. Overall, it is divided into several common types such as allegory, allusion, irony, meiosis, metaphor, metonymy, paradox, personification, simile, symbol, synecdoche, and zeugma.

b) Imagery

Imagery may be defined as the representation of sensory experiences through language by visual, auditory, tactile, olfactory,

gustatory, kinesthetic, and organic or subjective imagery. According to Perrine, imagery may be defined as “the representation through language of sense experience” (Perrine, 1956:54). The author uses it when attempting to describe something so that, thus it appeals to our sense of sight, hearing, touch, taste, or affect. It creates a vivid description to the understanding of the readers. Moreover, imagery is built on other literary devices as the author uses comparisons to appeal to our senses, such as simile or metaphor.

c) Diction

According to Gorys Keraf, diction refers to the choice of words (Siswantoro, 2014:199). This means a poet in the process of creating poetry will definitely choose certain words and remove words that are deemed not to meet the creation of artistic construction. Word choices are closely related to the disclosure of an artistic idea so that the process of creation is not a process of spontaneity.

d) Tone

According to Perrine, the tone in literature, especially poetry, can be defined as the author’s manner to the subject, to the reader, or to himself. Tone is the emotional color or meaning of the author’s work and an important element of the whole meaning (Siswantoro, 2014:244).

2. Structural-Hermeneutic Approach

Etymologically derived from the word "structura" in Latin, structure means 'form' or 'building' and "hermeneutin", which means 'to interpret'. Literary work is a structure that can be interpreted. The structure here means the literary work contains the systematic elements which there are mutual relationships among them, determine each other. Thus, the unity of the elements in literature is not just a collection or pile of things, but they are interrelated and interdependent. Therefore, the nature of each element in the structure has no meaning by itself, but that meaning is interpreted by the relationship between all the elements contained in that structure (Hawkes, 2004: 17-18). On the other hand, hermeneutics is broadly defined as a theory or philosophy about the interpretation of meaning. Hermeneutics is the study of understanding, especially the understanding of texts. With this understanding, the structural-hermeneutic analysis of poetry is an analysis that focuses on the elements and their functions in the structure of poetry and illustrates that each element has an interpreted meaning.

Sain and others stated that the structuralism approach can be conducted in poem analysis. In literary theory, structuralism is an approach that analyzes the structure of meaningful signs (Sain et al., 2021:2). Structuralism definitively gives attention to the analysis of the elements of the work. Every literary work has different elements.

Different elements also occur as a result of differing reception and analysis processes. Therefore, literary works have distinctive features, are autonomous, and cannot be generalized. The elements of poetry include themes, stylistic or figurative language, imagery of imagination, rhythm, rhyme, diction or choice of words, symbols, tones, and enjambment. Based on the autonomous, then there is no standard rule on the activity of analysis. It means the elements discussed depend on the dominance of the elements of the work or the purpose of the analysis (Ratna, 2013: 93-94).

From a literary perspective, hermeneutics is a method for understanding texts through interpretive activities that involve three elements, namely the text, the mediator, and the reader. The three elements are dialectically related and contribute to the process of conducting meaning. On this basis, hermeneutics needs to be discussed comprehensively to obtain an adequate understanding. In this connection, it is necessary to realize that interpretation and meaning are not directed at a process that only touches the surface of a literary work, but which can "break through the depth of meaning" contained in it. Literary texts are politically symbolic and conceptual, so their meanings are hidden. Therefore, hermeneutics is one way to reveal the hidden meaning contained in literary texts.

Paul Ricoeur in his book entitled *Hermeneutics and The Human Sciences* (1981), links his contemporary hermeneutic perspective with structural aspects. In understanding literary works and to reach interpretations, the structure in the work will correlate with the context that is built outside of it, in this case, the symbolic meaning. In addition, Paul Ricoeur also shows the existence of objectification through the structure as an effort to show internal relations in the structure or text. Literary texts always stand *vis-à-vis* between structural explanations and hermeneutic comprehension. Structural explanations are objective, while hermeneutic comprehension gives the impression that we are subjective. This implies that hermeneutics is closely related to structural analysis. Structural analysis is a logical means to decipher the text (interpreted object). The purpose of hermeneutics is to interpret meanings and messages as objectively as possible according to what the text wants. Paul Ricoeur claims that the text itself is not limited to written autonomous facts (*sens apparent*), but is always related to the context (*sens cache*). In the context, various aspects can support the integrity of meaning. The aspects mentioned are also related to the author's biography, socio-cultural facts, and various matters related to it. However, the selection of things outside the text must always be in the text guide. It means that the analysis must always come from the text, not the other way around. The most important thing of all is that

the process of interpretation is always a dialogue between the text and the interpreter.

According to Paul Ricoeur, it is necessary to distance the world of literary works (as objects) and appropriation or self-understanding. In other words, if the literary works (object) are interpreted through an analysis of the relations between its elements (structural), other fields that have not been exposed can be understood through other relevant and possible aspects of science and methods. To make it clear its relation to literary works as the object of research, the concepts, and workings of the methods and approaches are described as follows:

- a. At first, the works are placed as an object will be analyzed as an autonomous subject as well. The object is positioned as an ontological fact.
- b. Furthermore, the works as an ontological fact is understood by objectifying its structure. Here, structural analysis occupies a crucial position.
- c. In the next stage, interpreting is expanded when it concerns the aspect of symbolization and others meaning conducting. It happens because the interpretation has exceeded the limits of the structure in this part.

- d. Symbols and other supporting elements that are interpreted require things that are referential regarding the author's creative process and the factors related to it.
- e. Symbols and other supporting elements evolved by the text and associated with various problems outside itself require socio-cultural background or facts to complete the interpretation.
- f. The end of the process is the discovery of meaning or message. From the schematic, it appears that the meaning and message in hermeneutic interpretation are expanded, but remain within the space covered by the works.

3. Concept of Intersectionality

In the history of the feminist movement, the basic idea of feminism was combined with some major and crucial things in society, and race or ethnic background is one of them. The struggles were initiated by African-Americans women for their freedom, justice, and equality despite the double-colonialization and slavery effects (Brukett and Brunell, 2021). The history of feminism in the United States is marked by two distinct periods or waves that are directly connected to two key movements in African-American history. First is the abolitionist movement which was culminated with the suffragists' securing passage of the Nineteenth Amendment in 1920 (Kellow, 2013:1008). Second is the modern civil rights movement which pointed with the enforcement,

during the 1970s, of Title VII and Title IX of the Civil Rights Act of 1964. During both of these monumental historical periods and the third wave that followed them, countless numbers of black women activists developed a distinctly feminist consciousness that gave them an agency to strive for empowerment on their terms. Collectively, this feminism movement was more expansive than the agenda put forth by white women, in that specific social, economic, and political issues facing African American communities were incorporated into a theoretical paradigm that today we call black feminism. This movement has surfaced in the scholarship and activism of Afro-American women during the tail end of the second wave of feminism in the 1970s and on the last third wave in the 1980s and 1990.

Intersectionality which has been rooted and constituted from black feminism and critical race theory has become a method, approach, heuristic, and analytic tool. In *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics* (1989), Kimberlé Crenshaw coined Intersectionality to highlight the marginalization of Black and colored women within anti-discrimination law, antiracist theory, and politics. Two years further, in 1991, Crenshaw elaborated the framework in *Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color*. In the book, she uses intersectionality to emphasize how social movement organizations and

advocacy around violence against women eliminate the vulnerability of women of color, especially for immigrants and socially disadvantaged communities. Therefore, the intersectionality idea has expanded to more discourse broadly, such as power dynamics, legal and political systems, social identities, and discursive structures in the United States and beyond.

The study was extended to be used to analyze literature related to feminism. In literature, this theory can be applied to criticize the inequality shown in the work which is related to the racial aspect faced by women. In addition, this theory is also worked by correlating the work with the social facts, author's biography, or historical events of the feminism and antiracism movement.

According to Crenshaw (1989: 149), the position of oppression of black women is analogous to traveling at a crossroads that allows them to come and go from four directions. Discrimination such as intersection or crossroads to flow from one direction and flow from another direction. If an accident occurs at the intersection, it will result in vehicles from many directions. Same with black women: because they are at a crossroads, have an accident, and will suffer injuries due to sex and racial discrimination that comes from the four corners.

Crenshaw also explains the concept of intersectionality which focuses on the various ways related to race and gender interact with

multidimensional black women who are identically oppressed. The main purpose of intersectionality is related to race and gender which is related to the social structure, politics, and representation of women of color. Thus, the focus of intersectionality is to reveal the identity and how the social world is constructed in terms of race and gender.

Crenshaw divides intersectionality into three, as follows:

- a. Structural intersectionality is described as a place where women face a series of oppression in their lives, ranging from poverty to work problems. Many women, especially black women, are victims of racial discrimination in social class and work that occurs in society. Then, explained by Crenshaw that oppression of women also occurs in-laws issued by the government when women's position is considered marginal.
- b. Political intersectionality occurs when women conflict with the political agenda. Race and gender often become conflicts and are fought for in the political field so that women continue to be marginalized.
- c. Representational intersectionality means that women are only a minority and women's issues are not significant (Crenshaw, 1991). In addition, representational intersectionality also includes how the development of popular culture shapes the image of women in race and gender which results in the

marginalization of women themselves because they ignore their main interests.