

Bibliography

Poem

Lazarus. Emma "The New Colossus" The New York Times. 1903.

https://poets.org/poem/new-colossus?gclid=CjwKCAjwr7X4BRA4EiwAUXjbt1cev9mWNR_f8Joy5E2Xa0HfqS31CvDzezFa5tIOOW4VQKKI01gMPxoCOLkQAvD_BwE. Accessed 7/14/2020

"Not like the brazen giant of Greek fame, (a) inverse simile.
With conquering limbs astride from land to land; (b)
Here at our sea-washed, sunset gates shall stand (b)
A mighty woman with a torch, whose flame (a)
Is the imprisoned lightning, and her name (a)
Mother of Exiles. From her beacon-hand (b)
Glows world-wide welcome; her mild eyes command (b)
The air-bridged harbor that twin cities frame. (a)
"Keep, ancient lands, your storied pomp!" cries she "Keep, ancient lands, your storied pomp!"
(c)
With silent lips. "Give me your tired, your poor, (d)
Your huddled masses yearning to breathe free, (c)
The wretched refuse of your teeming shore. (d)
Send these, the homeless, tempest-tost to me, (c)
I lift my lamp beside the golden door!" (d)

"[T]he poem is pluralistic in its roots. It is an Italian sonnet composed by a Jewish-American woman, contrasting an ancient Greek statue with a statue built in modern France. At the time of its writing in 1883, European immigrants—including Italians, Greeks, and Russian-Jewish refugees—were arriving en masse in America." (Allen. 2020)

"Lazarus stressed a different aspect of freedom: not the courage to fight the enemy but the willingness to accept the stranger. The poem's early audiences sensed the power of the reinterpretation." (Allen. 2020)

"Read generously, the poem was an audacious reimagining not only of the statue but of America's role on the world stage. If it lacks the irony and internal conflict we now expect from modern literature, that's because it was a conscious act of political mythmaking." (Allen. 2020)

"between the 1920s and 1960s, "[immigration] restrictionists refashioned the Statue of Liberty into a militant warrior-goddess guarding America's beleaguered gates." In 2017, presidential

efforts to shut America's door on Muslim refugees, undocumented Mexican immigrants, and other groups stirred fresh disputes over the Statue's symbolism." (Allen. 2020)

"Lazarus's description of immigrants as "wretched refuse" may not be intentionally condescending ("wretched" is supposed to connote pity rather than judgment; "refuse" ostensibly means "exiled people," not "trash"), but it has raised many eyebrows over the years." (Allen. 2020)

"Liberty's "lamp" in Daniel Deronda, in which the proto-Zionist character Mordecai proclaims: "[W]hat is needed is the seed of fire. The heritage of Israel is beating in the pulses of millions" (Allen 2020) Lazarus' Jewish roots coming through. Americanizing this Jewish symbol.

"Mighty/ woman imprisoned/ lightning Mother/ of Exiles, lid eyes/ command cries/ with silent lips: each oxymoron of feminized modest power acts as bridge, like the Statue herself, by which the alien is made native, the outcast made essential, the weak made strong. The poet, too is, projected as both welcoming hostess and guest-refugee." (Wolosky. 1996).

"Lazarus intends her "New Colossus" to be opposed against the ancient Colossus of Rhodes, pagan statue of the sun god. This figure is masculine, conquering, and pompous against the Statue's giant modesty; it is Greek. But for Lazarus [...] the opposing counterpart for Greek Hellenism is Hebraism." (Wolosky. 1996).

"In contrast against Greek-Europe, America itself emerges as Hebraic site, with its history a mode of Jewish History. As Jew, Lazarus would in fact have found particular entry into the Puritan rhetoric of typology that identified America as the New Israel and Promised Land" (Wolosky. 1996)

Sources

Allen, A. (2020). Emma Lazarus: "The New Colossus" by Austin Allen. Poetry Foundation. <https://www.poetryfoundation.org/articles/144956/emma-lazarus-the-new-colossus>.

An examination of the mixed roots and civic meanings of Lazarus' poem that has become synonymous with the American ideals of freedom, inclusiveness, tolerance, and, of course, liberty. A look into history and meaning behind Emma Lazarus and her poem. Despite these hopeful American ideals, there has always been a sizable portion of Americans who oppose it through xenophobia, bigotry, and classism. Also looking at the connotative message through

the use of diction “wretched refuse” and the meaning behind it. I want to use this source to argue the new meaning the poem and the Statue of Liberty take in the 21st century with yet another rise of nativism and white nationalism.

Wolosky, S. (1996). An American-Jewish Typology: Emma Lazarus and the Figure of Christ. jstor.org.

https://www.jstor.org/stable/20689446?casa_token=a1UU--NRGRwAAAAA%3APwL4kZeoJkpBrGvqfXmrSpbFTTNShTD_NgFpl--QQcurReAR3NVXiJcE-dlGltzKiaxTdD7YnwUX7WHUxGVc2AwE2xE xYPZO8Lq3v6DpNjARA1YM6A&seq=1#metadata_info_tab_contents.

Wolosky’s paper on The New Colossus takes a Jewish Feminist Lense of the poem and how significant that is to represent the gateway of a country that is patriarchal and puritan in values. This represents the ever changing nature and identity of the U.S, but it cannot be deemphasized that these changes do not come without back lash from those white, puritanical men, who want to maintain their status quo in their country. Looking at the intersections of Lazarus as an individual will offer greater insight into her poem and the meaning it lends to the Statue of Liberty it was written for, and what the statue represents.

Video Imagery

Ellis Island - History of Immigration to the United States (June 20th, 2013)

<https://www.youtube.com/watch?v=8X4CypTaOQs>

Arrival of immigrants, Ellis Island (June, 3rd, 2010) Library of Congress

<https://www.youtube.com/watch?v=pzHeOH7h52c>

Statue of Liberty & Ellis Island - 2 minute HD tour (October 14th, 2009) FinelyHoliday

<https://www.youtube.com/watch?v=42yO2FUWL6A>

The Statue of Liberty 1922 (April 13th, 2014) British Pathe

<https://www.youtube.com/watch?v=ArRlnTmSkill&t=25s>