# CHAPTER IV

# FINDING AND DISCUSSION

## 4.1 Data Description

In this chapter, the writer describes the findings, and discussion and writer's interpretation of women empowerment in 10 poems of Rupi Kaur. The data of this chapter are Rupi Kaur's 10 poems mentioned in the earlier chapter. The writer analyzes word, phrases, and line within the poems which indicate women empowerment. The data will be displayed in the writer's paragraph analysis. Barthes' semiotic theory and 6 dimensions of women empowerment will be applied. The analysis consists of denotation, connotation, and the writer's interpretation of women empowerment in the words, phrases, and lines of Rupi Kaur's 10 poems.

## 4.2 Findings

The finding of this study shows that within 10 analyzed poems of Rupi Kaur, she represents Socio-Cultural Dimension, Psychological Dimension and Familial/Interpersonal Dimension. Socio-Cultural Dimension is well captured within the poem entitled *Poem 2*. She empowers women to defend all of the struggles that have been made by the women before them and to create a better and more decent life, so that woman all around the world can have a better opportunity. In *Poem 6*,

Rupi Kaur also empowers women to support other women who are strong enough to be different in order to fight and evolve for a better opportunity. In *Poem 8,* Kaur empowers women who have a difficult time struggling for their lives. They are often being underestimated to the extent that they cannot afford education or a proper job. In *Poem 10* she empowers women to break the gender stereotype, women's objectification, patriarchal system, and the beauty standard in order to have full access to their life. Women need to change the unfair system and bring equality to the world for both men and women for a better life.

Familial/Interpersonal dimension is well captured within the poem entitled *Poem 4*. She empowers every women to have self-love first, to support and help each other since women see other women as a sister (family). They are bound as a family by having the same problems: the oppression made by society because they are born as a woman. In *Poem 5*, she empowers women to support each other because they are sisters, and not by blood relation but because they carry the same fates.

Psychological dimension is well captured in poem entitled *Poem 1*. She empowers every women to be able to do anything and to have their freedom in expressing themselves. In *Poem 3* Kaur empowers women to not have to follow the standards of beauty from society. In *poem 7,* she empowers women to accept and be proud of herself without depending on others' opinion. In *Poem 9,* she empowers women that they are already worthy and important since they were born. They need to believe it in

themselves and they do not have to depend on society's opinion about their sense of selves.

## 4.3 Discussion

### 4.3.1 Women Empowerment in Poem 1

For a long time, women have struggled and protested to the women's objectification by American culture which eventually become the "world" or "social" culture (Kreydatus, 2008). Women were and sill viewed as an object by focusing on her physical appearances or body parts rather than her as a person (Bartky, 1990). The society then begins to regulate and stipulated the standards about the "ideal" women. It can be seen from the beauty products made for women such as whitening body lotion (which connotatively say that the "ideal" women have white skin), slimming pills (which connotatively say that the "ideal" women have to be slim), shaving cream (which connotatively say that the "ideal" women should not have body hair), and many other things. This standard is very cruel as women are somehow dictated to follow these standards just to be seen and valued by the society. Therefore, the life of women, even their own body is limited and arranged by the society. For instance, the form standard of women appears in this poem elaborated as follows:

***Trust*** *your* ***body***

*It* ***reacts*** *to* ***right or wrong***

The first analyzed line within this poem is the lines *trust your body*. The word *trust* denotatively means "assured reliance on the character, ability, strength, or truth of someone or something", whilst connotatively, it means confident. The word *body* denotatively means "a physical substance", whilst connotatively, it means the woman's self. The second line is *it reacts to right or wrong*. The word *reacts* denotes about to act in opposition to a force or influence, and the phrase *right or wrong* denotes about being in accordance with what is good or mistaken. Connotatively, this line means that she should choose to make a decision about what she should do with her body. She doesn't have to follow the beauty standard constructed by the society. The signification process within these lines is Association, since the word *body* associates women's self. These lines interpreted that women must have confidence and trust themselves in whatever they choose to do with their body.

This first poem tells us about how women must be confident in themselves to make their own choices to make a decision. They have their own right to choose whatever they want to do with their body. This poem refers to Psychological Dimension. The household indicators for psychological dimensions are self-esteem, self-efficiency, and psychological well-being (Malhotra, 2002). Self-esteem is closely related with confident. The phrases *right or wrong* interpreted that women should being confident with their own body, woman could make a clear and correct decision to not follow the beauty standard that society constructs.

According to analyzed this poem is talking about how women should empower each other to give support to each other because every women have their own struggle. Nobody could ever tell woman what to do with her body to be see or counted as beautiful. Women just need to be confident with her body and believe in themselves that all women are beautiful already, because the mind is easily affected by the society. Women don't have to follow the diet routine, plastic surgery, or other things that should be done to their body in order to fit into the beauty standard. Every women have to trust their own body.

### 4.3.2 Women Empowerment in Poem 2

Since Ancient Rome, women's rights to access choices in their life are already being limited. Women's access for gold and other goods are restricted because of the Oppian Law ("Feminism", 2019). It later on continues to the two centuries of struggle for equal social, legal and political rights for the most part the Suffrage right. Women are restricted from having a right to vote, having high education level, having rights to support their choices, and many more. That is why, a lot of women gather together to bring equality for both women and men (Sharma, 2009). It can be seen from the first wave of feminism which comprised women's suffrage movements of the nineteenth and early twentieth century's, promoting women's right to vote, equal contract, marriage, parenting, and ownership for girls. The second waves were voicing for legal and social equality for women and continue to the third wave of feminism.

For example, the form of women's struggles can be found in the poem elaborated below:

*I **stand***

*On the **sacrifices***

*Of a million women before me*

The word *stand* within the first line denotes about a rising position, whilst connotatively, it means she beyond ready to continue previous women's struggles. In the second line, the word *sacrifices* denotes about something given up or lost, while connotatively, it means struggles of the women before. The signification process is "value" since this line is interpreted that women should be ready to continue the previous struggles of the women before to make a better life.

*What can I do*

*To make this **mountain** taller*

The word *mountain* denotes about a landmass that projects above its surroundings and is higher than a hill. Connotatively, this line means a better life. The signification process is "value". Thus this line is interpreted Kaur thinking about how a way to defend the struggles of previous women in getting their rights and creating a better and more decent life.

*So**women**after me*

*Can see **farther***

The word *women* denotatively mean an adult female person. Connotatively, this line means other women around the world. The second line, the word *farther* denotes about a greater distance, while connotatively, it means having better opportunity. The signification process is "value", thus this line is interpreted that Kaur wants women all around the world can have a better opportunity and a better life than before, therefore she wants to fight and defending existing women's rights for a better life going forward. This poem refers Socio-Cultural dimension related to providing them opportunity for creating better lives since women must have a better life going forward (Malhotra, 2002).

The indicators within this dimension are women's freedom of movement, access to social spaces, modern transportation, and women's access to a broad range of educational options, their roles and contributions, and positive media image of women. Women have been struggling for same opportunity as men since two centuries ago. Cultural influence also has a role in this, for example Javanese culture where the position of men is "higher" than women. Their access to social spaces, education, and others were being limited and even restricted. Women's journey of bring equality for them has been started a long time ago and it shall continue. It's because society today is still limiting women's access and movements. We still can see a few women on high educational level, on political environment, or at high paying job. By this poem, Rupi Kaur

is thinking about a way to defend the struggles of previous women who were oppressed in getting their rights and creating a better and more decent life so that the other woman all around the world can have a better opportunity and make women aware of their survival in the current era. This poem tells us to defend all of the struggles that have been made by the women before.

### 4.3.3 Women Empowerment in Poem 3

The beauty industry has long been making and selling products for women to "beautify" themselves. Its products are very varied from cosmetic, beauty care, and others. The products are sold starting from an affordable price to very expensive. Its purpose is so that every women from all economic background can buy the products. They also claim that using cosmetic with bright, bold, or even nude color would help women to become beautiful. They said that using whitening body lotion would make the women's skin whiter or in other words beautiful. They claim that it's their job to make women beauty and that they want to help women to feel beautiful. However, it shown how the society especially the beauty industry sexually objectifies the woman. Women are viewed as an object by focusing on her physical appearances and body parts rather than her as a person (Bartky, 1990). For that, women have struggled to follow the beauty standard made by the society.

Further, the other form standard of beauty appears in this poem elaborated as follows:

*It is a **trillion-dollar industry** that would collapse*

The phrase *trillion-dollar industry* within the first line denotes about an industry with trillion-dollar wealth, such as the cosmetics industry. On the other hand, the word *trillion-dollar industry* connotes about the biggest industry within society, such as the cosmetic industry. The significant process is association since the word trillion-dollar industry associates about the cosmetics industry, which this line interpreted that industry would collapse if women value and appreciate themselves. Kaur empowers that women don't have to buy the makeup from the cosmetics industry in order to fit into the beauty standard that has been set by society.

*If we believe we were **beautiful** already*

The word *beautiful* within the second line denotatively means generally pleasing, whilst connotatively, it means value, appreciation, self-worth. The significant process is "value", which this line interpreted that the industry also would collapse if women already knew how beautiful and valued they are.

This poem refers to Psychological dimension. The household indicators for psychological dimensions are self-esteem, self-efficiency, and psychological well-being (Malhotra, 2002). Self-esteem is closely

related with confident, while psychological well-being is closely related to self-worth. Women must have confidence that they are already beautiful without using makeup. They need to start valuing themselves by loving themselves.

According to this poem Kaur tells us that women cannot let the society value them just by their appearances or body parts. They don't have to use the cosmetics products, beauty care products, or other things in order to fit into the beauty standard. They need to realize that the products from the beauty industry is only a way to make the industry gain huge benefit, not to help women to feel beautiful. The *beautiful* phrase denotatively means value, appreciation, and self-love. Kaur also empowers that women do not have to follow the standards of beauty of society because they will collapse if all women unite not to follow the standards made, and women need to fight society that makes a beauty standard. This poem also tells us about women's oppression, about how women struggle through the cruel beauty standard set by the society. Capitalism which is the beauty industry and the patriarchy system which is the society is the source of women's oppression.

### 4.3.4 Women Empowerment in Poem 4

Feminism is a motion to deny all kinds of oppression for all the folks of the general population without being limited by sex, gender, sexual orientation, race, age, ethnicity, and faith. It is a social movement

and ideology front with explicit goals that is upholding each single human for guarding their rights, particularly in social, political and economic sectors, on the implicit aim of delivery access to enough a data to transform women for creating the responsible life decisions (Baumgardner and Richard, 2000, p.56). It's a result from the oppression that the society gives towards women. The society has been putting women in the corner and devaluating them. They act like women were made to be controlled by them. This action later on cause a feeling of inferiority within the women's self. They are starting to forget to love themselves. Instead, they are trying to make their selves fit into the society.

For example, the form of oppression appears in this poem elaborated as follows:

*We need more **love***

The first line focuses on word *love* which denotatively means the strong affection or feeling, and connotatively means support. The signification process is "value", since supporting each other is the value of women empowerment. Thus this line is interpreted that women need more support from themselves (by having self-worth) and from other women, because things will get easier when we support and help each other instead of focusing on disliking each other. On the other hand, this line is encouraging all women to also see each other as their best friends or sisters.

*Not from **men***

The second line focuses on word *men* which denotes about adult male, the human race, and connotes about the society. The significant process is association since the word men associates about society. Thus this line is interpreted that women can do anything, and they don't need it from the society (the patriarchal system) because the society tend to treat women unequal or unfair.

*But from **ourselves***

The third line emphasizes the word *ourselves* that denotatively means plural pronoun refers to we and connotatively means the women's selves. The signification process within this line is association since the word ourselves associates about women selves. This line is interpreted that women can do anything themselves. Kaur believe that power of women very strong. She empowers women to love themselves first.

*And **each other***

The phrase *each other* in the fourth line denotatively means pronoun refers to someone, and connotatively means other women that have the same problem. The signification process is "value", since supporting each other, and this line refers to women empowerment. Thus this line is interpreted that women should support each other because things will get easier when women's support and help each other. On the other hand, thus this line Kaur empowers women to love themselves first,

and women should also see each other as their best friends or sisters, since they need to create a sisterhood-bound as one of the steps to empower each other.

This poem refers to Psychological dimension. The indicators for this dimension are self-esteem and self-worth (Malhotra, 2002). Love is a strong feeling which needed for someone to see themselves as a worthy person. By seeing themselves as a worthy person and valuing themselves, women can have a high confidence and a sense of self-esteem. Women must love themselves first. They just need support from themselves, not from society because the society often oppressed them by putting women in the corner, marginalizing women, and consider women inferior.

According to Malhotra, this poem also refers to familial/interpersonal dimensions. The community indicators for this dimension are kinship system indicating greater value and autonomy for women (Malhotra, 2002). Women also see other women as a sister (family) and support each other. They are bound as a family by having the same problems: the oppression made by the society because they are born as a woman. Kaur believes that the power of women is very strong in helping each other. This fourth poem tells us about women need support from themselves (by having self-worth) and from other women to help each other is based on line *We need more love*. They don't need support from the society because the society tends to treat women unequal or unfair.

### 4.3.5 Women Empowerment in Poem 5

Sisterhood has become a global trend within the feminism. The fourth wave of feminism is responsible for building bonds among women create networks of mutual support, strengthening awareness of social and legal rights, self-development, motherhood, education, and many more (Mendizabal, n.d.). However, the term sisterhood actually has been introduced a long time ago. In 1970, "Sisterhood is Powerful" is the title of an anthology of feminist writings (Morgan, 1970). Sisterhood represents the idea of a collective struggle of equality for all women because of the oppressions faced by all women. The concept of sisterhood drew on the similarities of women and their ability to unite around similar oppressive conditions. According to the perspective of second-wave feminism, it was women united together in struggle that could end patriarchal oppression (Zaslow, 2017).

Furthermore, the other form of sisterhood appears in this poem elaborated as follows:

*It isn't blood that makes you my **sister***

The first line focuses on words *sister* which denotes about a female who has one or both parents in common with another and connotes about a girl or woman who shares with another a common thing. The significant process is "value". Thus this line is interpreted that all women have the same fate even though they have no blood relation. On the other hand, in

this line Kaur empowers all women should also see each other as their sisters.

*It's how you understand my **heart***

The second line focuses on the word *heart*. Denotatively, the word *heart* means a hollow muscular organ acts as a force pump maintaining the circulation of the blood. Connotatively, this line means feeling. The signification process within this line is "value". Kaur believes that every woman understanding them problems because they assume that every woman has the same fates.

*As though you carry it*

*In your **body***

The third line emphasize on word *body* denotatively means a physical substance, and connotatively means the women's self. The signification process within this line is "value". This line means that every fate they carry seems to be attached to them. This poem refers to Familial/interpersonal dimension. The indicators for this dimension are kinship system, women's participation in domestic decision-making and controlling their problem.

The phrases *It isn't blood that makes you my sister* interpreted that women all around the world are having commonalities; oppression by the society/patriarchy system. They are bound together by having this same

fate because they were born as a woman. They are already carrying this same problem in their body. That is why they began to see other woman as their sister (family; their collective struggle of equality. They need to fight together to control and overcome this problem so that they have a right to make decisions for themselves. This fifth poem tells about all women are sister not because by blood relation but because they carry the same fates. This poem claims all women are sisters since they realized that women's fates are profoundly linked (Malhotra, 2002)

### 4.3.6 Women Empowerment in Poem 6

In the past, women tend to be soft and obedient to the patriarchy system within society. Women are born with their feminine figures which makes them perceived as weak. Women are facing this gender stereotype that was built and implemented in the mind by generations through generations. This has modeled the way the society see women and even how women see themselves (Madison & Dayton, 2017). This stereotypes cause women to become inferior. Women's choices are limited because of this gender stereotypes made by the society. Women are forbidden from sports, high paying jobs, or other opportunities that are available for men (Glover & William, 2017; Lloyd, 2016). However, in the recent time, women have begun to stand up for themselves. They are showing that they are strong, capable of anything and deserve the same opportunity as men. Women empower other women to complete their main agenda: having the freedom and fully in control of their rights to do everything, wear

anything, and become whoever they want to be without being discriminated or marginalized by society.For instance, the form of gender stereotype appears in this poem elaborated as follows:

***We*** *all* ***move forward*** *when*

The word *we* within the first line denote about pronoun – I and the rest of the group that includes me, and it connotes about a sister, being a part of the women. Whilst the phrase *move forward*, denotatively means moving toward a position in front, and connotatively it means to support. The signification process is association with the word we associate about a sister or being a part of women. Thus this line is interpreted that the writer supports all women to be reliable, support even though they don't have a blood relation.

*We* ***recognize*** *how* ***resilient***

The word *recognize* within the second line denotes about to acknowledge formally, and connotes about belief, way of thinking. Whereas the word *resilient* denotes about an ability to recover from or adjust easily and connotes about reliable, willing to change and evolve. The signification process is "value". Moreover, this line interpreted that Kaur believes that every woman has more abilities and adapts easily. Therefore she also empowering women can change and develop better.

*And* ***striking*** *the women*

The word *striking* within the third line denotes about attracting attention through unusual or conspicuous qualities. Connotatively, the line means that strong, different, willing to change and evolve. The signification process is "value", thus this line is interpreted that every woman has the power to change and develop in the future.

This poem refers to Socio-Cultural Dimension. The household indicator within this dimension is women's freedom of movement. In addition, the broader area or community indicators within this dimension is women's access to a broader option or spaces at the society, their roles and contribution, and positive media image of women (Malhotra, 2002). Within this poem, the word /resilient/ and /striking/ connote strength. When women begin to recognize and believe that they are strong enough, they can move forward and open all of the opportunity that once forbidden for them. Women can break the gender stereotype that perceived them as weak and inferior human being. They can make the media to build a positive image of women; women are strong. They can show the world that they are also capable of sports, high paying jobs, or opportunities that are already available for men.

This dimension is empowering women in the aspect of social and cultural by giving them full control of their life. Moreover, they also have more power to change and develop better in the future is based on *We all move forward* word. According to Malhotra, women must support all women to be reliable, even though they do not have a blood relation

(Malhotra, 2002). Kaur wants women to believe that they are strong enough to be different, to fight and evolve for a better opportunity and future. It can be seen how Kaur support the women's in her poem.

### 4.3.7 Women Empowerment in Poem 7

It's been a long time for the women's struggling to fight the stereotype and women's objectification made by the society (Kreydatus, 2008). The gender stereotypes perceived women as a weak, soft, and calm human being. They have sensitive feeling and cannot make an assertive decision because they made decision based on what their heart told them. Women were and sill viewed as an object by focusing on her physical appearances or body parts rather than her as a person (Bartky, 1990). If women don't participate in fulfilling the beauty standard made by the society, then they are considering not "ideal". The society constructs the beauty standards all over the world. In Korea, the beauty standards for women are made for women to have big eyes, thick eyelid, and white skin. In Australia, the beauty standards for women are made for women to have tanned skin and athletic body (Priskans, 2020). This standard is very cruel as women are somehow dictated to follow these standards just to be seen and valued by the society. Women as a human being, must have flawless body, in order to be value and seen as beautiful.

Moreover, this poem shows gender stereotypes and women's objectification which elaborated as follows:

*I like the way the **stretch marks***

The first line is emphasizes in the phrase *stretch marks* which denotatively means stripe on the skin from excessive stretching especially due to pregnancy or obesity and connotatively means freedom of expression. The signification process is "value", thus this line is interpreted that women are free to express themselves in any case. The beauty standard that the society has used to restrain women from having flaws. All women must be flawless to fit into the society.

*On my thighs look **human** and*

The second line is emphasizes in the word *human* which denotes about having human form or attributes and connotes about feeling acceptable and normal. The signification process in this line is "value", thus this line is interpreted that women have a delicate feeling. The sense of self within a woman is depended on her families' or friends' (the society) appreciation of her.

*That we're so **soft** yet*

The third line is emphasizing in the word *soft*. Denotatively, the word *soft* means not harsh or onerous in character and connotatively means femininity. The signification process is "value". Thus, this line is interpreted that women have high feminine qualities and are tender hearts. In this line, Kaur empowers women to accept and proud of herself.

***Rough*** *and* ***jungle wild***

The fourth line of the poem is *rough and jungle wild*. Denotatively, the word *rough* means characterized by harshness, violence, or force, and connotatively it means the power of women. The second phrase underlined, is *jungle wild*. Denotatively, it means not ordinarily tame or domesticated, and connotatively it means that women full of mystery. The significant process is "value", and thus this line is interpreted that women who have more power and full of mystery and they can fight traits are considered inappropriate by society.

*I* ***love*** *that about* ***us***

The fifth line of the poem is *love* and *us*. The word *love* denotes about strong affection and connotes about support. Denotatively, the word *us* means pronoun. Connotatively, it means being part of the women (support). The signification process within this line is association with the word us associate about women (support), thus this line interpreted that women need support from other women to encouraging themselves. She empowers that women should love each other.

*How capable we are of* ***feeling***

The word *feeling* within sixth stanza denotes about an emotional state or reaction and connotes about femininity. The signification process is "value". This line is interpreted that women have tender feelings that are

easily hurt. She empowers women to have to be strong in life even though they have a feminine trait that tends to be easily damaged.

*How unafraid we are of **breaking***

The seventh stanza emphasizes on the word *breaking*, which denotes about to separate into parts with suddenness or violence and connotes about the deficiencies in them. The signification process is "value". Thus this line is interpreted that women who have deficiencies in her body feel afraid of themselves because they cannot be acceptable by society.

***Calling myself a woman***

The line *calling myself a woman* has denotative meaning acknowledging herself as a woman. Connotatively, the line means proud. The signification process is "value". Thus this line is interpreted even though women have a diverse nature; they remain proud of themselves as women. She empowers women to be proud of themselves as women and accepts themselves.

*Makes me utterly **whole** and **complete***

The word *whole* in this line denotes about the total sum or undiminished entirety, whilst the word *complete* denotes about having all necessary parts, element, or steps. This line connotatively means feeling acceptable and normal. The signification process within this line is

"value". Thus this line is interpreted that women have a variety of diversity, but they still struggle and feel that they can be well received. She empowers women to fight and accept they struggle with support each other.

This poem refers to Psychological Dimension since women must be confident, accept, and be proud herself. The household indicators for psychological dimensions are self-esteem, self-efficiency, and psychological well-being (Malhotra, 2002). Self-esteem is closely related with confident, while confident means being proud of herself. By being proud and confident with herself, women can finally achieve a positive psychological well-being. Stretch marks and having "feminine aspect" such as sensitive feeling are normal. Women are showing that even though they have sensitive feeling, they also capable of making rational decision and strong (breaking). In this poem, women are also showing that they love their bodies and refuse to be valued by the society's beauty standard. They realized that they can have stretch mark in their body and still be beautiful. They realize that it is normal and ideal to have flaws in their body. They don't have to be perfect all the time.

This seventh poem talks about a person (Kaur) who finally value, accept, and proud of herself without depending on others' opinion. The phrase *I like the way the stretch marks* interpreted how Kaur embraces herself by expressing her stretch marks which represent the freedom of expression. Although women have many shortcomings that exist in

themselves, they must still be able to fight all the patriarchy system created by society because women have more power to fight the system. They refuse to be weak in fighting the gender stereotypes and women's objectification even though they perceived as weak because of the sensitive feeling that they have.

### 4.3.8 Women Empowerment in Poem 8

Women's right to access choices in their life is already being limited for more than a decade. Women's access for gold and other goods are restricted because of the Oppian Law in the Ancient Rome era ("Feminism", 2019). It later on continues to the two centuries of struggle for equal social, legal and political rights for the most part the Suffrage right. The society underestimated the women figure and tends to put them in the corner. Women are restricted from having a positive media image, having right to vote, having high education level, having rights to support their choices, and many more. This disappoints every woman and causes them to start gather together to bring equality for both women and men (Sharma, 2009). Women's struggle can be seen from the first wave of feminism which comprised women's suffrage movements of the nineteenth and early twentieth century's, promoting women's right to vote, equal contract, marriage, parenting, and ownership for girls. The second waves were voicing for legal and social equality for women and continue to the third wave of feminism. That struggle is not finish and continues until now.

Moreover, form of women's struggles appears in this poem elaborated as follows:

***Ourbacks*** *tell stories*

The first stanza focuses on *our backs* phrase. The word *our* denotes about pronoun, and the word *backs* denote about the rear part of the human body. Connotatively, the word *our* means being a part of the group, sister, empowerment, support. Moreover, the word *back* connects about struggle, fight. The signification process of this line is "value". This line interpreted that all women have to struggle to for their rights in the society. They must live under pressure due to marginalization in the community.

*No* ***books*** *have*

The word *books* within the second stanza are denoting about a set of written sheets of skin or paper and connotes about the media, the society. The signification of this line is "value". This line refers that they (women) are often being underestimated so that they are often being misrepresented in the media. In contrast, women should have the same rights as men to get a positive image in the media.

*The* ***spine*** *to carry*

The third stanza focuses on the word *spine*. Denotatively, the word *spine* means the part of book. Connotatively, it means audacious. The

signification process of this line is “value”. Thus this line refers that their experiences are much more worthy that the media can carry.

This line refers to Socio-Cultural Dimension. The household indicator within socio-cultural dimension is women’s freedom of movement. The community indicator is the access to social spaces, modern transportation, and participation in extra-familial groups and social networks. The broader areas for this dimension are women’s access to a broad range of educational options, their roles and contributions, and positive media image of women. Since a long time ago, women tend to be put in the corner by the media which represent the whole society. Women are often being underestimated and seen as inferior. The media representing the society even construct how woman should be. How to be a good wife, to be obedient to their husband, to give their husband full access of the women’s life, and else. It seems like the media is limiting the women’s access to be equal to men. Women’s struggle throughout their life are far much worthy than the pop culture news. However, there are rarely a media that wants to give women opportunity to bring up news about their struggle.

This poem tells us about women who struggling for their lives to be seen and treated as equal to men by the society. In the modern world, where women go ahead by their merit, patriarchy creates obstacles for women to go forward in society. They’re often being underestimated so that they can’t afford having positive media image. Kaur claims that their

experiences are much more worthy than the "pop culture" news that the media bring up. Empowering women is not only giving them full control of their life, but also to provide them opportunity for having a positive media image which could change how the society view and value women.

### 4.3.9 Women Empowerment in Poem 9

The objectification towards women has long been exist (Kreydatus, 2008). Women are viewed and valued as an object by focusing on her physical appearances or body parts rather than her as a person (Bartky, 1990). The beauty standard made by the society is one of the examples of the women's objectification. This beauty standard is different in each country but with the same purpose: to construct the standard about the "ideal" women. It also takes form through the beauty products made for women to become more beautiful according to the society. This standard is very cruel as women are somehow dictated to follow these standards just to be seen and valued by the society. This standard made the society and even women thinks that women need to become "somebody else" and achieve many things in order to fit into the beauty standard. However, in an effort to end the women's objectification, women today have started to loving themselves and not depending on others especially the society's opinion about them. For example, the other form of women's objectification appears in this poem elaborated as follows:

*What's the greatest lesson a woman should **learn**?*

The word *learn* in the first line denotatively means to gain knowledge or understanding by the study. Connotatively, it means to believe in herself, self-worth. The signification process within this line is "value". Thus this line is interpreted that women have to think themselves instead of assuming someone or society's opinion.

*That since **day one**, she's already had **everything***

The second line has the underlined words *day one* and *everything*. Denotatively, the word *day one* means the first day, whilst the word *everything* means all that all exists. Connotatively, the word day one means the day of birth, and the word everything means important, worthy. The signification process within this line is "value", this line interpreted that women are very important and worthy since they were born. The writer empowers that they need to believe it in themselves.

*It's the **world** that*

The third line focuses on word *world*. Denotatively, the word *world* means the earth with its inhabitants and all things upon it. Connotatively, it means the society. The signification process of this line is association, the word world associate about society, thus this line refers to society's opinion about their sense of selves.

*Convinced her **she did not***

The underlined phrase *she did not* denotatively means not have everything, less. Connotatively, it means alienated. The signification process of this line is "value", thus this line interpreted that it's the society who makes women think that they have to fit into the beauty standard which is made by the society itself.

This poem refers to Psychological dimension which is related to women's individual empowerment which is firmly in relations with social contexts, actions and interactions. The indicators for this dimension are self-esteem, psychological well-being, collective awareness of injustice and potential of mobilization, and women's sense and systematic acceptance of inclusion and entitlement (Malhotra, 2002). According to this poem Kaur tells us that women need to be confident in themselves that they are already beautiful, worthy, and important since they were born. They need to be aware and realize that it's the unfair system of the world that made them think they have to comply into the beauty standard. It's the society who stipulated so many standards for them to achieve where in fact the standards are made only to benefit them. They need to realize that and accept themselves of how worthy they are.

This poem tells us about the impact of society's opinion on women. The society has its entire injustice standards for women to comply to be accepted and not alienated. Women need to achieve that standard in order to be ideal. This poem reminds women to be aware of the injustice system stipulated by the society. Women need to believe in themselves

that they are already beautiful, worthy, and important since they were born. They don't have to depend on society's opinion about their sense of selves.

### 4.3.10 Women Empowerment in Poem 10

The stereotypes, women's objectification, beauty standards, and the patriarchal system made by the society have long been putting women in struggle (Kreydatus, 2008). The gender stereotypes perceived women as a weak, soft, and inferior human being. Women were and sill viewed as an object by focusing on her physical appearances or body parts rather than her as a person (Bartky, 1990). If women don't participate in fulfilling the beauty standard made by the society, then they are considering not "ideal". The society constructs the beauty standards for women all over the world (Priskans, 2020). This standard is very cruel as women are somehow dictated to have flawless body, in order to be value and seen as beautiful. Since Ancient Rome, women's right to access choices in their life are already being limited ("Feminism", 2019). Women are restricted from having positive media image, having high education level, having rights to support their choices, having high paying jobs, involving in political career, and many more. That is why, a lot of women gather together to bring equality for both women and men (Sharma, 2009).

Furthermore, the other form of gender stereotypes, women's objectification, and standard of women appears in this poem elaborated as follows:

*There are **mountains** growing*

The first line emphasizes in the word *mountains* which denotatively means a landmass that is higher than a hill and connotatively means great power and strength. The signification process of this line is "value". Thus this line Kaur empowers that women have a high strength to fight the unfair system and standard towards them.

*Beneath our **feet***

The second line focuses on word feet. Denotatively, the word feet mean a plural form of the foot. Connotatively, this line means within the self. The signification process is association since the word feet associates about women's personalities. Thus this line refers that within women's self, and they have more power to fight the unfair system.

***All** we've endured*

The third line emphasizes word all. The word all denotatively means the whole amount. Connotatively, it means experiences. The signification process of this line is association since the word all associates about women's experiences. Thus this line refers that they have a terrible

experience. In the past, women are like living under the roof of the unfair standard.

*Has prepared us for **this***

The fourth line focuses on wording *this*. Denotatively, the word this means pronoun refers to something. Connotatively, it means change, struggles. The signification process of this line is "value". Thus this line means all of the experiences that the women had made them keen to fight the unfair system and standard towards them. Kaur believes that women have the power to fight the unfair system created by society.

*Bring your **hammer** and **fists***

The word *hammer* within this line denotes about a hand tool used for pounding, while the word *fists* denote about the hand closed as in grasping. Connotatively, the word *hammer* means strength, and the word *fists* mean integrity. The signification process of this line is association since the words hammer and fists associates about women's strength and integrity. This line Kaur empowers women to fight and change the system and bring equality to the world for both men and women.

*We have a **glass ceiling** to shatter*

The phrase *glass ceiling* denotes about ceiling made by glass material and connotes about the government, society, industry. The signification process is "value". This line means women are like living

under the roof of the unfair standard and treatment made by society, government, or the industry.

*-let's **leave** this place **roofless***

The word *leave* in the last line denotes about depart, to cause or allow to be or remain in a specified condition, and the word *roofless* denotes about the place without a cover or roof. Connotatively, the word *leave* means to make and the word *roofless* means equal. The signification process is "value". This line means that women want to change the beauty standards from the makeup or plastic surgery industry, the education standard, or the women who are prohibited from the political and high job. They want to change the system and bring equality to the world for both men and women.

This poem refers to Socio-Cultural dimension which is related to providing the opportunity to create better lives. According to Malhotra, the indicators for this dimension are women's freedom of movement, their access to social spaces, high educational and job level, and positive media image of women (Malhotra, 2002). The lines *let's leave this place roofless* interpreted that women need to move and achieve their freedom. Kaur wants that women need to break the gender stereotype, women's objectification, patriarchal system, and the beauty standard in order to have fully access of their live. Women need to change the system and bring equality to the world for both men and women for a better life.

The tenth analyzed poem tell us about the women who are about to change the system and bring equality to the world for both men and women. All of the experiences that the women had make them strong to fight the unfair system and standard towards them. The only way to have freedom, to have full access and control of their life, women need to gather together to break the stereotypes, the beauty standards, and the unfair system made by the society.