

The Representations of Socialist Feminism on Lesley Gore's *You Don't Own Me*

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ABSTRACT

This article exposes analysis of socialist feminism through the song of Lesley Gore entitled *You Don't Own Me*. Popularized in the 1960s, this song conveys the strength of a woman to fight against any dictation and to reject the wishes of men. This is in line with Clara Zetkin's socialist feminism in which a woman must always be free from any man's possession. Zetkin bases her thoughts on socialist concepts that emphasize equality between men and women out of any capital accumulation. By using qualitative methods, in the analysis, Gore uplifts women's dignity by rejecting any domestication and dictation done by men. Women must sound their own voices and stand up for their own rights. In conclusion, women are full of uniqueness that must not be reduced as a toy for men. Women are human beings that are never parts of the capital accumulation of men.

Keywords: gender equality, Lesley Gore, socialist feminism, You Don't Own Me

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1. INTRODUCTION

The Indonesian state recognizes and upholds human rights regulated in the Constitution of the Republic of Indonesia of 1945 (UUD 45) and various other laws and regulations such as Law (UU) no. 39 of 1999 concerning Human Rights. The regulations also recognize nationally and internationally on women's rights (Jacobse, 2017; Walby, 2011). Clause 1 of the Universal Declaration of Human Rights (UDHR) also states "all people are born free and have the same dignity and rights. They are endowed with reason and conscience and should act towards one another in brotherhood". One topic that is still rife in Indonesia is about patriarchal culture. Patriarchy is a system that places men as rulers who hold the main power (Zetkin, 1934b). This shapes inter-gender gaps between men and women in ways that one dominates the others.

John Madara and David White wrote the song of *You Don't Own Me*. It was popularized by Lesley Gore in 1963 at the age of 17 years old. The singer described a woman who dared to defend her right to freedom. She said that a man cannot change himself in any way. Even women could not realize what they want due to any domination from men. Gore shows that women are more powerful and stronger than men because women can stand alone without having to be 'owned' by men. In feminism, a series of socio-political movements and ideologies have the goal of fighting for women's rights by establishing equality between women and men (Zetkin, 2017).

The researchers take the data because they would like to explore the feminist movement from the 1960s and its relations with English literature. It was the time of Cold War in which the Western world was mostly affected by liberal points of freedom. Then, it was sensible that women were also appreciated better at that time. However, Lesley Gore's song proved differently. The liberalism

worsened into capitalism that even made women merely as possessions and belongings of men. This is what this song opposes as women are dictated as toys of men. Moreover, the analysis is explored to dig into Clara Zetkin's socialist feminism's answer to Gore's song. It seems that liberalism was not for everyone at that time. English literature somehow still undermined women and socialism was more suitable for them. It is because women need freedom of voice rather than being objectified by men.

This paper would like to answer the question of how may socialist feminism be represented in Lesley Gore's *You Don't Own Me*?. The main purpose of this article is to explore the ideas of socialist feminism in *You Don't Own Me*. As the initial wave of feminism, the socialist point of view radically indicates that women should totally be equal to men. The radical points are reasonable since the dominations of men to women were so severe in Clara Zetkin's time until now. Women should never compromise with men. They must be brave to say no to any dictation. They have to stand by themselves by being independent, free, and reliable.

The novelties of this research rely on unexplored Zetkin's perspective in English literature, especially songs, unexamined Gore's songs from perspectives of feminism, and undefined explanations about socialist feminism in matters of literature in general. Two previous studies speak about Zetkin's conceptions. The first one was written by Ni Meylawati in 2021 entitled *Peranan Clara Zetkin dalam Pergerakan Perempuan di Jerman (1891-1917)* (Meylawati, 2021). The second one is composed by Mathias Buhler, Leonhard Vollmer, and Johannes Wimmer in 2023 entitled *Female Education and Change* (Buhler, et al., 2023). Both of them speak about the importance of Zetkin's understanding, but one is from historical and the other is from an educational perspective. Then, it shapes the urgencies of this research to be done. It is to explore a new theme of song in analysis of Zetkin's theories alongside her socialist feminism. The novelty of this research is also seen in the use of theory in which recent studies on feminism tend to use the new ones rather than the classical like the one that Zetkin thinks about.

2. METHOD

This study uses the qualitative method through an explorative approach. The analysis is done through close reading of Gore's song and Zetkin's perspective. The data is related to literary analysis through content analysis of them. The data of this research is the idea of feminism in the song *You Don't Own Me* sung by Lesley Gore. The data collection technique is done by note-taking technique. Data analysis techniques include reading the entire song lyrics, marking and recording quotes on the song, reading the theories and concepts carefully, comparing research data with theory, writing down the data, theories, and analysis, and the last is concluding the main ideas from the overall results. The qualitative data analysis is used since it belongs to written data of lyrics of the song. The theory of Clara Zetkin is chosen because her theory is suitable to the topic of the song. It is also done to show that even classic concepts could still be used by further interpretation in the recent era.

3. RESULT AND DISCUSSION

3.1 Feminist Resistance to Patriarchal Culture in *You Don't Own Me*

Lesley Sue Goldstein or commonly known as Lesley Gore, is an American singer, songwriter, actress and activist who was born on May 2, 1946. At the age of 16, she recorded a pop song called *It's My Party*, which quickly peaked at number one in America in 1963 (GeniusMedia, 2010). Later, she sang a song that will be the main data in this article. *You Don't Own Me* was popularized by Lesley Gore in 1963 at the age of 17 years old (Tolliver, 2015). It is a popular song written by Philadelphia songwriters John Madara and David White. This song was produced by Quincy Jones and released on December 11, 1963. This song was written to express women's emancipation through anti-

patriarchal attitudes by showing women's power to fight against men's will. It could be understood that *You Don't Own Me* is known as an early feminist song. This is explained in the following excerpt of the lyrics;

Verse 1

*You don't own me
I'm not just one of your many toys
You don't own me
Don't say I can't go with other boys*

Chorus 1

*And don't tell me what to do
And don't tell me what to say
And please, when i go out with you,
Don't put me on display 'cause*

Verse 2

*You don't own me
Don't try to change me in any way
You don't own me
Don't tie me down 'cause I'd never stay*

Chorus 2

*I don't tell you what to say
I don't tell you what to do
So, just let me be myself
That's all I ask of you*

Post-Chorus

*I'm young and I love to be young
I'm free and I love to be free
To live my life the way I want,
To say and do whatever I please*

Chorus 1

Post-Chorus

(GeniusMedia, 2010)

You Don't Own Me explains the rejection of patriarchal culture which is still rife in humans' lives. The sentence of "You Don't Own Me" is repeated to show that a man must not think of a woman as his full possession (GeniusMedia, 2010; Tolliver, 2015). Men must not control all of their women, because women are not toys. Women also need the freedom to explore themselves and do what they want. The interesting points of this song are also related to the tensions between repression done by men and women's bravery to say no to any dictation from men.

Lesley Gore who at that time was only 17 years old showed the brave character of a woman who represented women's emancipations. She has the courage to refuse men's wishes and to reject what

she does not want to do. The lyrics show how much she refuses to be told "what to do or what to say". Her attitude provides an illustration and example that a woman does not need to be afraid when facing men. In essence, women have the same rights as men, namely the right to be free from fear and to be free to make life choices. This is very contrary to patriarchal culture that is supposed to be the ultimate one that deteriorates other matters, especially women.

3.2 The Socialist Feminism Movement in the Shackles of Patriarchal Culture

Feminism, in its adjective word of *feminine* and its noun in femininity, indicates female characteristics. Feminism is a women's movement that demands emancipation or equal rights and justice to men (Walby, 2011; Wijaya et al., 2023). It is such a movement and ideology that aims to reach leveled gender under human rights. Moreover, feminism is a movement committed by women to reject everything marginalized by dominant culture (Desmawati, 2018). Although there have been many attempts to declare that feminism is over; that people are living in the 'aftermath' of feminism; that this is now a 'postfeminist' era, but feminism is not dead.

Feminism is still vibrant though many gender inequalities remain. Feminism is taking powerful new forms, which make it unrecognizable to various dominant powers (Aulia et al., 2022; Walby, 2011). The definition of feminism is an awareness of the oppression and exploitation of women that occurs in the society as well as conscious actions by both men and women to change the situation (Wijaya et al., 2023; Zetkin, 1934b). Feminism is a movement that demands full equality of rights between women and men. This perspective would like to overcome any imbalance between men and women (Dewi & Medina, 2020). The idea also moves in epistemological terms to point out any kind of discrepancy between men and women's relations.

In many aspects, oppression of women with its implication of male agency has been replaced by the more neutral subordination of women or inequality of the sexes (Partington & Klüsener, 2016; Walby, 2011). That idea has undermined the fighting of feminism only as ways for women to get lost from men's domination. The reality is more severe than that since the real one is about deterioration rather than merely subordination. Besides, the oppression also continues to forward possession and even gender bias to women more than aspects of inequalities. Feminism should always exist by bringing in women's emancipation that loudly voices about improving the position of women and rejects differences in degrees between men and women (Attamimi et al., 2023; Zetkin, 2017). As human beings, women must obtain the same basic rights as men. Both of them are subject to the same moral laws. There must not be any double standard or even gender privilege to any point, especially towards men who are always winning in every competition even before it starts.

Basically, the feminist movement is an ideology that states that there are equal rights between men and women. In this perspective, one of the most frequently voiced movements is against patriarchal culture (Attamimi et al., 2023; Walby, 2011). Patriarchal culture is a social system that places men as the main authority and dominates society. Patriarchal culture places men above women. In fact, women are considered as weak creatures. Statements like this seem to emphasize that men are the strongest race in the world. The patriarchal culture that occurs makes women's position cornered in any case. This patriarchal culture is detrimental to any woman (Götze, 1982; Partington & Klüsener, 2016; Zetkin, 1934a). This leads to the idea that a man can dominate a woman's body at will. It often has an impact on the intellectual development of women who are always restrained and suppressed in many ways. In consequence, many civilizations underline women through their own surroundings that not many women are able to explore their own desires. They must always follow the standards of men that are quite arbitrary and contain such various double standards (Attamimi et al., 2023; Götze, 1982). Therefore, gender equality needs to be implemented so that women can get the same rights as men.

There are various feminist in the world. Most of them could be categorized between the radical and the diplomatic ones. The categorization is actually in general since the radical ones also work in softer ways while the diplomatic ones sometimes also apply more hawkish manners. The radical one perceives the world in a harsh way that men are always dominating women in all senses (Jacobse, 2017; Pujimahanani et al., 2022). The world must be radically and historically changed if women would like to live in equal matters. The diplomatic ones work to change the world by examining better regulations for women. This party tends to shape the world to be equal to women but by not making the men to be undermined either.

Clara Zetkin is a radical feminist in her activism for women's rights and her public role as a leader of socialist women. She was born Clara Eissner on July 15, 1857 in a little Saxon village in Germany (Tolliver, 2015). She used her socialist ideology to define her feminist goals, and her belief in women's rights came from her support of socialism in what was best for society as a whole. She was an unusual feminist that assumes that the winning of socialism is the best for women's rights (Jacobse, 2017; Meylawati, 2021). Zetkin in her socialist agenda works towards the worst aspect of women being under the words of men. That condition is about women who must surrender as mere possession of men. She totally rejects that argument by proposing the best for women to be equal to men will only be realized if the society is also equal for all as stated by socialist strategies (Meylawati, 2021; Partington & Klüsener, 2016).

The socialist feminists consider social construction as a source of injustice against women. The conception includes prejudice, assumptions, bias, and unbalanced judgments attached to women (Meylawati, 2021; Zetkin, 2017). Socialist feminism believes that women's oppression and inequality stem from capitalism and patriarchy. That certain perspective simultaneously emphasizes gender inequality as a cultural force originating from patriarchy. Women are totally victims of the patriarchal system (Jacobse, 2017; Partington & Klüsener, 2016). They are the ones that must cease and nod before the system that they do not even agree with. That is why socialist feminism believes that capitalism must be destroyed alongside with the destruction of patriarchy.

The main idea behind that situation is that women could not even work, get better education, and move forward at all. Women must stay at home while the men are working outside. There is a conception that the ones who work outside must get better advancement since they move anywhere (Ibrahim et al., 2022; Walby, 2011). The ones who stay at home must not have equal treatment like men have. Even when women could work outside, they could not be equal to men since their physical condition is not as strong as men. The physical aspect is usually seen equal to the physical situation as seen in various competencies. There are many ways to stop women from not going forward (Haan, 2023; Pujimahanani et al., 2022). However, feminism always finds a way to make women stronger than before to stand up for themselves, including what is done by socialist feminism. In her movement, Zetkin struggled to maintain the status of women as human beings who have full control and deserve equal rights, especially in socio-cultural conditions (Götze, 1982; Zetkin, 1934a). She refused a woman's life to be under men and controlled by men. Women are meant to have the right to hold everything in their own hands too.

3.3 The Emancipations of Women in *You Don't Own Me*

In the lyrics of the song *You Don't Own Me*, those tell of a woman who does not want to be considered as belonging to a man. Being owned by a man will only make her feel depressed because everything is out of her own main control. Gore revealed that she loves being young and being true for herself. In the second sentence of the lyrics of the song, Gore revealed that *I'm not just one of your many toys* which means that no man can control her life like a man plays his toys (GeniusMedia, 2010). Women have the right to freedom and live the life as they wish. One goal of feminism is when

a woman gets her right to freedom to do what she wants. However, in a culture that is still rife, namely patriarchal culture, it is stated on stigma that men have more power over women (Hamidah et al., 2023; Ibrahim et al., 2023). Therefore, men exist to own his women, and then men will tend to restrain and hold power over their women. In that case, many women lose their rights to freedom and also could not be themselves anymore. These things are the reasons researchers want to know critically about feminism stored in the lyrics of the song *You Don't Own Me*.

Emancipation is liberation from slavery or equal rights in various aspects of social life, such as equal rights for women and men (Partington & Klüsener, 2016; Zetkin, 1934a). Women's emancipation does not solely focus on equality between the rights of men and women to get equal opportunities in various fields. The true meaning of women's emancipation is about how women can develop and advance from time to time without losing their identity. In many cases, the words of emancipation means negative liberty as being free from any constraint. The word also works in a more positive way to propose such positive liberty as abundant fulfillment for every right, besides merely getting out of any burden (Hamidah et al., 2023; Rengganis et al., 2023). In this case, emancipation also means empowerment as it widens the concept from being totally radical to being dovish and softly applied to various aspects of life, including for women beings.

The Emancipation of women is totally supported by socialist feminism. The ideology emphasizes that women are not to be oppressed and dominated by men. However, the prolonging culture spread patriarchal culture with the intention of making men to be superior to women (Aulia et al., 2022; Meylawati, 2021). It makes men arbitrarily dominant and indicates the idea that women are always helpless. Through this song titled *You Don't Own Me*, Lesley Gore boldly and loudly expresses emancipation as a form of feminism. This song invites and supports women to have the courage to defend themselves so as not to be oppressed by men. The singer also shows her bravery against a man who wants to have her at all cost. This is in line with the concept of socialist feminism expressed by Clara Zetkin. A woman does not (and even must not) have to say yes to the wishes of men only to be owned by them. This is stated in the following lyrics of the Verse 1 of the song;

*You don't own me
I'm not just one of your many toys
You don't own me
Don't say I can't go with other boys* (GeniusMedia, 2010)

In the Verse 1 of the song, Lesley Gore conveys and affirms that men do not own women. A man who feels that he owns his woman will tend to feel that he can control everything. Women also have the same rights as men. Men cannot dominate or control women. It also reflects that men are never capable of possessing the wholeness of women (Jacobse, 2017; Zetkin, 2017). In the part of *I am not just one of your many toys*, it is explained that women do not want themselves to be dominated by men at will. The singer does not want a man to own herself. She refuses man to manage, to direct, and even to dictate all the scenarios in her life like a man playing with his toys (GeniusMedia, 2010; Tolliver, 2015). Gore also said that she did not want to be restricted from being able to play freely with anyone. Her true self does not want men to feel that they are able to control anything on the behalf of women.

Besides, the Verse 1 of the song emphasizes that women do not belong to men completely. Women should not be afraid to reject or to oppose the arbitrary desires of men. In a more extreme understanding, the singer emphasized that men are not Gods who can control a woman's whole life like playing dolls. Men are not the ones that have ultimate power towards women (Hamidah et al., 2023; Zetkin, 1934a). The verse of the song also underlines the idea that women also have their own

power. Their power is independent of any man's dictation. The power is not lent from men, but those grow in the selves of women to face the world independently. Women do not have to borrow anything from men (Attamimi et al., 2023; Ibrahim et al., 2022). Women also are not in debt with any man, so that they must not give anything back to men.

The song of Gore indicates that women are not possessions of men. Men do not own women at all. This is in line with Zetkin's understanding that women must be liberated from patriarchal culture that assumes women under men's domination (Ezekiel, 2021; Zetkin, 2017). Zetkin's perspective is also in line with Gore's song since women are not one of accumulation of capitals done by men. In Verse 1, Gore underlines the idea of men who think that women are toys for them. By being toys, women are told to be played by men (Tolliver, 2015; Yuliastuti et al., 2022). This aspect reflects possessions of men towards women that Gore would like to refuse.

In this case, Gore also implicitly rejects any domestication of women beings by making them as toys that are placed at home. This is also in line with Zetkin's arguments that women could always have their own decisions on anything out of any man's dictation (Gaido & Frenchia, 2018; Meylawati, 2021). Women could always move by themselves without asking men to accompany them. Women are not toys that could be posed. They have their own identities out of any capitals being accumulated (Gaido & Frenchia, 2018; Yuliastuti et al., 2022). This idea also opposes possessive feelings from men towards women. Women could choose her own decisions without being restrained by men.

*And don't tell me what to do
And don't tell me what to say
And please, when I go out with you,
Don't put me on display* (GeniusMedia, 2010)

The Chorus 1 of the song highlights the rights and dignity of a woman. Lesley Gore did not want a man to set herself up to do or say something. A woman has the right to choose what she wants to do and say. A man has no right to arrange and even to direct the needs of women (GeniusMedia, 2010; Jacobse, 2017). The singer loudly said on *Don't put me on display* to send a clear message that women's dignity is above all. Men do not have the right to be able to flaunt women like objects. Women are not objects that men can show or flaunt to everyone. Women have the right to maintain their dignity. They must also have the same rights by not being inferior to men and to be able to refuse what is unwanted (Attamimi et al., 2023; Smarandreetha et al., 2023).

The part of the song explicitly negates men's hand on women's life. By opposing what men want, the singer would like to say that any woman could always reject what the man wants her to do. *What to do* shows realization of action while *What to say* reflects a framework of thought. Both of them could be done solely by women without any help from men. Men should not direct women about anything since feminine identity is already intact within them (Aulia et al., 2022; Meylawati, 2021). This is also implicitly indicated in the Chorus 1 that women could define themselves without being told by any party outside their own selves. Zetkin also supports these arguments in fact that women should always stay with her own identities alongside with her abundant freedom in everyday life (Götze, 1982; Jacobse, 2017).

*You don't own me
Don't try to change me in any way
You don't own me
Don't tie me down 'cause I'd never stay* (GeniusMedia, 2010)

The Verse 2 of the song is against the desires and expectations of men about women. Once again it is said that a man cannot possess a woman as a whole. The singer argued forcefully that men should not own, control, or change women in any way (GeniusMedia, 2010; Tolliver, 2015). *Don't try to change me in any way* indicates that every woman has her own identity. Women have the right to determine how they are and what they want to make for themselves. There is no rule that states that a man can turn a woman into what he wants (Gaido & Frencia, 2018; Zetkin, 1934a). This Verse 2 ends with the rebellion of Lesley Gore who does not want men to bind or to restrain her. She does not want to stay or to follow the rules of men conveyed in the lyrics of *Don't tie me down 'cause I'd never stay*.

This verse is quite symbolic in encouraging women to be strong in defending their principles and not to be easily influenced by men. Women are not weak creatures who can only follow the will of men. Women have the right to maintain their identity and men cannot change women in any way (Fadiyah et al., 2023; Yuliastuti et al., 2021). Men are not kings who can change women as they wish. The last part of *Don't tie me down* accentuates Gore's rejection to any doing of man that tends to stop any movement of woman. This lyric shows that a man would never want a woman to go better than he would never want himself. He would always tie her down, yet Gore indicates that she would never want to stay no matter what will come to her.

This is indeed a radical point of feminism in which women must be persistent in her own identity. She must be consistent to stay in herself. She must always resist any dictation from men. Women must be aware that men are used to arbitrarily shape women beings (Gaido & Frencia, 2018; Götze, 1982). Therefore, women must be totally independent in her own selves either. By being firmer in identities, women could stand for themselves. This aspect may be selfish in the sense of women beings, but that thing is necessary to cope up with widened dominations of men that are indeed arbitrary in its essence (Ezekiel, 2021; Walby, 2011).

*I don't tell you what to say
I don't tell you what to do
So, just let me be myself
That's all I ask of you (GeniusMedia, 2010)*

In the Chorus 2 of the song *You Don't Own Me*, the depiction of Lesley Gore who wants to voice women's freedom rights becomes clearer. In the lyrics of *I don't tell you what to say, I don't tell you what to do*, the singer conveys the right to the freedom not to always say what she wants to say or what she wants to do to men (GeniusMedia, 2010; Tolliver, 2015). A woman has the right to be herself. Women also have the right to do whatever they want to do or say. This is in line with the concept of gender equality in socialist feminism that women are entitled to have the same rights as men, namely to be able to stand-alone and be themselves (Ezekiel, 2021; Meylawati, 2021).

The lyrics also accentuate that the woman would want the man to do the same like what she has done to him. The woman radically wants equal understanding from a man. She wants the man to think that the relations must be reciprocal in any sense including to support each other (Götze, 1982; Zetkin, 1934a). She just wants the man to understand her better but in a total way. She does not want her freedom to be strained by being owned by the man. She does not want to only stay and enjoy the company of the man. She truly wants to explore the world by her own perception out of any dictation of understanding from the man.

By being herself, this situation indicates two faces of a coin. On a side, it shows the dignity of a woman against a man. The woman is appreciated as herself in her own identity (Attamimi et al.,

2023; Jacobse, 2017). In the name of reciprocal relations, the woman could define herself in her own meaning. She must not live under the definition of man. On the other side, a man who appreciates the other woman actually also shows respect for himself. He at the same time builds a better perception of himself from the eye of the woman. By putting trust in women, the man could also shape such a confident man in which he does not have to control the woman as he wishes (Pujimahanani et al., 2022; Yuliastuti et al., 2022). This situation could also accentuate aspects of man who are not dominative and sexist to the woman. By recognizing the dignity of a woman, the man also finds the dignified life of himself. The idea then also affects a better place, not only towards women, but also towards wider society and civilization.

*I'm young and I love to be young
I'm free and I love to be free
To live my life the way I want,
To say and do whatever I please* (GeniusMedia, 2010)

This 17 year old girl of Lesley Gore represents women in general who do not dare to voice their right to freedom. In young age, it is about freedom to be able to enjoy their own youth. Youth is the most favorite period for almost all women. In fact, not infrequently a woman misses those times. Most women who feel owned by men will lose their youth and tend to withdraw from the pleasures they could do in their youth (Dewi & Medina, 2020; Ezekiel, 2021; Meylawati, 2021). In the lyrics of *I am young and I like to be young, I am free and I like to be free*, the singer clearly says that she loves her youth in all its freedom. She likes youth because she can do whatever she wants without being labeled in any taboo stated from the sayings of patriarchal culture.

Even in the last two lines that read *To live my life the way I want, To say and do whatever I please*, Lesley Gore again emphasizes that she wants total freedom above all matters. She wants to live life the way she wants without any restriction or even limitation. She wants to enjoy life to her heart's own content. It is similar to her own desire that she wants to live without being controlled by anyone (GeniusMedia, 2010; Wijaya et al., 2023). No one knows what a woman wants and likes besides herself. If there is another party that would define the woman's desire, it indeed will reduce the total identity of women beings. She will not be totally free anymore though the idea is about freedom of human rights. Women have the same rights as men, namely the right to freedom (Desmawati, 2018; Gaido & Frenca, 2018; Zetkin, 1934b). The right to be free to enjoy youth with all its pleasures. The right not to be restricted by anyone from doing anything. Women do not always have to follow and obey men even to always know their activities.

The song *You Don't Own Me* is one of the songs that embodies the support of gender equality between women and men. The song describes a woman who is considered owned by men and always refuses that condition. It is explained that men want to have women completely under their controls (Götze, 1982; Zetkin, 2017). He wants to manage, to direct, and to shape a woman's life like he plays with his own toys. Owning is always holding women back from doing things in which men do not want. The situation will always be asking women to do what they want. When a man feels that he owns the woman, he will tend to act like a God who can arrange the total scenario of a woman's life (Annasai et al., 2023; Zetkin, 2017).

Lesley Gore, who was only 17 at the time, manages to convey a clear message that women do not totally belong to men. Women do not have to obey whatever the wishes of men want them to do. Men do not have the right to control women's lives. Women do not belong to men completely. The song refuses any totality done by men towards women. Women must refuse any closed definition done by men. She must not follow the orders of men in unquestionable condition. Women should

have their own dignity and values to be able to compete with various dominations from men (Smarandreetha et al., 2023; Zetkin, 1934b). This is in line with Zetkin's understanding that women are not one of accumulation of capitals in patriarchal culture. Women must be considered as equal human beings compared to men beings as well.

The song of *You Don't Own Me* emphasizes the crucial aspect of women's freedom. Women have rights and control over their own bodies and sexualities (Gaido & Frecia, 2018; Partington & Klüsener, 2016). Women have full meanings and understandings over their own bodies and minds. Men cannot control women's choices and destinies in life. Women have the right to enjoy and live their lives without any interference from men (Hamidah et al., 2023; Jacobse, 2017). A woman must be pushed to be able to live her youth with the things she likes. Women have their own way of living life. There is no right for men to know what women want to say or do because men are not the full, the total, and the dominating owners of women.

4. CONCLUSION

The song *You Don't Own Me* embodies the full support towards gender equality between women and men. The song describes a woman who is considered owned by a man. It is explained that men tend to see women as a toy to play with and to display to his other friends. In reality, there is no right for a man to know what a woman wants to say or do because a man is not the complete owner of a woman. Indeed, *You Don't Own Me* is a song about socialist feminism that voices women's total emancipation to reach equal opportunities against men. The song also shows Clara Zetkin's consistent fighting toward patriarchal culture. She refuses any indication that woman is property of man. Women are not part of the accumulation of capital as seen in the idea of capitalism. Woman is an entity that is free in her own identity without being able to be dominated by any power outside her own self. The intersections between the theory and the song are related to how women are not meant to be dictated, objectified, or even considered as toys for men. Women are also not part of men's capital accumulations. For recommendation, further research could explore more about the use of Zetkin's perspective in understanding any literature in the 1960s, especially in the Cold War era. Next analysis could also examine more about Gore's other songs that correlate with women's power to sound their own voices above any man.

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