

CHAPTER III

RESULTS AND DISCUSSION

3.1 Results

To express gender representation, Barbie and the narrator used the same types of processes, which are material, mental, and relational processes. On the other hand, Ken used material, relational, behavioral, and verbal processes but not mental processes. The most various uses of the processes are employed by Gloria, covering five processes. It is implied from the characters that gender identity can be represented through the way someone does physical activities (material processes), thoughts and perception (mental processes), and through the characters' identity or possession (relational process). The percentages of the data are included as a measurement of which type of process that is dominantly used by the characters.

Table 1 The Processes Used by Barbie to Represent Feminism

No.	Process	Quantity	Percentage	Data
1.	Material	4	40%	Data 4b, 5, 6, 7
2.	Mental	2	20%	Data 4a, 4b
3.	Relational	4	40%	Data 1, 2, 3, 6
Total		10	100%	

From Barbie's utterances, the researcher found three types of processes which are Material, Mental, and Relational. The two most dominant types with an equal percentage of 40% of the data that were used by Barbie to represent feminism are material and relational processes. Another type that is found is the mental process. Barbie showed the female effort from the material process, female identity from the relational process, and female sentimentality from the mental process.

Table 2 The Processes Used by Ken to Represent Patriarchy

No.	Process	Quantity	Percentage	Data
1.	Material	4	57,1%	Data 8, 9a, 9b, 11
2.	Relational	1	14,3%	Data 9b
3.	Behavioral	1	14,3%	Data 10
4.	Verbal	1	14,3%	Data 9a
Total		7	100%	

From Ken's utterances, four types of processes are found. The types are material, relational, behavioral, and verbal processes. To show the fight for the patriarchy that the Kens had, the material process became the dominant process that is used by Ken. The rest of the processes are distributed evenly as supporting factors of Ken's fight for patriarchy.

Table 3 The Processes Used by Narrator to Represent Feminism

No.	Process	Quantity	Percentage	Data
1.	Material	3	25%	Data 12, 17, 18
2.	Mental	2	16,67%	Data 17, 19
3.	Relational	7	58,33%	Data 13a, 13b, 14a, 14b, 15 16, 19
Total		12	100%	

From a total of twelve data, the researcher found three types of processes which are material, mental, and relational. The relational process is the most dominant process that covered 58,33% of the data since the narrator mostly attributed feminist characteristics to a certain individual. Material and mental processes were used to show what women are capable of, both mentally and physically.

Table 4 The Processes Used by Gloria to Represent Feminism

No.	Process	Quantity	Percentage	Data
1.	Material	6	11,54%	Data 22, 26, 28, 39, 40, 41
2.	Mental	11	21,15%	Data 21, 21, 24, 25, 29, 32, 32, 34, 35, 41, 42

3.	Relational	29	55,77%	Data 20, 20, 21, 21, 22, 23, 25, 26, 27, 27, 29, 30, 31, 32, 32, 32, 32, 33, 34, 35, 36, 37, 38, 40, 40, 41, 41, 42, 42
4.	Behavioral	2	3,85%	Data 35, 41
5.	Verbal	4	7,69%	Data 24, 25, 26, 31
Total		52	100%	

From fifty-two data, the relational process is the most dominant process that was used by Gloria to identify certain attributes that showcased feminism. The other four processes supported the attributes that affect how Gloria perceived women from her point of view.

3.2 Discussion

3.2.1. The Way Barbie Represents Feminism

Three kinds of processes are found from Barbie's utterances. The processes are Material, Mental, and Relational. The researcher agrees that *Barbie* (2023) is a feminist movie since feminism was represented through Barbie's utterances. The researcher also supports the previous studies that stated that *Barbie* (2023) is influenced by post-feminist traits. However, the researcher disagrees if women are only represented as entities that are objectified or stereotyped, especially by the male gaze (Taha, 2024). From the findings, some post-feminism values that are found express sisterhood, gender equality, self-acceptance and independence through countering beauty standards, female success, and female individualization.

Through the material process and Barbie's representation, women are able to be the ones in charge and control the system by being the active participants. However, having power and ruling the system does not stop women from supporting and wanting the best for other women. This loving and supportive nature

was represented through the mental process. From the relational process, women are an entity with so much power. Barbie portrayed women with something powerful and important. The detailed explanation will be explained in the subsections below.

3.2.1.1. Material Process

From the **material process**, the researcher found four examples as the following:

1. *I want **to help** women* (Data 4b)
2. *By giving voice to the cognitive dissonance required to be a woman under the patriarchy, you **robbed** it of its power* (Data 5)
3. *Women hold all major positions of power, **control** all the money* (Data 6)
4. *Basically everything that men do in your world, women **do** in ours* (Data 7)

The actors identified from the data are the phrases ‘*I*’, ‘*you*’, and ‘*women*’ which every single actor from the material process is related to women in general. The phrase ‘*I*’ from example 1 refers to Barbie herself. Since Barbie is the representation of women in the movie, the actor also refers to women in general. With the material process indicated by the phrases ‘*to help*’ and ‘*women*’ as the goal, Barbie is willing to help other women in order to achieve things that every woman should achieve. Barbie’s willingness to help other women represents a solidarity of sisterhood where women will hand in hand to create a positive environment where they support each other.

The second material process represents women’s movement and effort to gain more power than men. The process was indicated by the phrase ‘*robbed*’. The lexical choice of ‘*robbed*’ here does not mean literally. Barbie and the other women were repressed when Ken took over the Barbie Land. The necessity to take over

Barbie Land is then reflected in Barbie's lexical choice. By being repressed, Barbie and the women's community needed to show the fight for feminism. Therefore, there was the need to take back the power that the Kens took from the Barbies. This fight then being considered as a fight for gender equality. Other than the lexical choice, the clause *'by giving voice to the cognitive dissonance required to be a woman under the patriarchy'* is the circumstance of reason that supports the material process from example 2.

Female success and female individualization are represented through example 3 and example 4. The traits are indicated by the phrase *'control'* in example 3 and *'do'* in example 4. Both examples represent that women are capable of doing jobs that people would ideally view those jobs as men-jobs only. The view that believes most jobs are handled by men was shown in example 4 where the circumstance of place *'in your world'* is attached to the material process of *'everything that men do'*. Example 3 shows that the Barbies were in charge of the monetary system in Barbie Land, example 4 contrasts the statement of *'everything that men do in your world'* with *'women do in ours'*. From both examples, women have power in the constitution and even came out as independent since the women had more control. The women did not need any interference from the men.

3.2.1.2. Mental Process

Two **mental processes** are found with the following examples below:

5. *I love women* (Data 4a)
6. *I want to help women* (Data 4b)

Through generalized sentences, indicated by the use of simple present and plural indefinite, Barbie represented the expression of women's support. The senser '*I*' refers to Barbie, followed by the emotive process '*love*' and the desiderative process '*want*'. The phrases '*women*' both functioned as the phenomenon, which is the emotive and desiderative target of Barbie's mental process. Barbie, which represents women in general had desires and emotions for women. The act of wanting to support each other symbolizes solidarity and therefore, bonds sisterhood between a woman and any other woman.

3.2.1.3. Relational Process

The last process which is the **relational process** has four examples that relate to how Barbie expressed feminism, with the examples as follows:

7. *Barbie is a doctor and a lawyer and a senator and a Nobel prize winner* (Data 1)
8. *Barbie is so much more than that* (Data 2)
9. *No, I am supposed to help you and make you happy and powerful* (Data 3)
10. *Women hold all major positions of power, control all the money* (Data 6)

The similarities from all of the relational clauses that are found are how women are portrayed as someone who has positions, achievements, and values. The phrases such as '*Barbie*', '*I*', and '*women*' which functioned as either a carrier or a token refers to the same object which is women in general. From example 7, Barbie is attributed with many achievements and job positions, showing that a woman can be successful as well. Barbie was being attributed with '*a doctor and a lawyer and a senator and a Nobel Prize Winner*'. These specific jobs are often stereotyped as 'men' jobs (Malatesta & Belton, 2011). By being attributed to Barbie, the jobs are now possible to be achieved by women as well.

Being a woman came with a stereotype, often being attributed with shallowness, and being underestimated (Foschi, 1992). The beginning of Barbie's journey is something that is associated with something small and unnoticed, just like the feminist movement. However, the value '*so much more than that*' was associated with Barbie, representing the growth of the movement. It can also be interpreted as exceeding the standard of women's stereotypes. The phrase '*that*' in the clause refers to negative stereotypes towards the Barbies. Before Barbie said this clause, Sasha was saying '*You represent everything wrong with our culture. Sexualized capitalism, unrealistic physical ideals...*' in order to clarify Sasha's accusation, Barbie countered Sasha's opinion.

Another data that portrays sisterhood was shown from the phrase '*supposed to help you and make you happy and powerful*' from example 9. Barbie was fixed on the role of helping other women, and she expressed it to Sasha during their argument.

Lastly, the post-feminism situation where women succeeded in gaining their place in society was shown in example 10, where '*hold major positions of power*' is the relational identifying process that gave them the place where they are allowed to have positions and be in charge of the constitution.

3.2.2. The Way Ken Represents Patriarchy

Through the four types of processes, Ken associated the men community with patriarchy. Patriarchy has six structures and Ken showed one dominant structure from his utterances. Other than the patriarchal structure, masculinity traits were

men show certain characteristics by profiting from patriarchy were also shown through his representation of men's community.

The researcher agrees with the previous studies which stated that Ken is influenced by patriarchy and masculinity throughout the movie. The researcher also agrees that patriarchy could become a system that heavily harms the women's community (Yakali, 2024). From what have been expressed by Ken through his utterances, unlike Barbie who solely used feminism to fight for their rights without harming the men's community, Ken's domination has resulted in the women's community being excluded from society or even worse, the constitution.

Ken portrays men as someone who needs to dominate to gain powers for themselves. This desire for power is then represented by his way of applying patriarchal structures such as the state, known from the material process. Ken also showed that men need to have an ideal life, therefore representing hegemonic masculinity from relational and behavioral processes. Through the verbal process, Ken showed that men can be passive. The passive behavior of men represented subordinate masculinity. The detailed explanation will be explained in the subsections below.

3.2.2.1. Material Process

From the **material process**, the researcher found four data as following:

11. *Well, we just **took** patriarchy and you know, **made** a patriarchy* (Data 8)
12. *Why **didn't** Barbie told me about patriarchy?* (Data 9a)
13. *Which, to my understanding, is where men and horses **run** everything*
(Data 9b)
14. *Men **rule** the world!* (Data 11)

All four examples from the material process that are found have similar attributes. Phrases such as ‘*we*’, ‘*men and horses*’, and ‘*men*’ are the actor of the process, which represent the men's community. Ken always associates men with patriarchy, and how men should dominate the constitution. This association that Ken has made is one of the structures that make patriarchy, which is **the state**. In an attempt to gain his place in Barbie Land, he used patriarchy as a tool. From example 11, two material processes relate to each other. Indicated by the phrase ‘*took*’ and ‘*made*’, Ken explained his initial plan for Barbie Land.

Before Ken took over Barbie Land, Barbie Land was a place with a women-centered constitution where the Barbies managed everything. The Kens learned patriarchy after they visited the real world and after that, they started to spread patriarchy in Barbie Land. This can be known from using ‘*patriarchy*’ twice as the goal in the process. Ken’s cluelessness was represented in Data 9a, where he pointed out that Barbie had never told him about patriarchy.

Ken perceived patriarchy as a pinnacle of men’s power and can be weaponized to take over the Barbie Land. This belief of him is represented in examples 13 and 14. The phrases ‘*rule*’ and ‘*run*’ have the same meaning. These lexical choices were chosen to assert dominance, showing more power and control. Both phrases are associated with ‘*everything*’ and ‘*the world*’ as the goal. Ken’s intention has been clear from the start, and he intends to make the constitution change. From a women-centered constitution to a men-centered constitution.

3.2.2.2. Relational Process

One **relational process** is found throughout the data, which is the following:

15. *Which to my understanding is where men and horses run everything*

(Data 9b)

The relational process shows what Ken believed. Ken believed what ideal for men is where they can have ultimate power over women. This belief of him is a representation of hegemonic masculinity. Another sign that Ken associated men with masculinity is from the lexical choice where he paired ‘*men*’ and ‘*horses*’. *Horses* here is a metaphor since horses are often associated with manly activities, something ideal that is associated with men.

3.2.2.3. Behavioral Process

One **behavioral process** is found which is the following:

16. *I shall seek my fortune there. All right, so... I'll take a high-level, high paying job with influence, please* (Data 10)

The behavioral process which is shown in example 16 is another representation of hegemonic masculinity. Since a man is expected to have a job, especially a job with a high position, Ken tried to find one. The phrase ‘*seek*’ has a meaning of looking for something. Looking for something includes physical and psychological experience. The phrase ‘*my fortune*’ is what Ken looked for. Therefore, the phrase is considered as the behavior, and the phrase ‘*there*’ functions as the circumstances that specify the place of Ken’s intention. After acknowledging the power that a man will yield under patriarchy, Ken intended to gain more power in the real world. In this case, ‘*there*’ refers to an office building where he saw a lot of men being employed and working as employees.

3.2.2.4. Verbal Process

The last process which is the **verbal process** has one example that shows a subordinate masculinity side of the patriarchy, which is:

17. *Why didn't Barbie **told** me about patriarchy?* (Data 9a)

Barbie Land has a matriarchal constitution. The fact that Ken never actively asked about patriarchy or found out about patriarchy before visiting the real world shows the Kens position in Barbie Land. This indicates how men are likely to be passive and unchallenging (Lubis, Eryani, & Solin, 2024).

3.2.3. The Way the Narrator Represents Feminism

Through the three types of processes, The Narrator constantly associates women with feminism traits. The traits that are attributed to the women's community were heavily influenced by post-feminism. Values such as female success, independence, empowerment, sisterhood, and equality were found in the data.

Most of the previous studies only highlighted that the narrator showcased men's insecurities when women lead a system (Yakali, 2024). However, there are more than can be highlighted from the narrator's narration. From the analysis, the narrator implied women's empowerment, independence, and positivity from feminism.

The narrator represents women's fight and effort for feminism through the material process. Women's empowerment was also being represented leading the women's community to independence. Through the mental process, by

expressing gratitude and showing how impactful a woman can be, sisterhood and power from women are represented. Lastly, from the relational process, women are represented as someone who have unlimited possibilities, freedom, independence, and success. The detailed explanation will be explained in the subsections below.

3.2.3.1. Material Process

From the **material process**, the researcher found three examples as the following:

18. *Yes, Barbie **changed** everything* (Data 12)
19. *Thanks to Barbie, all problems of feminism and equal rights **have been solved*** (Data 17)
20. *What can't Barbie **do**?* (Data 18)

The material processes showed Barbie's effort and her contribution as a woman to feminism. Similarities occur for all of the material processes that are found. All of the data have the same actor, which is '*Barbie*'. Therefore, the processes represent what a woman could do for the women's community. Starting from example 18, with the phrase '*changed*' as the material process, and '*everything*' as the goal, Barbie had succeeded in changing the way the world perceived women. Through Barbie's influence and effort, women are seen differently. The change that Barbie had successfully brought to the women's community aligned with feminism goals.

Another value that women are empowering is shown in example 19. With '*all problems of feminism and equal rights*' as the goal and '*have been solved*' as the material process indicator. This example supports the representation of post-feminism, where women gained their places and were given equal rights in society. Lastly, the narrator gave a rhetorical question to emphasize women's capability. In

example 20, the narrator stated that Barbie is capable of doing everything, meaning that women can also do anything.

3.2.3.2. Mental Process

The second process that is found which is the **mental process** has two examples as the following:

21. *Thanks to Barbie, all problems of feminism and equal rights have been solved* (Data 17)
22. *Barbie has a great day, but Ken only has a great day if Barbie **looks** at him* (Data 19)

From example 21, the Narrator made it clear that the effort that has been made to the women's community in Barbie Land was because of Barbie, a woman too. Indicated by the phrase '*thanks to*', the feeling of gratitude that is included in the narration is also a part of the sisterhood, where a woman feels supported by another woman. On the other hand, example 22 shows that a woman can have so much impact on men's lives, asserting more power and control. It is indicated by the *if* clause which also functions as the circumstance of the condition of Ken's feeling of joy which later will be explained in the relational process. The mental process represents Barbie's direct impact on Ken. The direct impact is represented by the phrase '*looks*'. '*looks*' here means giving attention to Ken.

3.2.3.3. Relational Process

Lastly, as for the **relational process**, the researcher found six examples as the following:

23. *All of these women **are** Barbie*, (Data 13a)
24. *And Barbie **is** all of these women* (Data 13b)
25. *She might **have started it out as** just a lady in a bathing suit, but she became so much more* (Data 14a)
26. *but she **became** so much more* (Data 14b)

27. *She **has** her own money, her own house, her own car, her own career* (Data 15)
 28. *Because Barbie **can be** anything, women **can be** anything* (Data 16)
 29. *Barbie **has** a great day every day, but Ken **only has** a great day if Barbie looks at him* (Data 19)

Barbie is attributed to the women's community through examples 23 and 24.

Both examples have the same structure and the same participants, with 'Barbie' and 'all of these women' switching the roles between tokens and values. The narrator is indicating that Barbie is the embodiment of women in the movie, the representation, and a solid icon for them. By being the representative of the women's community, sisterhood will automatically be built.

Examples 25 and 26 represented the growth of the feminist movement. From example 25, the relational process is merely used to give an identity. However, example 26 showed a sign of quality development from Barbie herself. Feminism started from a small community, with a lot of struggles, and oppression from the men. This stage is then represented by the attribute of 'just a lady in a bathing suit'. However, her identity then developed by the use of the phrase 'so much more' as a value, indicating growth and development. Barbie's feminism is very much influenced by the post-feminist movement, where women have gained their place and equality in society. This development is aligned with that idea.

Freedom, independence, and female success are reflected in example 27 and example 28. In example 28, both 'barbie' and 'women' have the same relational process which is 'can be'. Both examples also have the same value which is 'anything'. Women have gained their freedom where they can choose to be anything that they want. The phrase 'can be anything' indicates unlimited possibilities about

what a woman can become. Other than freedom, the women's community has also been successful in practicing feminism. Through the freedom and success that they gained, the women became independent by themselves. The independence from example 29 is shown by how Barbie does not need Ken to feel content about herself. The narrator described traits that women are capable while men are not.

In example 27, the power and change that Barbie yields are shown from the glimpse of her possession. With the relational process indicated by the phrase '*has*', followed by the attribute of '*her own money, her own house, her own car, her own career*', Barbie was described as someone with abundant possession. A possession that is enough for a decent well-being of her life. Moreover, the possession that she has is fully gained by herself, adding independence to Barbie's character.

3.2.4. The Way Gloria Represents Feminism in the Real World

In the movie, Gloria delivered a monologue. From the monologue and a woman's perspective, being a woman is not as easy as it seems. It came with expectations, standards, rules, restrictions, and limitations. The women's portrayal through her monologue also matched how the media portray women as the effect of post-feminism.

Barbie and The Narrator might view women as successful and already living in an ideal society, where women are far more appreciated, more independent, and more powerful. However, Gloria showcased the reality of what women faced in real life. The result of Gloria's monologue aligns with previous studies that women had its struggle and have to cope with how the patriarchal system works (Yakali, 2024).

Gloria's monologue represented the post-feminism sensibility where women are seen from the male perspective. From the material process, women are expected to constantly self-surveillance themselves, where they are expected to show femininity but also need to be independent. From the mental process, women will never be free from the men's spectacle, represented the bodily property. From the relational and behavioral processes, women are attributed with tons of standards and expectations, resulting in women being disciplined, and constantly transforming themselves to fit society's expectations. With all the attributes and traits that are being referred to them, women are not allowed to express their thoughts freely as they want and this can be seen from the verbal processes that are found in Gloria's monologue. The detailed explanation will be explained in the subsections below.

3.2.4.1. Material Process

The researcher found four **material processes** out of six processes to be discussed with the data as follows:

- 30. *But somehow, we are **doing** it wrong* (Data 22)
- 31. *You **have to lead**, but you **can't squash** other people's ideas* (Data 28)
- 32. *And nobody **gives** you a medal* (Data 39)
- 33. *Not only are you **doing** everything wrong* (Data 40)

From the examples, phrases that function as actors such as 'we', 'you', and 'myself and every single other woman' referred to the same entities which are women. However, every single one of the examples portrayed society's expectations for women. From example 30, the material process 'doing' is associated with a circumstance of quality which is 'wrong'. Not just in example 30, the mention that women will always be seen to do something wrong was also mentioned in example 33, with the identical process and circumstance. With the

pattern of the process being mentioned twice, it is a form of Gloria's emphasizing this trait. Women are expected to have discipline for themselves or to transform the way they do certain things. For example, it can be seen from example 31, women are expected 'to lead'. On the other hand, women need to be cautious in the way they lead, as indicated by the phrase 'can't squash other people's ideas'. By example 31, women are expected to appear confident, yet they also need to show their femininity. This expectation represents the post-feminism sensibility of self-surveillance and discipline. Ironically, being a woman also comes with the possibility of getting underappreciated by the people around them. It is mentioned in example 32, that the clause 'nobody gives you a medal' indicates that the women community is lacking appreciation.

3.2.4.2. Mental Process

For the **mental process**, the researcher decided to discuss three examples as the following:

- 34. *It kills me that you do not think you are good enough* (Data 21)
- 35. *But not so pretty that you tempt them too much* (Data 32)
- 36. *I am just so tired of watching myself and every single other woman tie herself into knots so that people will like us* (Data 41)

Women are seen as the central of the makeover paradigm. According to Gill (2007), media culture often portrays women as someone who will never be flawless. Women are presented and made to think that they will never be good enough and therefore, need to transform their lifestyle or any aspect of their lives. In the movie, this portrayal is shown by how Barbie felt when she failed to save Barbie Land. From example 34, Gloria expresses her frustration from the phrase 'kills me' when Barbie which is mentioned as 'you' in the clause has a mental process of 'do not think' as someone who is doing good enough.

From example 35, women are still seen by the male gaze since being pretty for them is for the men. Women are portrayed as men's bodily property, including the way they present themselves. Women are indeed need to be seen as pretty. However, there is a limitation for women so they will not be objectified by men. In the end, it will always be the women's fault whether they appear presentable or not. The mental process is indicated by the phrase '*tempted*', the phrase '*them*' functions as the senser which refers to the men, and '*too much*' as the circumstances of quality. From example 36, through the phrase '*tired*' as the indicator of mental process, Gloria expressed her tiredness since women do not have any other options other than marrying a man to be accepted in society. Although women already have individualism and freedom of choice, they are still expected to fulfill the traditional value of being a woman.

3.2.4.3. Relational Process

For the **relational process**, seven examples out of twenty will be discussed:

37. *It is literally impossible **to be** a woman* (Data 20)
38. *We **have to always be** extraordinary* (Data 22)
39. *You **have to be** thin but not too thin* (Data 23)
40. *You **have to be** a boss but you can't be mean* (Data 27)
41. *You **are supposed to** stay pretty for men* (Data 32)
42. *You **have to** never get old, never be rude, never show off, never be selfish, never fall down, never fail, never show fear, never get out of line* (Data 36)
43. *And it turns out, in fact, that not only are you doing everything wrong, but also everything **is** your fault* (Data 40)

Gloria started her monologue with the clause from example 37. '*it is literally impossible*' functions as the carrier, '*to be*' is the relational attributive process, and '*a woman*' is the attribute. To be a woman comes with many expectations and

standards, therefore Gloria attributed being a woman to something impossible. The expectations and traits that are expected from women will be explained below.

From examples 39 and 41, women's bodies and appearance were represented on behalf of the men. The carrier 'you' which refers to women is followed by relational phrases such as '*have to be*' and '*are supposed to*'. Women are again, expected to be seen as attractive from the male gaze. Women's body is seen as the source of their power, and it has been monitored and remodeled to fit society's standard of female attractiveness (Gill, 2007). From Gloria's monologue, it is clearly stated that women are expected with a certain body type. For example, women are attributed with the phrase '*thin but not too thin*'. From example 41, it is clearly stated that women have to be pretty not on their own behalf, but for the men, indicated by the phrase '*pretty for men*' where the circumstances of behalf here refer to men.

Another example of women being expected to constantly discipline themselves is represented in examples 38, 40, and 42. From these examples, women are associated with a ton of traits expected from society, indicated by the phrase that is attributed to them such as '*extraordinary*', '*a boss but can't be mean*', and '*never get old, never be rude, never show off, never be selfish, never fall down, never fail, never show fear, never get out of line*'. Women were never really given the chance to freely decide their own behavior or their own appearance. Society demands women pay attention to every aspect of their lives. From the intensity, extensiveness, and the psychological aspect of their lives (Gill, 2007). Women are constantly monitored, controlled, and chained to the expectations of society.

Lastly, from example 43, as a result of trying to fulfill society's expectations, especially to satisfy the male spectacle, a woman is still the one to blame. The phrase '*everything*' is attributed to the relational process '*is*' and '*your fault*' as the attribute. In the end, women's change and effort will be seen as something wrong and society will always try to control women.

3.2.4.4. Verbal Process

Four **verbal processes** are found with the examples as following:

- 44. *And you **can never say** you want to be thin* (Data 24)
- 45. *You **have to say** you want to be healthy* (Data 25)
- 46. *You **can't ask** for money because that's crass* (Data 26)
- 47. *You **have to answer** for men's bad behavior, but if you point that out, you are accused of **complaining*** (Data 31)

Even in the post-feministic era, women's speech is not truly free. The four data above are referring the phrase '*you*' to women as the sayer. However, as a sayer, women are controlled by rules of what to say or not to say. From example 44, when women needed to fit the beauty standard by being thin, they were not allowed to express it. Instead, they were led to say other things such as '*healthy*' (example 45). From example 46, women are also not allowed to '*ask*' for money. From example 47, women are expected to always be responsive to men's needs, even the bad ones. However, if they speak up about men's bad behavior, society will put the blame on women and accuse them of '*complaining*'. Once again, everything that women do must be on behalf of the men, it was never truly for themselves.

3.2.4.5. Behavioral Process

Lastly, two **behavioral processes** were found in the data. However, the researcher would like to discuss one example:

48. *I am just so tired of **watching** myself and every single other woman tie herself into knots so that people will **like** us (Data 41)*

From example 48, Gloria experienced the first-hand experience of seeing other women doing things on behalf of other people. Indicated by the phrase ‘*watching*’ which shows the behavioral process. Other than being a spectacle for other women, Gloria herself also got married for the sake of society. The behavioral process also represents that women are being attributed to standards and expectations, just like the relational process.