

Ideational Metafunction of the ‘UN Women’s 2026 Instagram Posts: A Transitivity Analysis of Gender Inequality Discourse

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ABSTRACT

This research examines how gender inequality is represented in institutional feminist discourse through analyzing the transitivity pattern of UN Women's 2026 Instagram posts. This research employs a descriptive qualitative approach and applies Halliday's Systemic Functional Linguistics, specifically ideational metafunction, to analyze the process types and participant roles of the selected data. The datasets consist of ten UN Women's 2026 Instagram posts, published between February and March 2026. The findings reveal that only four process types were captured in a total of seventeen clauses. Relational process is the most frequently used, with eight appearances, followed by material processes with six appearances, mental processes with two appearances, and verbal processes with one appearance. In terms of participants' roles, women and girls are most frequently positioned as carriers in relational processes, with four appearances. Furthermore, women and girls were also positioned as affected participants, such as a goal and receiver, with one appearance each. In terms of movement areas, UN Women's post presents all four movement areas: leadership, economic empowerment, freedom from violence, and peace, security, and humanitarian actions, although economic empowerment is not presented explicitly. These findings suggest that in institutional discourse, gender inequality tends to be portrayed as a structural and socially constructed condition, positioning women both as carriers of social conditions and as actors who actively challenging inequality. For future research, it is recommended to use multimodal discourse analysis to apprehend the non-language aspect of the posts and present more insight into how gender inequality is presented in institutional feminist discourse.

Keywords: Ideational Metafunction, Transitivity, Process Types, Gender inequality, UN Women

INTRODUCTION

Gender inequality remains a global social issue affecting women in political, economic, legal, educational, and social sectors. According to the World Bank (2023), no country has yet achieved full legal equality for women. In many conflict situations, women are also affected by violence, discrimination, and the loss of basic human rights. One example can be seen in the humanitarian crisis in Gaza, where women experience increased vulnerability to gender-based violence and patriarchal oppression. Al Jazeera (2024) reported that women in Gaza are exposed to kidnapping, sexual violence, and death due to the ongoing conflict. These conditions demonstrate that gender inequality operate structurally and continuously across social and humanitarian aspects. As a response to these inequalities, feminist movements continue to advocate for women's rights and social justice. Rather than just promoting equality, feminism functions as a critical perspective that examines how social structures and power relations

maintain gender inequality (Lazar, 2005). Similarly, Lorber (2010) defines feminism as a perspective that critiques the social arrangements producing gender inequality, while Raina (2017) emphasizes feminism's role in pursuing equal access to resources and opportunities for women. These efforts also align with the fifth Sustainable Development Goal (SDG 5), which focuses on achieving gender equality and empowering women and girls.

As part of the global effort to pursue gender equality, the United Nations established UN Women in 2011 as an organization focusing on women's rights and empowerment. In addition to policy and advocacy programs, UN Women also utilizes social media platforms to spread awareness regarding gender inequality. Through its Instagram account, @UNWomen, the organization raises public awareness about issues related to women's and girls' rights and encourages feminist activism in digital spaces. According to Lazar (2005), feminist activists use language to contest and transform gendered power relations. In digital discourse, language therefore becomes an important tool to construct messages and shape public understanding regarding social issues. Fairclough (1989) states that language is never neutral because it is shaped by power relations and ideology. This suggests that linguistic choices influence how social realities, including gender inequality, are represented in public discourse.

Previous studies have revealed how gender representation and ideological meanings are constructed on social media. Wibowo (2022), in *Gender Equality in E-Sports: A Transitivity Analysis in Saloni Pawar's Achievement Posts*, investigates how process types through Instagram captions are used to portray women in a male-dominated field as capable actor. The findings show that achievement posts often "position women as active actors through dominant material processes," revealing how transitivity structures contribute to narratives of empowerment. Furthermore, Nugraheni (2023) in *Gender Roles Construction through Transitivity in Indonesia's Facial Care Advertisement for Women*, reveals how advertisers "assign women repeated roles as Sensers and Carriers," showing that gender expectations are linguistically constructed by shaping traditional femininity standards through patterned participant arrangement. In addition, Flores and Sepúlveda (2025) argue that through Instagram wellness narratives, ideational representation could "reproduce gendered pressures," by consistently using relational and behavioural processes to describe women's bodies and self-management. This research demonstrates how process choices reinforce social norms. These studies together show that the pursuit of gender equality on Instagram is ideationally constructed through process types and participant roles, indicating that linguistic structures function as sites where gender inequality is negotiated and challenged.

In addition, research on language analysis to examine social issues in social media, studied by Anake et al. (2025), in *A Transitivity Analysis of Mental Health Awareness Discourse on Instagram*. This identifies how mental-health posts apply specific process types "to highlight vulnerability, responsibility, and collective care". The findings of this research indicate that the arrangement of processes and participants is the key point of social-issue narratives. This research emphasizes that ideational arrangement is an ideological practice. Align with Istiqomah (2024), in *An Attempt to Gain Gender Equality and Women's Empowerment in Social Media*. This research reveals that language is one of the strategies used by feminist activists to challenge gender inequality in social media. Both studies highlight that language choices shape how social issues are framed.

These studies provide valuable insights into how linguistic choices could portray the writer's ideology regarding social issues. However, none of them combine transitivity, process types, participant roles analysis, and gender-inequality activism in the context of an institutional feminist account. Previous research tends to focus on specific fields, such as promotional discourse (Nugraheni, 2023), achievement-based narratives (Wibowo, 2022), wellness content (Flores & Sepúlveda, 2025), or general social-awareness campaigns (Anake et al., 2025), while

others discuss empowerment in social media strategies in general without examining the linguistic strategies (Istiqomah, 2024). These are the gaps that this research will fulfill. Therefore, the novelty of this study focuses on how transitivity patterns in UN Women's 2026 Instagram posts represent gender inequality within institutional feminist discourse by assessing process types and participant roles. This research provides a more detailed ideational analysis of the posts of an institutional feminist account that has not been examined in previous literature because institutional organizations like UN Women construct ideological representations differently from personal and commercial discourse, and transitivity can reveal how institutions frame gender inequality structurally.

In the context of feminist discourse in social media, the role of language is not only to describe gender inequality, but also to challenge it. Posts that challenge gender inequality rely on the linguistic aspects, such as the form of sentences and word choices that bring the big portrayal of gender inequality. As Lazar (2005) argues, linguistic choices are central to feminist critical discourse analysis, as they reveal how texts contribute to both the reproduction and subversion of patriarchal ideologies. To deal with the construction of how gender inequality is linguistically challenged and performed in UN Women Instagram posts, the metafunction analysis proposed by Halliday and Matthiessen's (2014) is the appropriate approach to be studied. Halliday and Matthiessen's (2014) proposed three metafunctions to view how language is simultaneously served, which are the ideational metafunction, the interpersonal metafunction, and the textual metafunction. While the interpersonal metafunction focuses on the interaction between the speaker and the audience, the textual metafunction deals with how linguistic aspects are arranged to deliver information in a coherent and meaningful message. Ideational metafunction directly explores how experiences, actions, events, and social realities are portrayed through linguistic choices. In the ideational metafunction, the transitivity system plays a central role in explaining how experiences, actions, participants, and circumstances are represented in language. Through its Instagram posts, UN Women represent their ideology and challenge gender inequality by selecting specific process types, assigning particular participants, and highlighting circumstances that foreground women's lived experiences and structural inequalities. Transitivity analysis provides a framework to examine how these linguistic choices construct gender inequality as a social issue and portray women as active agents in advocating for gender equality and empowerment.

The importance of analyzing the ideational metafunction of the UN Women's Instagram posts increases along with the importance of digital discourse, where social media becomes a reliable platform to frame, perform, and spread social issues. Since global communication and awareness nowadays relies on online platforms, the linguistic choice that is performed on social media plays a crucial role in shaping public perception of any social issues. In this study, the transitivity patterns used by institutional organizations such as UN Women become an important aspect in shaping public perception of gender inequality. In this study, through ideational metafunction, the analysis of transitivity structure, process types, and participant roles could reveal how gender inequality is portrayed and challenged by institutional organizations such as UN Women. This research aims to examine how gender inequality is represented in UN Women's Instagram posts through transitivity patterns within Halliday's (1994) ideational metafunction framework. The research specifically focuses on analyzing process types and participant roles to identify how the posts construct representations of unequal power relations, structural exclusion, institutional inequality, and women's agency in institutional feminist discourse. This analysis will reveal transitivity patterns used by influential institutions to challenge gender inequality. The implications of this study contribute to broader discussions of gender representation in online platforms and provide references to transitivity patterns used to pursue gender equality.

METHOD

This research employs a descriptive qualitative method within the framework of Systemic Functional Linguistics (SFL) to reveal how gender inequality is represented and challenged in @UNWomen's Instagram posts through ideational metafunction, particularly the transitivity system. According to Creswell (2018) qualitative research focuses on exploring and understanding the meaning constructed by individuals or groups within social contexts. The qualitative approach allows the research to focus on the linguistic features that reflect the attempt to challenge gender inequality, rather than being focused on numerical measurement. Furthermore, as the data is based on social media posts, linguistic analysis requires small and purposefully selected datasets (Barton et al, 2017). This statement aligns with Vásquez's (2021) statement that "Given the intensive nature of analyzing digital discourse, which often involves nuanced interpretation of texts, researchers typically work with limited datasets". Selecting more than ten data will reduce the analysis's depth, while selecting fewer than ten data will limit the linguistic pattern's representativeness. The research uses purposive sampling, which allows the sampling data to be more specific based on the criteria. Purposive sampling aligns with the purpose of the qualitative method, which emphasizes the depth rather than the breadth of the data. In this research, purposive sampling picks data that is suitable with the criteria, such as being published in 2026, containing written text embedded in the picture posted, the topic should be under the theme of gender inequality, and the statement must be an original statement by UN Women.

The object of this research is the linguistic features, including process types and participant roles, of @UNWomen's Instagram posts that challenge gender inequality. The study specifically identifies how process types, participants' roles, and circumstances are employed to portray experiences of gender inequality. The data for this research are selected Instagram posts by UN Women from February to March 2026. Focused on the verbal elements, as they reflect ideational meaning and linguistic structure related to gender inequality. The data were collected from UN Women's Instagram account between February and March 2026 using purposive sampling. All posts published during the selected period to ensure the accuracy and relevance of the data source. The posts were then filtered based on several criteria. First, the posts had to contain written text embedded in the image, particularly headline-style statements. Captions were excluded from the analysis because captions often contain supplementary explanations, hashtags, promotional information, or interactional elements that extend beyond the primary ideational representation of the post. In contrast, the headline text embedded in the image functions as the central message and provides more direct linguistic realizations of gender inequality discourse, making it more suitable for transitivity analysis within the ideational metafunction framework.

Second, the selected posts had to explicitly discuss gender inequality to maintain relevance to the research questions. Third, the statements analyzed had to be original statements produced by UN Women rather than quotations from external figures or institutions. This criterion was applied to ensure that the linguistic representations examined in this study genuinely reflected UN Women's institutional discourse and ideological positioning regarding gender inequality. After the filtering process, the selected posts were captured and archived based on their publication date to maintain the traceability of the analysis process. The written texts were then transcribed into a separate document by preserving the original wording, punctuation, capitalization, and line breaks to ensure textual accuracy during the transitivity analysis. To ensure the reliability of the classification process, the coding of process types and participant roles was conducted using Halliday and Matthiessen's (2014) transitivity framework as the primary coding guideline. The classifications were cross-checked repeatedly during the

analysis process to maintain consistency between the clause and the assigned process categories. Ambiguous clauses were carefully re-evaluated by comparing their semantic functions with Halliday and Matthiessen's (2014) descriptions of mental and relational processes before the final classification was determined.

FINDINGS AND DISCUSSION

FINDINGS

The data used in this research comprises ten posts from the @Unwomen Instagram account, all posted in February and March 2026. From these ten posts, a total of seventeen clauses were identified and selected as the unit of analysis. The selection of clauses is based on their relevance to the representation of gender inequality, particularly in relation to the thematic focus of the study. According to Halliday and Matthiessen's (2014) transitivity system, process types are categorized into six types: material, mental, relational, verbal, behavioural, and existential processes. However, this research only finds four process types: material, relational, mental, and verbal processes, realized in the datasets. The findings reveal that relational processes are the most frequent process type appearing in the datasets, with eight appearances, followed by material processes with six appearances, mental processes with two appearances, and verbal processes with one appearance.

Table 1 Distribution of the Process Types

No.	Process Types	Frequency
1	Relational Process	8
2	Material Process	6
3	Mental Process	2
4	Verbal Process	1
	Total	18

RELATIONAL PROCESS

Relational processes are used to define the circumstances of gender inequality. The findings reveal that the relational process used to represent women's situation and condition also defines and identifies the conceptual meaning of justice in relation to gender inequality. Halliday and Matthiessen (2014) describe relational processes as processes that characterize and identify participants through attribution or identification.

Datum 1: "Only 27 countries in the world are led by women." (1.1). Employs the process word 'are led' to characterize the experiences and state of being of the carrier. In this clause, relational processes are employed to identify the condition of the carrier (27 countries that are being led), rather than the action of leading.

Datum 2: "Between 2020 and 2023, 8 IN 10 peace talks had no women involved." (3.1). The word 'had' characterizes the experiences of the carrier through the attributive. In this clause, relational processes are employed to describe the characteristics of a peace matters conference according to women's involvement and participation.

Datum 3: "Despite proven impact, women remain shut out of peace processes." (3.2). Employs the process word 'remain', which characterizes the condition of the carrier, which also indicates

a continuity of the state. Relational processes in this clause suggest a woman's state of being 'shut out' and limited participation.

Datum 4: "WOMEN HAVE A RIGHT TO LIVE SAFELY, SPEAK FREELY, AND EXIST EQUALLY." (4.1) employs a relational attributive process which describes the carrier's characteristic of ownership through the process word 'have'. In this clause, the relational process is employed to highlight women's entitlement to basic human rights.

Datum 5: "NO JUSTICE FOR ALL WOMEN AND GIRLS=NO JUSTICE AT ALL" (5.1).

The symbol "=" represents the equal identification between the carrier and the attributive. In this clause, relational processes are employed through the equating symbols to construct the conceptual meaning of justice, either for women and girls and for the collective society.

Datum 6: "JUSTICE THAT EXCLUDES WOMEN IS INJUSTICE" (8.2). Employing the word 'is' in this clause as an indicator word to identify the carrier. In this clause, the relational process occurred to identify and define the carrier to construct the conceptual meaning of justice, either for women and girls and for the collective society.

Datum 7: "WOMEN AND GIRLS HAVE NEVER BEEN CLOSER TO EQUALITY," (9.1).

Datum 8: "AND NEVER CLOSER TO LOSING IT." (9.2). The word 'never' identifies the experience of the carrier. In datum (07), the relational attributive process employed suggests the experience of women and girls regarding their social state of being related to equality. While in datum (08), the process word suggests the experience regarding the action of the carrier in datum (07), which is 'women and girls'.

MATERIAL PROCESS

Material processes appear six times in the datasets. Material processes represent actions and events related to observable activity. In this research, material processes reveal actions and events in terms of women's rights and justice. Halliday and Matthiessen (2014) describe material processes as processes of doing and happening, emphasizing gender inequality as something that occurred in real life and is being experienced.

Datum 9: "NO COUNTRY HAS ACHIEVED FULL LEGAL EQUALITY FOR WOMEN"

(6.1). Shows that the process 'has achieved' indicates a process that is happening to the actor. Furthermore, in this clause, the material process is employed to portray action related to leadership, participation, and legal and justice matters.

Datum 10: "WHEN WOMEN AND GIRLS LOSE RIGHTS," (7.1).

Datum 11: "WE ALL LOSE." (7.2). Portrayed the process 'lose' in both clauses, representing

a process of failing to achieve the goal. The process in this clause suggests the event of failing that has occurred related to women, girls, and collective societies' rights.

Datum 12: "JUSTICE THAT EXCLUDES WOMEN" (8.1). Employs the process 'exclude', indicating an action of rejection toward women as the goal. In this clause, the process suggests an exclusionary action related to legal and justice matters.

Datum 13: "WOMEN COULDN'T HAVE A SEAT AT THE TABLE" (10.2). The process 'could not have' indicates the participant's lack of capability to achieve the goal.

Datum 14: "SO WE TOOK THE PODIUM" (10.3). The process 'took' suggests the action of reaching and achieving the goal. In these clauses, material processes are employed to portray action related to ability and capability.

MENTAL PROCESS

Mental processes appear less frequently than material and relational processes, with two appearances. Mental processes convey how language represents inner experiences. In this case, mental processes represent necessity. Halliday and Matthiessen (2014) describe mental processes as processes of feeling, thinking, and perceiving.

Datum 15: "The world needs peace" (2.1)

Datum 16: "peace needs women." (2.2). The word 'need' represents inner experiences, especially the processes of feeling. The mental processes in this clause suggest the necessity of the sener toward the phenomenon. According to Halliday and Matthiessen (2014), mental processes represent inner experiences related to sensing, such as cognition, affection, perception, and desire. In these clauses, the process "need" does not identify or assign attributes to the participants, as relational processes do, but rather reflects the consciousness and dependency of the Sener toward the Phenomenon.

VERBAL PROCESS

Verbal processes appear once in the findings. Verbal processes represent processes of saying and symbolic communication. The results reveal that verbal process is employed to portray the process of reporting information regarding society-constructed information. Halliday and Matthiessen (2014) describe verbal processes as processes of expressing, reporting, or exchanging information.

Datum 17: "THEY TOLD US WOMEN COULDN'T HAVE A SEAT AT THE TABLE." The word 'told' represents the process of an indirect information report from the sayer 'we' (which refers to collective society), toward the receiver 'us' (which refers to women). The verbal processes in this clause suggest an indirect report regarding society-constructed information by the sayer to the receiver.

In terms of the *UN Women's* movement's area, the findings show that **all of the forms of gender inequality** were portrayed and presented by the *UN Women's* Instagram posts. All four of the movement's areas proposed by the United Nations Women, including leadership, economic empowerment, freedom from violence, and peace, security, and humanitarian action, were portrayed by the @UNWomen. However, for the economic empowerment area, there are no clauses that explicitly present this area. The economic empowerment area, mostly presented under the general justice theme, overlaps with the other areas. These findings confirmed that the *UNWomen* Instagram account was not focused only on one area of gender inequality but was also concerned about systemic issues that affect women's agency in leadership and the economic field, women's safety, security, and other humanitarian actions.

LEADERSHIPS

In the leadership area, the pattern employs material and relational processes, which describe both women's agencies and structural conditions. For material processes, women are portrayed as active actors rather than as a goal. For example, in datum 14, the material process 'took', women as the actor, and 'podium' as a goal which symbolizes authorities and leadership, suggesting the portrayal of women's capability to take a leadership role. However, leadership areas were also employed through relational processes. In datum 1, the process 'are led' indicates the leadership movement areas, and the carrier '27 countries' were described according to the leadership distributions. These transitivity patterns suggest the description of leadership in two ways: through material processes where women are portrayed as active actors, suggesting their agency and capability, and through relational processes which highlight the limited representation of women leaders.

PEACE, SECURITY, AND HUMANITARIAN ACTION

In terms of peace, security, and humanitarian action, the pattern tends to employ relational and mental processes. In relational processes, such as in datum 2, peace-related terms, 'peace talks', are positioned as a carrier, followed by the attribute 'no women involved', highlighting the limited participation of women in peace matters discussions. This clause is then followed by a clause in datum 3, which positions women as the carriers. In datum 3, the clause employs 'remain' as the process that describes the carrier situation with the associated attribute of being 'shut out'. In mental processes such as in datum 15 and 16, peace is positioned both as the senser and as the phenomenon. The process 'needs' in both clauses indicate the necessity of the senser to the phenomenon. Peace as the phenomenon framed as a necessity, and peace as a senser, suggest the importance of women's participation in achieving the peace that the world needs. These patterns explain both women's condition and importance in achieving world peace.

FREEDOM FROM VIOLENCE

In the freedom from violence movement areas, there is only one clause appear to employ this theme. The transitivity pattern of the clause mainly employs relational processes combined with material and behavioural processes. In datum 4, the clause employed security-related

terms such as ‘safely’ to detail possession matters. In this clause, women are positioned as carriers or possessors of the right to live safely, speak freely, and exist equally. The relational processes employed in this clause highlight women’s entitlement to basic human rights. Furthermore, the material and behavioural processes in this clause are realized through the processes ‘live’, ‘speak’, and ‘exist, which position women as the actors/behavers of these actions. This transitivity pattern portrays freedom from violence as a condition associated with women and positions women as entitled participants of actions that reflect safety, freedom, and equality matters.

ECONOMIC EMPOWERMENT

In terms of economic empowerment, there are no clauses that explicitly and specifically present this area. Most of the clauses overlap these areas with all the others under the general justice and legal equality theme. For example, in datum 9, the ‘full legal equality’ in this clause refers to the general branch of legal equality, including gender-related economic issues, which ensures women have equal access to economic opportunities. In terms of the transitivity pattern, datum 9 employs a material process where ‘no country’ is positioned as the actor of the process ‘has achieved’, framed ‘full legal equality’ as the goal, followed by circumstances of role ‘for women’ to specify the affected party. Together, these transitivity patterns suggest that gender inequality is the result of institutional failure to achieve legal equality, which affects women. These pattern interpretations align with Lazar’s (2005) description of language role in representing gender relations, where the actor portrayal in this clause suggests how gender inequality is maintained at the institutional level.

DISCUSSION

The transitivity pattern identified in this research demonstrates how feminist institutional accounts represent gender inequality through three main linguistic indicators: actor portrayal, process dominance, and responsibility framing. In terms of actor portrayal, women are most frequently framed as the actors and as the carriers. For example, in datum 3, “Despite proven impact, women remain shut out of peace processes.” (3.2), present women as carrier represent their state of being 'shut out'. However, as actors, women are portrayed as capable participants in resisting the inequality, such as in datum 14, “SO WE TOOK THE PODIUM” (10.3). These dual representations indicate that women are commonly portrayed as participants affected by the inequality but also as active agents in resisting it. This portrayal reflects Lazar’s (2005) argument that feminist discourse negotiates gendered power relations by simultaneously exposing structural oppression and emphasizing women’s agency.

Related to process dominance, the findings reveal that relational processes are the most dominant process type that occurred. Relational process employed to describe and identify women and girls’ state of being and condition in the context of gender inequality. For example, datum 1 “Only 27 countries in the world are led by women.” (1.1) employed relational processes to describe the context of gender inequality in leadership fields. The dominance of relational processes suggests that institutional feminist discourse tends to frame gender inequality primarily as a structural and social condition rather than only as an individual action

or isolated event. This finding aligns with Connell's (2002) idea that gender inequality is maintained and constructed through structural and social arrangements, which in this case is represented through relational processes. Furthermore, these findings reflect how language, through linguistic choice, presents gender inequalities both as actions that are happening and real-life social conditions. These findings are supported by Lazar's (2005) statement that linguistic choices can be used to represent social realities.

In the context of responsibility framing, the findings revealed that the responsibility for gender inequality was often generalized and addressed to the collective society. In most of the clauses, the actor who held the responsibilities is not explicitly stated. For example, in datum 9 "NO COUNTRY HAS ACHIEVED FULL LEGAL EQUALITY FOR WOMEN" (6.1), which implicitly addresses the responsibility toward the 'country' as broader social scale. This pattern shifts the responsibility framing into broader social responsibility, rather than just a person or institution's responsibility. This framing of responsibility suggests that gender inequality is a socially structured issue that involves the broader society. According to Lazar (2005), language plays a significant role in the distribution of responsibilities and accountability. This responsibility framing aligns with Connell's (2002) views that gender inequality is constructed by the social system rather than individual actions.

The findings of this research both align and contrast with the previous studies. Compared to Widodo (2022), both findings reveal that women are frequently portrayed as active actors. On the other hand, while Wibowo (2022) highlights material process as the dominant process, this research finds relational processes are more dominant processes, indicating gender inequality is framed more as a structural condition rather than actions. In line with Nugraheni (2023), which highlights women's position as carriers in relational processes, reflecting how language constructs social identities. However, Nugraheni's (2023) study focused on reinforcing traditional gender roles in advertisement discourse. Furthermore, the findings of this research are also aligned with Flores and Sepúlveda's (2025), which reveal the contribution of relational processes in presenting social conditions. However, this study framed the condition as something that should be issued rather than normalized, as in Flores and Sepúlveda's (2025). This comparison revealed that while transitivity patterns consistently contribute to shaping gender representation, institutional feminist discourse, such as UN Women, tends to emphasize gender inequality as a structural issue.

CONCLUSION

This study reveals that the representation of gender inequality in UN Women's 2026 Instagram posts is strongly shaped by the transitivity patterns. The findings show that the relational process is the most frequently appearing in the data, followed by material, mental, and verbal processes. This dominance process indicated that gender inequality is primarily framed as a social and structural condition. Women and girls are most frequently positioned as carriers, suggesting their portrayal as participants who carry associated identity, characteristics, and conditions. Women are also portrayed as actors, portraying their agency and capability. However, women are also positioned as affected participants, such as the goal and receiver, suggesting their condition as those who are being affected by structural and systemic action. Furthermore, UN Women's post revealed to address all four of their movement areas, although

the economic empowerment areas are not explicitly stated. Overall, this study confirms that linguistic choice through the transitivity process plays a significant role in presenting gender inequality in institutional feminist discourse.

Theoretically, this study contributes to Systemic Functional Linguistics and feminist discourse studies by demonstrating how transitivity patterns function ideologically in institutional feminist discourse on digital platforms. The findings show that linguistic choices in institutional social media discourse not only represent social realities but also construct ideological perspectives regarding responsibility, equality, and women's agency. Practically, this research contributes to broader discussions regarding gender representation in digital discourse and provides insight into how institutional organizations use language strategically to shape public understanding of gender inequality. Future research is recommended to apply multimodal discourse analysis to examine the interaction between verbal and visual elements in representing gender inequality on social media platforms.

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