3L: Language, Linguistics, Literature® The Southeast Asian Journal of English Language Studies
Vol 32(2), June 2026 http://doi.org/10.17576/3L-2026-3202-07

Constructing Gender in Filipino Sportscasting: A Critical Discourse Analysis of Alas Pilipinas Matches

JORAM KIM B. CORCUERA*
University of Santo Tomas, Manila, Philippines
jbcorcuera@ust.edu.ph

ROLAND L. BAUTISTA
National University Philippines, Manila, Philippines

RAFFY D. QUINES
National University Philippines, Manila, Philippines

ABSTRACT

As Filipino athletes gain greater visibility in international volleyball tournaments, it becomes important to examine how their identities are shaped through media discourse. Local sportscasting, in particular, plays a crucial role in constructing public perceptions of national athletes, as it does not merely narrate the game but also frames athletic performance and character through culturally grounded language. This study examined how Filipino sportscasters construct gender in their live coverage of Alas Pilipinas during the 2025 AVC Nations Cup, with attention to how commentary reinforces or challenges dominant gender ideologies. Framed by Stuart Hall's Theory of Representation and guided by Critical Discourse Analysis, the study employed a qualitative approach. Sportscasting transcripts were analysed at lexical, discursive, and pragmatic levels to examine how patterns of language use contributed to the portrayal of male and female athletes. The findings show that Filipino sportscasting functions as a form of cultural pedagogy that constructs gender and nationalism. Across micro, meso, and macro levels, commentary consistently portrayed men through strength, discipline, and strategy, while women were represented through emotion, care, and collectivity. These patterns reinforced traditional ideals of masculinity and femininity but also revealed emerging shifts through depictions of women's intelligence and men's emotional expression. Overall, the study shows how sportscasting operates as discourse and ideology that shapes meanings of heroism, leadership, and national identity. It contributes to sports linguistics and media discourse research by providing empirical evidence from Filipino sportscasting and highlights the need for more balanced and performance-oriented commentary practices.

Keywords: critical discourse analysis; gendered discourse; media representation; sports linguistics; sportscasting

INTRODUCTION

Sport is not only a contest of physical ability but also a cultural performance that communicates values, identities, and emotions. It functions as a social act shaped by how it is described and interpreted. Language structures this act by framing how audiences understand actions on the court. As Caldwell (2009) explains, commentary serves as a site of evaluation where linguistic choices guide audiences in defining excellence, resilience, and leadership. Hall (1997) argues that representation constructs rather than reflects reality. The language of sportscasting therefore encodes cultural meanings that shape perceptions of gender and character. Global research shows that male athletes are often portrayed as dominant and rational, while female athletes are described in emotional or aesthetic terms (Billings, 2008; Bruce, 2016; Messner, 2002). These patterns show that sports commentary functions as social storytelling that reproduces gendered identities.

Despite these insights, research on gender construction in live sportscasting remains limited, particularly in Southeast Asia where language, culture, and nationalism intersect. Existing studies focus on Western media, with less attention to localised practices such as those in the Philippines. Few studies examine real-time commentary as a discursive site where gender, identity, and national narratives are produced simultaneously. This gap highlights the need to examine sportscasting not only as description but also as a mechanism that constructs gendered and national identities. By focusing on Filipino sportscasting, this study extends Critical Discourse Analysis and Representation Theory within a Southeast Asian context.

In the Philippines, where sport and nationalism are closely connected, language serves as a medium for collective identity. Ross et al., (2025) show that sports talk organises relationships and belonging, while Corcuera and Bernardo (2024a, 2024b) found that Filipino sportscasters use patriotic and emotive framing to construct athletes as symbols of moral virtue and national pride. Studies also show how language constructs relationships, power, and identity. Stavridou (2025), File (2025), and Sherwin et al. (2025) highlight leadership, emotional management, and motivational feedback. These findings show that communication in sport reflects broader cultural structures.

In Philippine volleyball, these dynamics intersect with gender and nationalism. The women's league, represented by athletes such as Alyssa Valdez and Ara Galang, and the men's scene, featuring Marck Espejo and Bryan Bagunas, rely on commentary that links performance with discipline and pride. Volleyball holds a distinct position in Philippine sports culture, where women's participation receives strong visibility, and men's receives less attention, which allows clearer examination of gendered representation.

The 2025 AVC Nations Cup provides a relevant context for examining how gendered meanings are produced in Filipino sportscasting. It features both men's and women's national teams under Alas Pilipinas, which enables comparison. These matches allow analysis of high-stakes coverage where national identity and performance are closely linked, which makes the tournament suitable for examining how discourse constructs both gender and nation.

Despite growing research on gender representation in sports media, there remains limited understanding of how gender is constructed through real-time sportscasting in specific cultural contexts. Filipino sportscasting remains underexamined as a discursive site where language, ideology, and national identity intersect. This study addresses this gap by analysing how gendered meanings are produced and negotiated in live commentary of Alas Pilipinas volleyball matches. Using Fairclough's (1992, 1995) Critical Discourse Analysis and Hall's (1997) Theory of Representation, this study investigates the discursive strategies that construct gendered, national, and moral identities in Philippine volleyball commentary. Guided by these concerns, this study answered the following research questions:

a) How do Filipino sportscasters construct gender during the live coverage of Alas Pilipinas matches in the AVC Nations Cup 2025?
b) What discursive strategies are used to represent male and female athletes differently in AVC Nations Cup commentary?
c) What ideological assumptions about masculinity and femininity in Philippine sports culture are reflected or challenged in the commentary of Alas Pilipinas volleyball matches?
d) In what ways does Filipino sportscasting reflect or reinforce broader gender ideologies embedded in Philippine sports culture and media discourse?

LITERATURE REVIEW

LANGUAGE, MEDIA AND REPRESENTATION

Language in media does not merely report events but frames how audiences interpret social realities. Media discourse constructs meaning through gendered terms that reinforce traditional roles and sustain representations of men and women (Slipachuk et al., 2024). In sport, this framing constructs and internalises gender identities (Küçükşen, 2016). Descriptors, narratives, and evaluations position athletes within normalised stereotypes of masculinity and femininity (Charlesworth & Banaji, 2021). Through repetition, these portrayals become naturalised, so audiences perceive gendered differences as stable and socially accepted rather than constructed (Lopez, 2021; Sriwimon & Zilli, 2017).

Sports media privilege men's athleticism over women's. Male athletes are portrayed as strong, authoritative, and skilled, while female athletes are described through appearance, emotion, or supportive roles (Duncan, 1990; Fink, 2015). These representations position men's participation as central and women's as marginal. Media also link athletes to nationhood, which promotes unity and pride but at times positions women as symbolic figures rather than competitors (Bruce, 2016). These patterns construct gendered hierarchies that associate masculinity with competence and authority, and femininity with emotion and symbolic value.

In the Philippine setting, athlete identities are shaped by the commercial nature of sports broadcasting. Sportscasters respond to sponsors, networks, and audiences, which creates discursive bias in commentary. Corcuera and Bernardo (2025) identify tone bias and partisan bias, where commentary amplifies exceptional plays and favours the home team through patriotic language. These practices build engagement but also privilege certain athletes and teams. Media discourse therefore structures power and defines the meanings of sport.

GENDERED LANGUAGE AND FILIPINO CULTURAL NARRATIVES

Gendered language shapes cultural narratives by encoding social norms that define identity. In the Philippines, this reflects both global linguistic tendencies and local practices. While languages such as French, German, and Spanish assign gender to nouns (Boroditsky et al., 2003), Filipino lacks grammatical gender. It uses *siya* for all sexes, and many Philippine languages avoid gender distinctions (Dela Cruz, 2023; Quindoza Santiago, 1996). However, gendered meanings still emerge through discourse, traditions, and media that sustain unequal roles. This shows that language operates beyond structure. Cultural meaning is produced through use, and gender persists despite the absence of formal markers. Institutions such as the PCW and CSC promote gender-fair language to reduce stereotyping and support equality (Philippine Competition Commission, 2019; European Parliament, 2018, as cited in Dela Cruz, 2023).

Terminology such as Filipinx and Mx. reflects efforts toward inclusivity and shows that gendered language remains dynamic (Merriam-Webster, 2017; Dela Cruz, 2023). In sport, Filipino cultural narratives appear in media representation. Male athletes are framed as strong and resilient, while female athletes are linked to beauty, grace, or emotion. Everyday language reflects similar distinctions, with terms such as *matipuno* and *matapang* linked to masculinity, and *maganda* and *maasikaso* linked to femininity (Miciano, 2001, as cited in Dela Cruz, 2023). Expressions such as "kababae mong tao" regulate behaviour that departs from expectations. These patterns shape how athletes are represented in media and are reproduced in sportscasting, where language reinforces gender expectations and constructs meaning in real time.

GENDER DISCOURSE IN SPORTS MEDIA

Sport serves as a site for examining how gender is represented through discourse. Media circulate gender ideologies and reproduce stereotypes that shape expectations of men and women in sport (Knyazyan & Haytyan, 2024; Krieger et al., 2022). These portrayals construct how athletes are understood. Sports media privilege some identities and marginalise others through practices such as gender marking and de-athletization (Hartmann-Tews, 2019). Men are described through skill and strategy, while women are framed around beauty, emotion, or family life (Yingnan & Guoliang, 2023). Women receive less coverage and are often trivialised or sexualized (Trolan, 2013). In the Philippines, similar patterns persist, where masculinity aligns with competence and femininity with affective value.

Nationalistic narratives reinforce this divide. Media present male athletes as symbols of pride and position women as secondary figures. Coverage of Gilas Pilipinas in the 2023 FIBA World Cup and 19th Asian Games portrays male athletes as heroic (Corcuera & Bernardo, 2024a, 2024b), while volleyball is framed as a women's sport that sidelines male counterparts. This directs attention and sponsorship unevenly (Elyasi, 2024). These patterns show how Filipino sports media reinforce gender hierarchies and highlight the need to examine real-time sportscasting in specific cultural contexts.

CRITICAL DISCOURSE ANALYSIS OF BROADCAST MATERIALS IN SPORTS

Critical Discourse Analysis (CDA) examines the relationship between discourse, power, and society by analysing how language reflects and constructs social realities. It is a theoretical orientation that investigates how discursive and semiotic choices reproduce inequality and sustain dominant ideologies (Fairclough, 1995, 2001; Wodak & Meyer, 2001). In media research, CDA has revealed bias and ideology in news (Zhang, 2014), political talk shows (Azad, 2013; Bilal et al., 2012), and advertising (Kaur et al., 2013; Vahid & Esmae'li, 2012). These studies show that discourse functions as a site where power is maintained but can also be challenged, which highlights how meaning is constructed and contested in mediated contexts.

Broadcast media are a key focus of CDA due to digital convergence and continuous coverage. Studies examine conversational commentary styles (Balzer-Siber, 2015), and multimodal interaction of language, image, and sound (Krasikova & Kozhemyakin, 2018; Pratiwy & Wulan, 2018). These works show that broadcasters construct versions of reality that reproduce or challenge social hierarchies. CDA thus provides a lens for analysing how broadcast discourse encodes authority, inclusion, and identity, especially in live sports commentary.

Recent scholarship highlights gender as a central site of inequality in sports media. Women are often trivialised, sexualized, or framed through family and appearance, while men are depicted as skilled and rational (Sriwimon & Zilli, 2017; Riaz, 2024). Studies on parasport, FIFA World Cup commentary, and Iranian sports media show how discourse reflects broader ideologies (Alexander & Bloom, 2023; Dabir-Moghadam & Raeesi, 2019; Rawian et al., 2024). These findings show CDA's value in analysing how sports discourse constructs and sustains power relations and highlight the need for context-specific studies such as Filipino sportscasting.

METHODOLOGY

RESEARCH DESIGN AND CORPUS SELECTION

This study employed a qualitative research design to examine how gender is constructed in Filipino sportscasting during live coverage of Alas Pilipinas matches in the 2025 AVC Nations Cup. A qualitative approach was appropriate because it examines how meaning is produced and interpreted through language in relation to gender representation and ideology (Creswell, 2014). The study treated sportscasting as discourse that reflects and constructs social realities, which allowed analysis of both content and delivery, including evaluative language, framing, and narrative structures.

The corpus consisted of transcribed Filipino sportscasting from selected matches involving both men's and women's national teams. Data were obtained from Pilipinas Live and One Sports+, official platforms that provide authorised local broadcasts in the Philippines, which ensured authentic, real-time commentary for a national audience. A purposive sampling strategy was used to select analytically relevant and discursively rich matches.

The dataset included four matches: the women's semifinal and championship games and the men's final classification matches. These stages were selected because they feature intensive, emotionally engaged, and narratively complex commentary. The selection ensured comparability across gender, as both categories involved high-stakes contexts, while also reflecting contrasting storylines. The women's matches drew strong national attention due to their historic finals appearance, whereas the men's matches reflected themes of rebuilding and positioning. These conditions allowed analysis of both similarities and differences in gendered discourse.

TABLE 1. Games of Alas Pilipinas in the AVC Men's Nations Cup 2025

Participating Teams	Date	Result	Duration	Number of Words
Philippines VS Thailand	June 21, 2025	0–3 loss	1 hr, 28 min, 33 s	10,194 words
Philippines VS New Zealand	June 24, 2025	3–1 victory	1 hr, 45 min, 55 s	10,783 words

TABLE 2. Games of Alas Pilipinas in the AVC Women's Nations Cup 2025

Participating Teams	Date	Result	Duration	Number of Words
Philippines VS Chinese Taipei	June 13, 2025	3–2 victory	2 hr, 20 min, 11 s	16,981 words
Philippines VS Vietnam	June 14, 2025	0–3 loss	1 hr, 29 min, 48 s	9, 574 words

These games were selected because they represented the decisive stages of the competition, when commentary tends to be most intense, emotionally charged, and narratively rich. The women's matches carried historic weight as they marked the Philippines' first international finals appearance in 14 years, amplifying national pride and emotional investment. In contrast, the men's final games, though outside medal contention, were critical as preparation for the upcoming FIVB World Championship 2025, reflecting themes of growth and perseverance.

Together, these matches provided a balanced and meaningful dataset for examining gendered narratives in Filipino sportscasting. The women's journey to the finals highlighted the visibility and cultural prominence of women's volleyball, whereas the men's campaign underscored

ongoing struggles for recognition in a female-dominated sport. Analysing these contrasting storylines enabled the study to investigate how broadcasters linguistically constructed gender and how these constructions reflected broader ideologies in Philippine sports culture.

DATA COLLECTION AND ANALYSIS

The study analysed transcribed broadcasts of Alas Pilipinas matches in the 2025 AVC Women's and Men's Volleyball Cup, held in Dong Anh, Hanoi, Vietnam, and Manama, Bahrain. Recordings were obtained from Pilipinas Live, Cignal TV's official platform that carries One Sports+. Each match was reviewed and transcribed by two independent transcribers to ensure accuracy. Transcripts were validated through repeated checking against the recordings, using intelligent verbatim transcription to maintain clarity while omitting fillers. The validated corpus served as the basis for analysing linguistic and discursive patterns in Filipino sportscasting.

Data analysis was guided by Fairclough's three-dimensional framework of Critical Discourse Analysis (CDA) across micro, meso, and macro levels. At the micro level, analysis focused on recurring linguistic features such as modifiers, naming practices, verbal constructions, modality, and evaluative language, which were identified through close reading to examine how agency, authority, and emotion were constructed. At the meso level, analysis examined discursive strategies such as framing, repetition, metaphor, contrast, narrative construction, and audience positioning, which showed how commentators constructed meaning and guided interpretation in real time.

Meanwhile, at the macro level, patterns from the micro and meso analyses were interpreted using Hall's Theory of Representation to explain how discourse constructs and normalises gendered meanings related to masculinity, femininity, and national identity in Philippine sports culture. Analytical categories in the summary tables were derived from recurring patterns and refined through iterative comparison between transcripts and interpretations, which ensured alignment with the study's theoretical framework.

THEORETICAL FRAMEWORKS

CRITICAL DISCOURSE ANALYSIS

Critical Discourse Analysis (CDA) serves as the main theoretical and analytical foundation of the study, based on Norman Fairclough's three-dimensional framework. Language is treated as a social practice that reflects and constructs social realities, power relations, and ideology. Sportscasting is viewed as a discursive site where meanings about athletes, performance, and identity are produced rather than as a neutral description. Sports commentary encodes cultural assumptions, including gender and national identity.

CDA is applied to examine how linguistic and discursive choices construct categories such as masculinity and femininity. It identifies patterns of language that reflect broader ideological structures. Research shows that commentary often associates male athletes with authority and strength, while female athletes are linked to emotion, appearance, or relational roles. This study applies CDA to Filipino sportscasting to examine these patterns within a local context.

The study follows Fairclough's model across three levels: text, discursive practice, and social practice. At the micro level, analysis focuses on linguistic features such as modifiers, naming

practices, verbal constructions, and modality, which reveal how agency, evaluation, authority, and emotion are distributed. At the meso level, analysis examines strategies such as framing, repetition, metaphor, contrast, narrative, and audience positioning, which guide interpretation. At the macro level, discourse is linked to broader social structures, where patterns in language reflect ideologies on gender and national identity and show how sportscasting reproduces or transforms gender norms.

STUART HALL'S THEORY OF REPRESENTATION

This study is guided by Stuart Hall's Theory of Representation, which explains how meaning is constructed through language and shared cultural codes. Representation does not reflect reality but produces meaning by positioning individuals and events within culturally recognisable categories. In sportscasting, this shapes how athletes are understood not only in terms of performance but also in relation to gendered expectations.

In this study, Representation Theory is applied at the macro level to interpret how patterns identified through CDA construct meanings of masculinity and femininity. Linguistic features at the micro level, such as evaluative language, naming, and modality, and discursive strategies at the meso level, such as framing, metaphor, and narrative, are examined in terms of how they position male and female athletes within shared cultural representations. Repeated associations of male athletes with control, strategy, and authority, and female athletes with emotion, grace, and collectivity, are treated as discursive constructions rather than neutral descriptions.

Representation Theory also guides analysis of how sportscasting normalises gender ideologies. Through recurring patterns in commentary, gendered meanings become stabilised and taken for granted in Philippine sports culture. The integration of Representation Theory with CDA allows a shift from structural analysis to cultural interpretation. CDA identifies how discourse is organised, while Hall's framework explains how these patterns gain meaning in society, which shows how sportscasting functions as cultural discourse that produces, reinforces, and at times redefines gendered identities.

FINDINGS

MICRO-LEVEL ANALYSIS

The micro-level analysis explores how Filipino sportscasters constructed gendered meanings in the AVC Nations Cup 2025 game coverage through their linguistic choices. By examining adjectives, adverbs, verbs, nouns, naming, transitivity, and modality, the study shows how seemingly neutral words encoded hierarchies of power, emotion, and authority. These features shaped audience perceptions of masculinity and femininity and turned sportscasting commentaries and narratives into a medium for reinforcing and reinterpreting cultural values and gender norms. To illustrate these patterns more clearly, Table 3 presents a comparative summary of Linguistic Features constructing gender in sportscasting commentary by Filipino sportscasters during the AVC Nations Cup 2025.

TABLE 3. Comparative Summary of Linguistic Features Constructing Gender in Sportscasting Commentary

Linguistic Features	Male Athletes	Female Athletes
Modifiers (Adjectives and Adverbs)	Modifiers emphasised potential, dominance, and composure, reinforcing control and authority.	Modifiers highlighted physicality and grace, framing athletes through appearance and emotion.
Nouns and Naming	Nouns constructed identity through leadership, dominance, and control, underscoring masculine command.	Nouns conveyed collectivity, emotion, and spectacle, linking women to unity and inspiration.
Verbal Constructions (Verbs and Transitivity)	Verbal constructions presented men as leaders, achievers, and national symbols, emphasising productivity and resilience.	Verbal constructions portrayed women through support, persistence, and emotional effort, centering endurance over dominance.
Modality	Modals expressed obligation, intent, and certainty, reinforcing masculine ideals of control and confidence.	Modals conveyed uncertainty, emotion, and conditional success, highlighting affective and relational tones.

MODIFIERS (ADJECTIVES AND ADVERBS)

Modifiers shaped how gender was linguistically constructed in the AVC Nations Cup 2025 coverage. Male athletes were described through adjectives such as *promising*, *ruthless*, *steady*, and *smart*, emphasising composure, dominance, and tactical control. Evaluative terms like *sensational* and *iconic* presented performance as a reflection of moral strength and technical mastery, portraying men as reliable and confident leaders.

Female athletes, on the other hand, were depicted through modifiers highlighting appearance and restraint. Adjectives such as *beautiful*, *graceful*, *calm*, and *young* directed attention to poise and physicality rather than strategy. Strength-related words like *explosive* or *dominant* were treated as rare or surprising. Even shared descriptors such as *bright* or *good* had unequal meanings: competence for men and charm for women. These uneven applications reinforced masculine control as the benchmark of skill while positioning femininity as aesthetic and supportive in Filipino sportscasting.

NOUNS AND NAMING

Nouns and naming choices reflected gendered hierarchies in Filipino sportscasting. Male players were identified through formal and authoritative labels such as *captain*, *veteran*, and *coach*. Full names or titles like *Captain Amorntep* and *Marck Espejo* reinforced hierarchy, suggesting that respect and leadership were inherently masculine traits. Terms like *booster* or *confidence* linked emotional control to authority, constructing rationality as central to men's athletic identity.

In contrast, female athletes were described through collective or relational terms such as *our girls*, *these ladies*, and *young squad*, highlighting unity but limiting individuality. Personal names like *Bella Belen* and *Eya Laure* appeared with affective nouns such as *hero* or *bright spot*, which emphasises inspiration rather than authority. Even shared terms such as *team* and *star* carried different meanings: professional recognition for men and emotional admiration for women. These naming patterns normalised authority as masculine and collaboration as feminine.

VERBAL CONSTRUCTIONS (VERBS AND TRANSITIVITY)

Verbal constructions revealed how agency and control were unevenly distributed in commentary. Male athletes were portrayed as leaders and achievers through verbs such as *lead*, *deliver*, *recover*, and *command*, associating action with resilience and direction. Aggressive verbs like *fire* and *kill* reinforced assertiveness, while symbolic acts like *wear your national colours* tied performance to patriotism and duty. Collectively, these verbs framed masculinity as productive, authoritative, and self-governing.

Female athletes were represented through verbs that stressed cooperation and emotional investment. Words like *credit*, *encourage*, and *work hard* highlighted persistence, while *saved the day* and *kept the ball alive* celebrated collective spirit over dominance. When aggressive verbs such as *explode* or *dominate* were used by local sportscasters, they were treated as special moments rather than norms. These contrasts reflected a linguistic imbalance where men were shown as decisive actors and women as devoted contributors.

MODALITY

Modality patterns in Filipino sportscasting revealed gendered differences in how confidence and emotion were expressed. In men's coverage, phrases using modals such as *have to* and *need to* emphasised obligation, intent, and certainty, portraying athletes as disciplined and in control. Meanwhile, the use of the modal verb *will* projected assurance and composure, framing leadership as a rational and predictable trait.

In contrast, women's coverage featured modal verbs such as *may*, *can,* and *couldn't*, suggesting conditional confidence and emotional vulnerability. These forms emphasised limitation and effort, which portrayed female athletes as striving yet constrained. Overall, similar markers carried different meanings across genders, expressing authority for men and aspiration for women. By using modal verbs, local sportscasters framed masculine certainty as natural and feminine expression as emotional and uncertain.

MESO-LEVEL ANALYSIS

The meso-level analysis investigates how Filipino sportscasters co-constructed gendered meanings during the AVC Nations Cup 2025 through various discursive strategies: collaborative framing, metaphorical framing, contrastive and compensatory framing, narrative framing, and audience positioning. These strategies reveal how commentary operated as an interactive performance where talk, tone, and timing collectively reinforced or negotiated ideas of control, emotion, and authority. Table 4 shows the summary of discursive strategies used by Filipino sportscasters during the AVC Nations Cup 2025 commentary.

TABLE 4. Discursive Strategies of Masculinity and Femininity in Sportscasting Commentary

Discursive Features	Male Athletes	Female Athletes
Collaborative Framing (Co-construction and Repetition/Echoing)	Collaborative framing emphasised precision, control, and authority, presenting male athletes as disciplined leaders who excel through teamwork and strategy.	Collaborative framing emphasised emotional connection, teamwork, and symbolic success, portraying female athletes as resilient and inspiring figures who unite audiences through shared pride.
Metaphorical Framing	Metaphorical framing portrayed male athletes as powerful, composed, and	Metaphorical framing portrayed women's performance as emotionally inspiring and

	strategically focused, reinforcing their image as dominant and disciplined competitors.	meaningful to the collective, reinforcing themes of perseverance, unity, and shared pride.
Contrastive and Compensatory Framing	Contrastive and compensatory framing highlighted control, composure, and tactical recovery, portraying male athletes as calm, skilled, and strategically capable under pressure.	Contrastive and compensatory framing emphasised unity and perseverance, linking women's achievements to emotional strength and moral values rather than competitive control.
Narrative Framing (Storytelling and Intertextuality)	Narrative framing highlighted control, strength, and professionalism, portraying male athletes as focused, disciplined, and strategically dominant.	Narrative framing portrayed women athletes as graceful, emotionally engaging, and symbolically important, reinforcing themes of inspiration and shared strength.
Audience Positioning	Audience Positioning guided viewers to admire male players for their control, precision, and professional performance, encouraging respect for their tactical skills.	Audience Positioning encouraged viewers to connect emotionally with female players, highlighting their resilience, teamwork, and symbolic achievements.

COLLABORATIVE FRAMING (CO-CONSTRUCTION, REPETITION AND ECHOING)

Findings showed that Filipino sportscasters during the AVC Nations Cup 2025 collaboratively constructed gendered meanings through co-construction and echoing. In the men's coverage, commentators built on one another's remarks to associate teamwork with structure and control.

> ***S1****: Retamar has been feeding everyone. Great ball distribution!*
> ***S2****: Rotter, total of 10 points against Pakistan.*

Meanwhile, in the exchange of lines between local sportscasters below, the repetition of their statements like *"Rare one from Marck Espejo"* normalised error as tactical risk and reinforced calmness and precision as masculine ideals.

> ***S1****: Rare one mula (from) kay Marck Espejo. Didn't clear the net.*
> ***S2****: Rare one because he has, you know, not just been going for the tough serves.*

On the other hand, in the women's coverage, co-construction emphasised emotion, unity, and symbolic success.

> ***S5****: Laure provides those much-needed points, and her poise against a more experienced team can make the difference here.*
> ***S6****: This will be the best-ever finish for Team Philippines in the Women's Volleyball Nations Cup.*

This exchange transformed performance into collective pride. Other brief affirmations such as *"Movement seems lighter now"* and *"This is the energy we need to sustain"* highlighted teamwork as emotional synergy. Overall, collaborative framing sustained gendered contrasts: men as composed strategists and women as cohesive motivators.

FRAMING METAPHORS AND IDENTITY ROLES

Findings showed that Filipino sportscasters during the AVC Nations Cup 2025 used metaphors to construct gendered portrayals that linked sport to themes of war, discipline, and nationhood. In men's coverage, metaphors such as *wielders of firepower* and *locked at the net* portrayed athletes as strong and strategic, while *pull the trigger* and *steady the ship* emphasised control and professionalism. Even setbacks were reframed through lines like *hit some turbulence in the second set, steady the ship in the third*, which presented recovery as tactical mastery.

In contrast, commentary during women's games drew from emotion and symbolism. Phrases such as *the gold standard of playmaking* and *the glue of our national team* celebrated empathy and collaboration, while *silver medal will feel like gold tonight* connected triumph with moral strength. These metaphors transformed athletic performance into moral storytelling, reinforcing masculine dominance and framing femininity as graceful and inspirational.

CONTRASTIVE AND COMPENSATORY FRAMING

Findings revealed that contrastive and compensatory framing shaped gendered portrayals through opposing traits and reconciled contradictions. In men's coverage, these framings highlighted tactical control and recovery.

> ***S1****: Despite the disorganisation of the reception, still able to execute cleanly.*

Such remarks normalised composure and efficiency, treating lapses as proof of professionalism and leadership. Meanwhile, in the women's coverage, contrastive framing paired inexperience with promise and determination.

> ***S5****: Angel Canino is off a reception now, but she can get herself on the board.*
> ***S6****: Ang liliit lang eh noh pero matatapang at mabibilis (They're small, right? But they're brave and quick).*

These comments redirected attention from technical flaws to perseverance, framing women's play as resilient and emotionally driven. While both used contrast, commentary during men's games affirmed mastery, while women's emphasised recovery and heart, presenting discipline as masculine and endurance as feminine.

NARRATIVE FRAMING AND INTERTEXTUALITY

Findings revealed that Filipino sportscasters used intertextuality and cultural references to shape narratives grounded in national identity and gender norms. In men's matches, remarks such as *remaining ruthless despite the score line* connected precision with authority and composure, linking male athletes to discipline and reliability.

In the women's coverage, cultural references blended grace and emotion. Mentions of *the lava walk for Bella Belen* celebrated confidence and pageantry, while *the fighting spirit was very evident*, tying women's play to pride and diplomacy. Moral remarks about propriety reflected

expectations of virtue over dominance. Together, these references sustained gender hierarchies, framing men as composed and tactical, and women as symbolic and emotional.

STORYTELLING AND PERSONALIZATION

Findings revealed that Filipino sportscasters used storytelling to construct distinct gendered narratives in the AVC Nations Cup 2025. In men's coverage, storylines such as *remaining ruthless despite the score line* and *the Marck Espejo brand of volleyball* reinforced professionalism, leadership, and legacy. These narratives framed discipline and control as the basis of masculine identity.

Women's coverage relied on emotional storytelling. Personal accounts such as *mula nung (since) high school* and *many-time MVP, rookie of the year MVP* highlighted growth and perseverance, while *that silver medal will surely feel like gold* redefined loss as moral victory. Across both, storytelling linked gender to value. Men were portrayed through control and authority, while women were represented through emotion and virtue, illustrating the persistence of traditional gender contrasts in Filipino sportscasting.

AUDIENCE POSITIONING

The study found that Filipino sportscasters used audience positioning to guide how viewers perceived athletes' performance and value. In men's matches, the commentaries and narratives of the sportscasters invited admiration for structure and precision.

> ***S1****: Retamar has been feeding everyone. Great ball distribution!*
> ***S2****: Rotter, total of 10 points against Pakistan.*
> Such exchanges encouraged respect for discipline and composure. In contrast, women's commentary guided audiences toward emotional engagement.
> ***S5****: This is the first time she has scored in double figures.*
> ***S6****: We can have a shot at Chinese Taipei and sustain this fiery 23–13 scoreline.*

These remarks fostered shared pride and empathy, celebrating unity and perseverance over control. Overall, audience positioning reinforced gendered viewing patterns where men's performance was respected for skill and women's admired for emotional connection.

MACRO-LEVEL ANALYSIS

The macro-level analysis examines how Filipino sportscasting wove gendered portrayals into broader narratives of nationalism and moral identity. By interpreting the sportscasting commentary through recurring themes of sacrifice, leadership, power, and intelligence, the analysis highlights how language transformed athletic performance into reflections of Filipino values. These interrelated themes connect individual expression with collective pride by showing that sportscasting functions not only as an entertainment tool but also as a cultural discourse. Table 5 presents the thematic representations of masculinity and femininity in sportscasting commentary of Filipino sportscasters.

TABLE 5. Thematic Representations of Masculinity and Femininity in Sportscasting Commentary

Theme	Men's Representation	Women's Representation
Play of Sacrifice: Stoicism and Fragility	Sacrifice is depicted as stoic endurance that proves masculine duty and national loyalty.	Sacrifice is shown as emotional perseverance that highlights inspiration through vulnerability.
Play of Leadership: Command and Care	Leadership reflects authority and control grounded in discipline and rational command.	Leadership emphasises care, empathy, and collaboration as nurturing forms of influence.
Play of Power: Domination and Exception	Power is normalised as aggression and dominance that define masculine strength.	Power is portrayed as exceptional and emotional, admired yet treated as unusual.
Play of Intelligence: Craft and Constraint	Intelligence is viewed as natural to masculinity, showing strategic mastery and composure.	Intelligence is acknowledged as emerging potential tied to youth and external validation.

PLAY OF SACRIFICE: STOICISM AND FRAGILITY

Findings revealed that in the men's broadcasts, Filipino sportscasters framed sacrifice as stoicism by emphasising endurance and pain as symbols of national duty. Effort and perseverance were portrayed as moral virtues, where physical strain embodied loyalty and masculine discipline. Matches against teams such as New Zealand and Thailand were presented not merely as contests but as preparation for future tournaments. The framing peaked when commentators described Marck Espejo's decision to play through injury as proof of heart and toughness.

> ***S2:*** *In the first game, he (Espejo) had an injury. He still played in the next one, but you could see he wasn't at a hundred per cent. Hopefully, in future tournaments he can return fully healthy, because he has been really good for Alas.*

By positioning pain as a virtue, commentary normalised sacrifice as part of male athletic identity. In contrast, women's coverage presented sacrifice through emotion and resilience.

> ***S7****: I will never forget that win against Kazakhstan, and that nail-biter match versus Chinese Taipei. It all started when you and I were there, when the Philippines defeated Mongolia. There is nothing to be ashamed of. This team has fought hard, and tonight, that silver medal will surely feel like gold.*

This narrative framed women's sacrifice as moral triumph, portraying them as inspirational and nurturing figures. Men were constructed as stoic martyrs of the body, while women were depicted as martyrs of the heart.

PLAY OF LEADERSHIP: COMMAND AND CARE

Findings showed that leadership in men's coverage was constructed as command and tactical authority. Local sportscasters used directive language to frame captains and setters as figures of discipline and control. Leadership was portrayed as hierarchical, where athletes were expected to dictate play and restore order.

> ***S5****: Captain for a reason. Ito na naman, ang sakit ng New Zealand (Here we go again, New Zealand's weakness). They had a good thing here. They got into a timeout and then regalo para sa Pilipinas mula sa (a gift for the Philippines from) service error.*

This remark highlighted Espejo's composure and decisiveness while reinforcing rationality and accountability as masculine traits. In the women's broadcasts, leadership was expressed through care and inclusivity.

> ***S6:*** *Everybody played so well. What I like about the fact is that Coach De Brito sees and is really trying to get everyone in that lineup in his system, getting the experience and playing time, and everyone has been delivering.*

Here, leadership was framed as participatory and nurturing, tied to empathy rather than control. While men's leadership reflected command and authority, women's was associated with harmony and collaboration. Yet occasional recognition of women's strategic mastery suggested small acts of resistance within traditional portrayals.

PLAY OF POWER: DOMINATION AND EXCEPTION

Findings revealed that in men's broadcasts, power anchored masculine identity through language of force and control. Sportscasters used militarised imagery such as *kill block*, *hammer*, and *three-man wall* to normalise domination and precision.

> ***S6****: Great read, look at that! The three-man wall there, erected by New Zealand, and that made all the difference, but you gotta commend the defence of Marck Espejo (You have to commend Marck Espejo's defence).*

Additionally, aggression was framed as technical excellence, presenting strength as moral and national pride. In contrast, women's power was depicted as extraordinary and emotional.

> ***S6:*** *Oh wow! Alyssa Solomon, what a response; she says, I may be young, may not have that much experience, but I can play.*

This remark celebrated dominance with admiration and surprise, implying that power in women's play was unusual rather than expected. Overall, men's strength was depicted as routine and rationalised, while women's was seen as emotional and exceptional, revealing enduring gender binaries in representations of athletic power.

Findings showed that intelligence and creativity were seamlessly integrated into masculine identity during live sportscasts. During men's games, the sports commentators highlighted anticipation and adaptability as signs of composure and mastery.

> ***S1****: Service ni Retamar (*Retamar's service*); the improviser was Marck Espejo.*
> ***S2****: That was just smart for Marck Espejo.*

These utterances equated tactical awareness with maturity and professionalism, portraying intellect as a natural part of male athleticism. In women's coverage, intelligence was acknowledged but framed through youth and surprise.

> ***R3****: For somebody so young, her volleyball IQ is so high, you say.*
> ***R4****: We talked about Shaina Nitura and her volleyball IQ. That was smart hitting from the pipe.*

While these remarks recognised skill, they presented intellect as emerging rather than established. Linking strategy to youth and emotion positioned women's intelligence as developing potential. Overall, local sportscasting portrayed male athletes' intellect as confident and integral, and female athletes as conditional and evolving, reinforcing gendered standards of expertise and legitimacy.

DISCUSSION

The findings across micro, meso, and macro levels show that Filipino sportscasting does not merely describe performance but constructs cultural narratives of gender and nationalism. As Caldwell (2009) notes, commentary is performative discourse that organises emotion and ideology. In line with Fairclough (2003, 2015) and Hall (1997), sportscasting functions as a site where language shapes how audiences interpret athletes through ideals of discipline, empathy, and heroism.

At the micro level, linguistic patterns reveal how gender ideology operates through everyday language. Men's performances are described through verbs such as *fights* and *delivers* and adjectives such as *steady* and *explosive*, which present masculinity as control and rationality. Women's performances are framed through affective verbs and uncertain modality, such as *love*, *hope*, and *hopefully*, which portray performance as emotionally driven (Alkhammash, 2021). Naming and modification reinforce this divide. Men are individualised through titles such as *captain*, while women are framed collectively as *our girls*, which reduces individuality (Pearson, 2021). Adjectives such as *beautiful* and *graceful* aestheticise female athletes, which shifts attention from skill to appearance (Krieger et al., 2022). Filipino linguistic norms reflect similar patterns, where terms such as *maganda* and *maasikaso* index femininity, and *matipuno* and *matapang* index masculinity (Dela Cruz, 2023). However, some commentary recognises women's intelligence through phrases such as "volleyball IQ," although qualifiers and expressions of surprise suggest that such traits remain marked.

At the meso level, interaction and narrative structure reinforce these patterns. Commentators co-construct meaning through repetition and alignment, which presents gendered traits as natural (Van Dijk, 2008). Men's games use authoritative exchanges, while women's games emphasise inclusivity through pronouns such as *we* and *our*. Metaphor further shapes perception. Men's matches employ militarised imagery, such as *hammer* and *wall*, which link success to aggression (Fairclough, 2003). Women's matches use metaphors of balance, such as *steadies the ship*, which position women as supportive rather than authoritative (Hall, 1997). Yet some descriptions of female athletes as "gold standard" suggest emerging shifts that challenge traditional hierarchies (Wodak, 2001).

At the macro level, these patterns form broader narratives that link gender to nationalism. Men are framed through strength, duty, and strategy, while women are associated with emotional resilience and moral inspiration, which reflects cultural ideals of sacrifice for the nation. Leadership and intelligence also show asymmetry. Men's competence is treated as inherent, while women's is presented as exceptional. However, the increasing use of terms such as *tactical* and *smart* in both contexts suggests a gradual shift in how excellence is defined.

Overall, sportscasting reproduces and negotiates gendered meaning. Masculinity is associated with authority and control, while femininity is linked to affect and relational value. These patterns support Hall's (1997) view that representation structures difference and align with findings on media bias (Roslani & Jamal, 2024). Repetition normalises inequality by presenting gendered distinctions as natural. At the same time, emerging portrayals of women's tactical competence and men's emotional expression indicate gradual change. In this sense, sportscasting reflects both the persistence of traditional gender ideologies and their ongoing reconfiguration within Philippine sports discourse.

CONCLUSION AND IMPLICATIONS

Filipino sportscasting functions as a linguistic and cultural instrument that shapes perceptions of gender, athletic excellence, and identity. Rather than merely describing matches, it constructs meanings that reflect and reproduce beliefs about strength, leadership, and virtue. Through language, interaction, and ideology, sportscasters create narratives that define how audiences understand athletes and the moral expectations attached to them. Across all levels, sportscasting operates as both discourse and pedagogy that reinforces gender norms while allowing gradual shifts.

At the micro level, gender is constructed through recurring choices of verbs, adjectives, and modality. Male athletes are described through terms of force, control, and precision, which align with discipline and authority, while female athletes are framed through affective language such as *love*, *hope*, and *try*, which emphasise emotion and aspiration. Naming practices reinforce this divide. Men are identified through surnames or titles such as *captain*, while women are referred to as *our girls* or *young team*, which reduces individuality. Adjectives and expressions further shift attention from skill to appearance or care, which naturalises associations between masculinity and authority and femininity and emotion.

At the meso level, gendered meaning is reinforced through commentary style. In men's matches, commentators build agreement around strategy and control, which projects authority. In women's matches, exchanges emphasise effort and emotion, which foster empathy rather than analysis. Metaphors extend these patterns. Men's performances are described through imagery of strength and domination, while women's performances are framed through balance, perseverance,

and grace. These narrative choices draw on cultural archetypes that position men as rational and dominant, and women as resilient and supportive.

At the macro level, these patterns form broader narratives that link gender with nationalism. Men are associated with duty, strength, and leadership, while women are linked to emotional resilience and moral inspiration, which reflects the cultural ideal of sacrifice for the nation. Leadership is framed through authority for men and through care for women. These representations mirror broader social beliefs where masculinity aligns with control and femininity with empathy. Despite these patterns, moments of change appear. Female athletes are sometimes described as tactically skilled, and male athletes are occasionally associated with emotional balance. These shifts indicate that sportscasting is not fixed but a site where meanings are renegotiated. As Fairclough (2015) suggests, discourse both reproduces and transforms ideology.

These findings show that sportscasting might not be viewed as mere entertainment but as a cultural force that shapes how audiences understand gender and nationhood. Language operates as a social practice that links communication, identity, and power, which highlights the need to examine other media contexts where similar patterns may appear. Practically, the results call for gender-sensitive communication in sports media. Training and media literacy can help broadcasters and audiences recognise how language shapes perception and promote more inclusive representations. Overall, sportscasting might both reflect and construct social reality in Philippine sport. It reinforces gender hierarchies yet also allows gradual change through emerging inclusive language. The continued recognition of intelligence, composure, and emotional strength across genders suggests a shift in how excellence is defined. Ultimately, sportscasting operates as a narrative of national identity where language shapes how society understands equality, pride, and representation.

RECOMMENDATIONS

This study emphasises how Philippine sportscasting shapes public perceptions of gender and national identity. Local volleyball commentary often depicted male athletes through the language of strength, strategy, and authority, while female athletes were framed in terms of emotion, youth, and appearance. These linguistic patterns construct cultural meanings of performance, leadership, and inspiration, which turn sports commentaries into a form of storytelling that links gender with power, empathy, and virtue.

Building on these insights, reform may begin with sports media organisations that shape public understanding of sport through gender-sensitivity training, clear editorial guidelines, and diverse commentary teams that promote balanced representation. Communication and sports education programmes can also integrate inclusive media literacy to develop commentators who value fairness and cultural awareness, while remaining grounded in the Philippine context where emotion, collectivism, and moral storytelling shape meaning. Future research may expand sports linguistics through discourse-based and computational approaches, including corpus methods and natural language processing to identify patterns in evaluation, metaphor, framing, and tone, alongside reception-based methods such as surveys and interviews to examine how commentary shapes perceptions of competence, emotion, and leadership. Cross-cultural comparisons between Filipino and international broadcasts can further examine how language, culture, and ideology intersect, which can strengthen understanding of gender representation and support the development of sports linguistics in the Philippines.

REFERENCES

Alexander, D., & Bloom, G. A. (2023). Exploring coaches' experiences and perceptions of a virtual parasport coach mentorship program. *Psychology of Sport and Exercise*, *64*, 102303. https://doi.org/10.1016/j.psychsport.2022.102303

Alkhammash, R. (2021). The social media framing of gender pay gap debate in American women's sport: a linguistic analysis of emotive language. *Training, Language and Culture, 5*(4), 22-35.

Azad, O. (2013). Critical discourse analysis of 20: 30 news broadcasting. *Modern Journal of Language*

Balzer-Siber, M. (2015). *Functional and stylistic features of sports announcer talk: A discourse analysis of the register of major league soccer television broadcasts* [Master's thesis, East Tennessee State University].

Bilal, H., Ahsan, H., Gohar, S., Younis, S., & Awan, S. (2012). Critical discourse analysis of political TV talk shows of Pakistani media. *International Journal of Linguistics*. *4*(1), 203 – 219.

Billings, A. (2008). *Olympic media: Inside the biggest show on television*. Routledge.

Boroditsky, L., Schmidt, L. A., & Phillips, W. (2003). Sex, syntax, and semantics. In D. Gentner & S. Goldin-Meadow (Eds.), *Language in mind: Advances in the study of language and thought* (pp. 61–79). Boston Review.

Bruce, T. (2016). New rules for new times: Sportswomen and media representation in the third wave. *Sex Roles*, *74*(7), 361-376.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. Routledge.

Caldwell, D. (2009). 'Working your words:' Appraisal in the AFL post-match interview. *Australian Review of Applied Linguistics*, *32*(2), 13 – 1.

Charlesworth, T. E., & Banaji, M. R. (2021). Patterns of implicit and explicit attitudes II. Long-term change and stability, regardless of group membership. *American Psychologist*, *76*(6), 851.

Connell, R. W. (2005). *Masculinities*. University of California Press.

Corcuera, J. K., & Bernardo, A. S. (2025). The power of the mic: Investigating the influence of local sportscasters' biases on national team athletes' identities. *Journal of Research in Applied Linguistics*, *16*(1), 157 – 173.

Corcuera, J. K. B., & Bernardo, A. S. (2024b). *Between the hoops: A linguistic examination of media biases among Filipino sportscasters*. *영어학*, *24*, 632-659.

Corcuera, J. K. B., & Bernardo, A. S. (2024a). On-air, off-balance: Detecting and examining media biases in Filipino sportscasting. *Linguistics Initiative*, *4*(1), 88-120.

Creswell, J. W. (2014). *Research design: qualitative, quantitative and mixed methods approaches*. Sage Publications.

Dabir-Moghadam, M., & Raeesi, H. (2019). A critical discourse analysis of Iranian sport media: A case study. *International Journal of Applied Linguistics and English Literature*, *8*(3), 84 – 92.

Dela Cruz, F. Y. B. (2023). Siya nga ba'y gender neutral?: A preliminary linguistic analysis of the genderedness of Filipino. *UP Working Papers in Linguistics, 2*(1), 93–116.

Duncan, M. C. (1990). Sports photographs and sexual difference: Images of women and men in the 1984 and 1988 Olympic Games. *Sociology of Sport Journal*, *7*(1), 22 – 43.

Elyasi, S. (2024). Empowering women in sport analyzing sponsorship: Trends and opportunities for growth. *The Psychology of Woman Journal, 5*(1), 109–119.

European Parliament. (2018). *Gender-neutral language in the European Parliament*. https: www.europarl.europa.eu/cmsdata/151780/GNL_Guidelines_EN.pdf

Fairclough, N. (1992). Discourse and text: Linguistic and intertextual analysis within discourse analysis. *Discourse & society*, *3*(2), 193-217.

Fairclough, N. (1995). *Critical discourse analysis*. Longman.

Fairclough, N. (2000). *New labour, new language?* Routledge.

Fairclough, N. (2001). Critical discourse analysis as a method in social scientific. In Ruth, W. & Michael, M. (Eds.), *Methods of critical discourse analysis* (pp. 122 - 136). Sage.

Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Routledge

Fairclough, N. (2015). *Language and power*. Routledge.

File, K. (2025). Discursively regulating driver emotions during live formula 1 racing events: An emotion regulation interpretation of time-gap information messages. In Ross, A.S., Caldwell, D., & Doran, Y.J. (Eds.), *Language in sport* (pp. 34 - 53). Routledge.

Fink, J. S. (2015). Female athletes, women's sport, and the sport media commercial complex: Have we really "come a long way, baby"? *Sport Management Review*, *18*(3), 331-342.

Hall, S. (1997). *Representation: Cultural representations and signifying practices*. London: Sage Publications

Hartmann-Tews, I. (2019). Sports, the media, and gender. In Joseph M., Mark F., Katie L. (Eds.), *The business and culture of sports: Society, politics, economy, environment*, (pp. 267 – 280). Macmillan.

Kaur, K., Arumugam, N., & Yunus, N. M. (2013). Beauty product advertisements: A critical discourse analysis. *Asian Social Science*, *9*(3), 61-61. 10.5539/ass.v9n3p61

Knyazyan, A., & Haytyan, L. (2024). Gender stereotypes in sports discourse. *Armenian Folia Anglistika*, *20*(1), 38-49.

Krasikova, T. R., & Kozhemyakin, E. A. (2018). Television as a subject of multimodal discourse analysis. *Uchenye zapiski Kazanskogo universiteta. Seriya: Gumanitarnye nauki= Proceedings of Kazan University. Humanities Series*, *160*(4), 894-907.

Krieger, M., Santarossa, S., Bours, S., & Woodruff, S. (2022). Men's comments on elite women athletes: Cultural narratives around gender and sport on Instagram. *Feminist Media Studies*, *23*(4), 1-16. 10.1080/14680777.2022.2041696.

Küçükşen, K. (2016). Perception of gender equality in new media. *International Journal of Human Sciences*. *13*. 1285. 10.14687/ijhs.v13i1.3565.

Lopez, V. (2021). The "othering" of Latina girls in school sport contexts. *Journal of Adolescent Research*, *38*(2), 303 - 331.

Messner, M. A. (2002). *Taking the field: Women, men, and sports*. University of Minnesota Press.

Miciano, R. Z. (2001). Overt and covert gender in Tagalog and the perception of jobrelated terms. *Kasarinlan*, *16*(1), 245–266

Mx. (2017). In *Merriam-Webster.com*. Retrieved October 8, 2025, from https://www.merriam-webster.com/wordplay/mx-gender-neutral-title

Pearson, M. (2021). *Gender discriminatory language in sport*. Retrieved from: https://sportingmindsaustralia.com.au/wp-content/uploads/2023/05/Gender-Discriminatory-Language-in-Sport-Melissa-Pearson-1.pdf

Philippine Competition Commission. (2019, July 1). *Gender-fair language (SO-2019-06-001)* [Special Order]. Philippine Competition Commission.

Pratiwy, D., & Wulan, S. (2018). Multimodal discourse analysis in Dettol TV advertisement. *KnE Social Sciences*, *3*(4), 207 - 217.

Quindoza Santiago, L. (1996). Ang diskursong patriarkal sa wika at panitikang-bayan. In P. C. Constantino & M. M. Atienza (Eds.), *Mga piling diskurso sa wika at lipunan*. University of the Philippines Press.

Rawian, R., Khazin, K. M., Adha, T. K. R., Siregar, M., & Sanjaya, D. (2024). A critical stylistics analysis of sports commentaries. *World*, *14*(1), 89-99.

Riaz, A. (2024). Framing gender in news media: A critical discourse analysis of representation. *Journal of Gender, Power, and Social Transformation*, *1*(2), 1-11.

Richardson, J. E. (2017). *Analysing newspapers: An approach from critical discourse analysis*. Bloomsbury Publishing.

Roslani, M. A., & Jamal, M. (2024). (Mis)representation of the LGBT community through nomination and categorisation: The case of Nur Sajat in *The Star*. *3L: The Southeast Asian Journal of English Language Studies*, *30*(2), 63–77. https://doi.org/10.17576/3L-2024-3002-05

Ross, A. S., Caldwell, D., & Doran, Y. J. (2025). Sports linguistics: Speaking and doing. In Ross, A.S., Caldwell, D., & Doran, Y.J. (Eds.), *Language in sport* (pp. 1-11). Routledge.

Sease, M. G. (2023). *"These girls make soccer look so fast-paced": Examining the unconscious use of gendered language in play-by-play commentary*. The University of Alabama.

Sherwin, I., O'Dwyer, F., & McCarthy, S. (2025). Toward language-based pedagogies for in-game communications in youth level sport. In Ross, A.S., Caldwell, D., & Doran, Y.J. (Eds.), *Language in sport* (pp. 188-204). Routledge.

Slipachuk, N., Bilokonenko, L., Devos, A., Savchuk, N., & Mykolenko, T. (2024). Linguistic analysis of gender stereotypes in the language of mass media. *Cadernos de Educação Tecnologia e Sociedade*, *17*(se2), 170-182.

Sriwimon, L., & Zilli, P. J. (2017). Applying Critical discourse analysis as a conceptual framework for investigating gender stereotypes in political media discourse. *Kasetsart Journal of Social Sciences*, *38*(2), 136-142.

Stavridou, A. (2025). The "other" side of leadership: Unpacking leadership and followership performance through linguistics in a university basketball team. In Ross, A.S., Caldwell, D., & Doran, Y.J. (Eds.), *Language in sport* (pp. 12 – 33). Routledge. *Teaching Methods*, *3*(2), 78 – 83.

Trolan, E. J. (2013). The impact of the media on gender inequality within sport. *Procedia-Social and Behavioral Sciences*, *91*, 215-227.

Vahid, H., & Esmae'li, S. (2012). The power behind images: Advertisement discourse in focus. *International journal of Linguistics*, *4*(4), 36-51.

Van Dijk, T. A. (1993). *Studies in critical discourse analysis*. London: Routledge.

Van Dijk, T. A. (2008). Discourse and context: A socio-cognitive approach.

Van Dijk, Teun A. (1998). Ideology: A multidisciplinary approach. London: Sage.

Wodak, R. (2001). What CDA is about—a summary of its history, important concepts and its developments. In W. R., & M. Meyer (Eds.), *Methods of critical discourse analysis* (pp. 1-13). London: Sage Publications.

Wodak, R., & Meyer, M. (2001). *Methods of critical discourse analysis*. SAGE Publications, Ltd, https://doi.org/10.4135/9780857028020

Yingnan, S., & Guoliang, W. (2023). Gender disparities in sports media coverage: Phenomenon, analysis, and transformation. *Frontiers in Sport Research*, *5*(9), 20-25.

Zhang, M. (2014). A critical discourse analysis of political news reports. *Theory and Practice in Language Studies*, *4*(11), 2273.