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**Remembering Simpson:
Thoughts on Translation in Memory of
Ekundayo Simpson**

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and
the West African Institute of Translators and Interpreters (WAITI)*

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Prof. Ekundayo Simpson (1943–2023)

Introduction

The 11 articles in this special issue of *JoWAITI*, published in collaboration with the Nigerian Institute of Translators and Interpreters (NITI), were written to honour the memory of Professor Guy Ekundayo Simpson, who departed this world in 2023 at the age of 80 years. The memory is not fortuitous, nor is it ceremonial. It is, indeed, in honour of a giant in the field of translation and interpretation, recognized as such not simply in Nigeria but internationally. At a time when the field was practically unknown in Nigeria and, indeed, in West Africa, the efforts of late Professor Ekundayo Simpson opened the eyes of many to the enormous untapped scholarly and professional opportunities offered by the field. In the words of Johnson (2004), 'By choosing Translation as terminal point of his incursion into literary criticism, Prof. Simpson has come to be identified with the emergence of welcome prestige for translation as a communication skill and as a professional career choice in Nigeria.' See Ajiboye, Tunde (ed) *Forerunners of French in Nigeria*, pp. 273.

Three things stand Professor Simpson out in discussing translation and interpretation in Nigeria: his iconic doctoral thesis on Samuel Beckett, the birthing of the Nigerian Association of Translators and Interpreters (NATI) and the emergence of West African Institute of Translators and Interpreters (WAITI). The first is significant because Simpson's PhD thesis, titled *le bilinguisme de Samuel Beckett d'après ses traductions du français à l'anglais et vice versa*, came to be so impactful that it drew immediate public scholarly attention such as attested to by Hanna T. Blake's article published in *Meta*, 17(4) in 1972. (See also <https://www.erudit.org/fr>, Presses de l'Université de Montréal.) The article "Samuel Beckett: traducteur de lui-même" offers not only a brilliant review of Beckett's profound ingenuity in self-translation but also promotes Simpson's artistic scholarship in translation studies internationally.

The second factor that puts Simpson in the forefront in translation matters in Nigeria and beyond was his championing of the birth of a national body for students, teachers, researchers and professionals in the field of translation and interpretation in Nigeria. In other words, the birth of NATI some 50 years ago owes much to Simpson's dogged commitment and support. In fact, the efforts of this academic luminary were so overwhelming that he championed the admission of NATI into the World Congress of Translators in Warsaw in 1981 and also ensured the smooth transition of NATI to NITI a few years later to provide a suitable platform for professional activities of NATI. The third leg on which Simpson's epochal contribution to translation and interpretation stands is the fact that he was the undisputed initiator and founder of WAITI (West African Institute of Translators and Interpreters) in 2019, even if he was often too humble to admit it. As a sub-regional forum, WAITI turned out to be a restatement of Simpson's ingenuity and foresight. The forum became so enthusiastically embraced that the first issue of its journal, *JoWAITI*, was published within one year of the Institute's creation and before Professor Simpson's death in 2023.

The 11 papers in the issue have been distributed in three sections: Translation Theory; Literary Translation; Technology and The Media in Translation.

Section I: Translation Theory comprises three papers that propose an overview of some of the theoretical underpinnings of translation studies. While Tunde Ajiboye's paper is an

attempt to illustrate with appropriate examples the important role played by the recipient of a translation product, the former being service provider.. The main thrust of the second paper by Ayeni in this section is the interface of cultural identity and linguistic expression, and the author argues that multimedia is a foremost carrier of this interface. Akinlade's article, which closes this section, adds a new pillar to the theoretical framework of translation studies. Using three languages: Yoruba, English and French as data support, the author concludes on the possibility of extracting through triangular translation a paradigm of syntactic correlation that goes beyond two languages and, more interestingly, beyond two cultures.

Section II: **Literary Translation** derives its vigour from five papers, the five using as spine reliance on the practical exploitation of background theories and principles of translation to achieve message coherence. The first of the trio, which appraises the translations of Chinua Achebe's *Things Fall Apart* reveals Iloh's insightful attempt to rethink translations of the novel along post-colonial lines. Practically in the same manner, the second article by Ogolo et al examines with critical caution what becomes of the satiric elements found in Sanusi's *Le bistouri des larmes* when translated into English. As if to remind readers of the pedagogical importance of any translation studies geared for the classroom, an undeniable aspect of Simpson's lifelong engagement in *traductologie*, the third paper in this section, Mbanefo's 'Training the Apprentice Translator to Understand a Text: Which Teaching Method?' draws useful attention to 'the how and the what' of translation before aspiring learners of the trade. The fourth article 'Traduire les éléments psycholinguistiques d'*Une si longue lettre de Mariama Bâ* en anglais : une étude sommaire' by Gbadegesin and Orebiyi delves into the comparative study of psychological underpinnings as they contribute to Mariama Ba's characterization development and the stylistic structure of her work: *Une si longue lettre* and the result of that study in translation. The last article in this section, Salaudeen's 'La pragmatique dans la traduction des textes graphiques : comprendre la moralité dans l'humour et la frivolité' attempts to exploit pragmatic parameters to discover the moral contents of selected graphic narratives and symbols (even without recourse) to their translation into English.

Section III: **Technology and The Media in Translation** contains the remaining three papers are inspired by shared concerns about today's societal developments: Technology and the Media. While the first two, (the first by Fatunji and the second by Bassey and Chukwu), are concerned about artificial intelligence and its implications for translation, the third authored by Adebisi et Abubakre explores the radio as a critical resource for studying gender assignment in the translation of English texts into Yoruba.

Tunde Ajiboye, FNITI
Editor-in-chief, JoWAITI

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Tributes

Professor Ekundayo Simpson: Actions and Legacies

Amos Amechi IHENACHO, FNITI

This tribute comprises, essentially, milestones and ideas concerning our friend, Professor Ekundayo Simpson, a man of many parts and legacies. His legacies are so many that younger colleagues may know them better than I do. First NATI, then NITI and WAITI: these are major milestones; they are the professional associations that Professor Ekundayo Simpson contributed to founding and growing for many years till his departure. Although I've been far away most of the time, I have been privileged to be in a position to monitor, or get informed of, some of the defining actions, ideas and legacies at the various milestones that mark Ekundayo's glorious career.

But which milestones, which actions, ideas and legacies can I competently comment on? Is it

- the Simpson who wrote his brilliant PhD thesis under the supervision of no less a personality than Jean Darbelnet, the co-author of *Stylistique comparée du français et de l'anglais* that was considered as the 'Bible' of Translation theory and practice; or
- the Simpson who trained as professional translator and interpreter at the Polytechnic of Central London, now University of Westminster; or
- the Simpson who, like his wife, Olga Simpson (late), is one of the very few Africans that made the grade to become members of the International Association of Conference Interpreters (AIIC); or
- the Simpson who rendered eminent service as the Director of the Documentation Division at the International Secretariat of the Second World Black and African Festival of Arts and Culture (FESTAC77), where he invited me to work with him; or
- the Simpson who was invited, with me, by our friend and colleague, Professor Noureini Tijani-Serpos (then HOD of Modern Languages at UNIBEN), to teach some of the courses in UNIBEN's MA Translation programme; or
- Simpson as Commissioner for Education, Lagos State. During his tenure as Commissioner for Education in Lagos State, I can imagine how he must have reacted to the rather strange combination of hubris and sycophancy that pervade the Nigerian political space, and what an impeccable legacy he must have left in that environment; or
- Simpson as founder and CEO of Interlingua Ltd, a company that provided professional services in translation and interpreting, as well as professional training for translators and interpreters; or
- the Simpson who served as a member of the International Federation of Translators (FIT) Council for two terms, and who tried to get me elected into the Council; or the Simpson on whose nomination I served on a two-man FIT Council *ad hoc* committee on the admissibility of South Africa's Association of Translators & Interpreters; or

- the Simpson who came from Lagos State University (LASU) where he was HOD of French to Imo/Abia State University (IMSU/ABSU), on my invitation, to act as our external examiner at the Language Centre of which I was the Director; or
- a Professor Ekundayo Simpson who wore many other caps that I cannot remember...?

With regard to NATI /NITI and WAITI he always insisted that members should observe the professional code of conduct and ethics of translation and interpreting practice. He was present at every conference and every workshop. He ensured that everything was perfectly organised including the catering for refreshment - till a member once admitted that one thing that impressed her greatly was the food served at NATI /NITI, and even WAITI conferences and workshops! .

As Professor Ihechi Nkoro has kindly reminded me, my meeting with Ekundayo in London was quite significant. This was after the FIT Congress in Maastricht in 1984. I had invited him to London where I lived at that time, and where I returned after the Congress. He had stayed back in Maastricht for FIT Council meeting, after which he joined me in London. This was a great opportunity to discuss academic and professional matters. We had continued to represent NATI, then NITI, at several FIT Congresses, at Warsaw, Vienna, Maastricht. We read papers at FIT Congresses. We published articles in several volumes of the FIT journal *Babel*, including a 1979 volume dedicated to Translation in Africa, which featured articles by Professor Ekundayo Simpson, Professor Joseph Ukoyen and myself—all three of us former students of the department of Modern Languages of University of Ibadan.

In the various actions that Ekundayo Simpson took at the various milestones we have identified, the legacies that he left may vary considerably depending on the milieu, but I have no doubt whatsoever that these legacies always bore the stamp of his forthrightness, straightforwardness, humility and generosity.

These are also some of the qualities that endeared him to his students and, in particular, to his academic and professional colleagues, including colleagues who served as President of NATI or NITI, at one time or the other, before him or after him; including colleagues whose working languages are not always present at most international conferences in the West African sub-region (English and French), that is, colleagues whose working languages are mainly Hausa, Arabic, Spanish, Portuguese, Russian, Chinese ...

I am grateful to NITI and WAITI members for writing this book in honour of Professor Ekundayo Simpson. I thank Professor Ihechi Nkoro and Victor Augustine who helped me to pay this tribute to our brother, friend and colleague, Professor Ekundayo Simpson, by transcribing my voice notes.

I must say, in conclusion, that our brother, friend and colleague, Professor Ekundayo Simpson, left us too soon. May his precious soul rest in perfect peace in the bosom of the Lord!

Amos Amechi Ihenacho, FNITI
Professor of French and Translation Studies

'Dayo, A Friend that Was Closer than a Brother

Simon Chukwuma OKOLI

Dayo, "Duke of Ikoyi"... as I used to call you because of how you would take me to your parents' house in Ikoyi.

Since we met in the first year of our secondary school at Kings College, you have always been a friend that's closer than a brother. We plodded through Kings College together for seven years; we took the same subjects in Higher School; your parents looked after me as if I was one of their children. In short, your parents were my parents and the door to your house was always open to me.

We got separated during the civil war but were reunited after my return from France in 1975. From then on you were a pillar of support to me.

I can never forget you!!

You departed suddenly without saying goodbye. I kept sending monthly greetings until yesterday. I'd already sent this month's greetings when a friend told me you were gone and buried a full two months ago.

It is my prayer that our Lord Jesus Christ will admit you to heaven and give you a mansion and a robe and a crown. Our prayers for you will rise like incense and cool your feet like those of a weary traveller. I shall continue to offer those prayers for you until I join you in the heavenly plains

Adieu Dayo!

Adieu my closest friend!

Adieu till we meet to part no more!

Rev. (Prof.) Simon Chukwuma OKOLI
General Overseer, Chapel of the Risen Christ
17, Edonwandagbon Street
(Eguavoen Community, near Ekosodin)
Benin City

Professor Ekundayo Simpson, Mentor of Mentors

Abdulwahid Aliy ADEBISI

Professor Ekundayo Olufiro Simpson (1943–2023) has been one of the few brightening comets who have shone in Translation Studies Cosmos. Born in Kaduna on May 24, 1943, he emerged from a modest background as the fourth of thirteen children, nurtured by a mother deeply engaged in education and a father dedicated to civil service. This unique upbringing, traversing various linguistic landscapes across Nigeria and beyond, laid the groundwork for a lifelong passion for languages that would define his illustrious career.

Professor Simpson's academic journey began in Lagos, where he cultivated his love for languages. His education at King's College, Lagos, introduced him to French and Latin, while his formative experiences in Enugu sparked an enduring affinity for the Igbo language. This multifaceted linguistic background was further enriched during his time at the University of Ibadan, where he embraced German language and culture, and later at Université Laval in Quebec, Canada, where he honed his translation skills under the guidance of the esteemed Jean Darbelnet.

A prolific scholar and dedicated educator, Professor Simpson taught at the University of Lagos, influencing generations of students with his deep insights into French language, literature, and translation. His commitment to the field extended beyond academia; he was instrumental to founding the Nigerian Association of Translators and Interpreters (NATI), which would later transmute to the Nigerian Institute of Translators and Interpreters (NITI), serving as a mentor and leader within the community.

Professor Simpson's contributions to Translation Studies are profound. His PhD thesis on Samuel Beckett's self-translations received critical acclaim and was reviewed in 1972 under the title "Samuel Beckett traducteur de lui-même" by Blake T. Hanna in *Meta: Translator's Journal*. Some of his best known scholarly papers on translation and interpretation have also been brought together in a volume titled *Translation Interventions: Papers and Addresses on Translation, Language, Literature and Culture*. His legacy as a translator, educator, and advocate for the profession resonates deeply within Nigeria and beyond.

As we dedicate this special issue of the *Journal of the West African Institute of Translators and Interpreters* (JoWAIITI) to the memory of Professor Ekundayo Simpson, we honour a mentor of mentors—a scholar whose life and work have indelibly shaped the landscape of Translation Studies in Nigeria. His relentless pursuit of knowledge and passion for languages serve as an inspiration for all who strive to follow in his footsteps.

Dr. Abdulwahid Aliy Adebisi

Ag. Director, Institute of Translation Arts, university of Ilorin

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III – Technology and the Media in Translation

Gender Representation in English–Yorùbá News Translation Broadcast on Selected Radio Stations in Kwara State, Nigeria

Abdulwahid Aliy ADEBISI
&
Samiat Olùbúnmi ABUBAKRE

Abstract

In Nigeria's dynamic society, the media plays a crucial role in disseminating information, with newscasting gaining prominence across different segments. Language serves as a critical tool in the creation and dissemination of media content, and to ensure inclusivity, news is often translated into indigenous languages such as Yorùbá for those unable to understand English. Despite the importance of translation in media, gender representation in news translations has received little attention. This study seeks to investigate whether gender role assignment contributes to the under-representation of females in English-Yorùbá news translations on selected radio stations in Ilorin, Kwara State. Adopting a quantitative approach, the study involved recording news broadcasts from ten radio stations over a seven-day period. The analysis focused on coding for gender representation in the translation of news from English to Yorùbá. The findings reveal that male translators featured more prominently, accounting for 60% of the 70 translation occurrences, while female translators accounted for 40%. These preliminary findings suggest that gender role assignment may be a contributing factor to the higher representation of male translators, reflecting broader societal norms in Nigeria's patriarchal structure. Further research is required to explore other potential factors influencing this gender imbalance. The study underscores the need for a more balanced gender representation in news translation to ensure inclusivity and fairness in media practices.

Keywords: gender, language, newscasting, news translation, Yorùbá

Introduction

Of all conventional media, radio remains one of the most accessible and cost-effective means of communication, particularly in developing countries like Nigeria. Its affordability and adaptability—such as operating with batteries where electricity is unavailable or using mobile phones for radio streaming—make it a vital tool for information dissemination to a wide audience (Anderson & Wilkinson, 2020). Radio, with its broad reach, plays a key role in keeping the public informed, especially in multilingual societies where language diversity can create communication barriers.

Language, defined as a structured system of vocal symbols used for communication within human communities, is central to the effectiveness of radio broadcasts (Essien, 2006, p.6). In Nigeria, where English is the official language, news is often translated into indigenous languages like Yorùbá to ensure inclusivity for those less proficient in English (Odebunmi, 2019). This practice of translation is critical in media, particularly for news

Adebisi, A.A. & Abubakare, S.O. (2024). Gender Representation in English–Yorùbá News Translation Broadcast on Selected Radio Stations in Kwara State, Nigeria. *JoWATII – Journal of the West African Institute of Translators and Interpreters. Special Issue, 2024: Remembering Simpson: Thoughts on Translation in Memory of Ekundayo Simpson*, pp. 131–142.

broadcasts, which rely on language as a tool for meaning-making and engagement with diverse listeners.

The focus of this study is on the representation of gender in English-Yorùbá news translation, a topic that intersects with broader discussions of language and gender. Gender is a socially constructed phenomenon that assigns roles, behaviours, and expectations based on perceived differences between sexes (Okereke, 1998, p.133). Gender theory, which examines how these social roles manifest across various domains, including media, provides a useful framework for analyzing gender dynamics in translation. This study adopts gender theory to explore whether traditional gender roles contribute to the underrepresentation of female translators in English-Yorùbá news broadcasts.

Since the 1970s, gender and language studies have proliferated, particularly in the wake of the women's movement in the United States, which challenged gender disparities in various fields, including linguistics and media (Holmes, 2017). Similar discussions have emerged in non-Western contexts, such as in China, where research in language variation has also highlighted the significance of sex as a factor in linguistic studies (Chan, 2000). These developments reflect the global relevance of examining gender roles within linguistic contexts.

In the field of translation, gender has often been discussed in terms of grammatical gender, particularly in relation to the critique of sexist language (Simon, 1996). The feminist critique of language laid the foundation for understanding how linguistic systems can reflect and perpetuate gender biases, moving beyond simple terminology issues to investigate the symbolic significance of gender in language (Goddard & Patterson, 2021). This critique is relevant to the current study, which considers not just grammatical gender but also the social and cultural factors that influence gender representation in news translation.

In languages like Yorùbá, where natural gender distinctions exist but are not as rigidly encoded as in some Indo-European languages, the issue of gender in translation becomes particularly intriguing. While grammatical gender in languages like French and German dictates how nouns and adjectives align, Yorùbá focuses more on social roles, making the translation of news a critical site for examining gender dynamics (Meyerhoff, 2019). This study aims to investigate whether gender representation in English-Yorùbá news translations reflects broader societal norms, particularly the underrepresentation of women in media roles.

In summary, this paper seeks to explore how gender roles are represented in English-Yorùbá news translations on selected radio stations in Ilorin, Kwara State, Nigeria. The study aims to uncover whether gender role assignment contributes to the underrepresentation of female translators, drawing on gender theory to contextualize these findings within broader societal and linguistic trends.

Definition of the Study

This study, titled "Gender Representation in English-Yorùbá News Translation Broadcast on Selected Radio Stations in Kwara State, Nigeria," investigates how gender is portrayed in the translation of news from English to Yorùbá on radio stations. It explores whether there are noticeable disparities, stereotypes, or biases in how gender roles are conveyed during the translation process. The study aims to identify the linguistic strategies and cultural

frameworks that shape the portrayal of men and women in translated news broadcasts, examining the extent to which gender equity or bias is reinforced through these translations.

Objectives of the study

1. To analyze the linguistic patterns used in the translation of news from English to Yorùbá on selected radio stations in Kwara State with a focus on gender representation.
2. To identify gender biases or stereotypes in the English–Yorùbá news translations, assessing how these may reinforce or challenge prevailing social norms.
3. To compare and contrast the portrayal of men and women in the original English broadcasts with their representation in Yorùbá translations.
4. To investigate the cultural factors influencing gender representation in the translation process, determining how Yorùbá cultural values and language norms shape the outcome.
5. To examine the role of translators in shaping or perpetuating gender perceptions through their translation choices and how this affects public perceptions of gender roles.

Significance of the study

1. Contribution to gender studies in translation: The study will add to the body of knowledge in the field of gender and translation studies, providing insights into how gender is constructed and represented in multilingual media contexts.
2. Cultural understanding of gender dynamics: It will offer an in-depth understanding of the influence of Yorùbá culture on gender roles in news broadcasts, revealing how traditional values may shape contemporary gender narratives.
3. Enhancing media practice: This research will be valuable for media practitioners, particularly those involved in translation, helping them become more conscious of gender biases and encouraging the adoption of gender-neutral or equitable translation practices.
4. Promoting gender equity in media: The findings could contribute to policy discussions aimed at ensuring more balanced and equitable gender representation in Nigeria's broadcast media, fostering a more inclusive media landscape.
5. Implications for language and identity studies: The study will highlight how translation can influence perceptions of gender, identity, and power relations, with potential applications in sociolinguistics, cultural studies, and media studies.
6. Public awareness and education: By addressing how gender is portrayed in radio broadcasts, the study will raise awareness among the public about the subtle ways language can influence societal attitudes toward gender, thereby encouraging critical listening and analysis of media content.

Theoretical Framework

Gender is often overlooked as a 'significant' aspect of language, particularly in translation. Many scholars view grammatical categories as structural components devoid of meaning, functioning within the mechanics of a language. However, Roman Jakobson has demonstrated

that grammatical gender can take on symbolic significance in certain contexts, especially in poetic or mythological texts where language serves not just a communicative function but also a cultural or ideological one (Jakobson, 1959). For instance, when mythological and gendered identities are tied to concepts like days of the week or life and death, grammatical gender takes on symbolic weight.

In translation, gendered language extends beyond mere grammatical distinctions. Deborah Cameron's research highlights the persistence of gender differences in language, even in English, which lacks grammatical gender but retains "natural" gender. In her thought experiment, Cameron shows that participants consistently assigned masculine or feminine gender to pairs of seemingly neutral words, such as knife/fork or vanilla/chocolate. This phenomenon, known as "metaphorical gender," demonstrates the deeply ingrained gender associations that persist in language (Cameron, 1992). These associations reveal how linguistic structures subtly reinforce social roles, assigning active or dominant attributes to masculine elements and passive or subordinate traits to feminine ones.

Gender distinctions, although seemingly absent in English's natural gender system, are reflected in the language's grammatical traditions, where the masculine is often presented as the "unmarked" or neutral form. This implicit gendering persists in everyday speech and is apparent in phrases like "mankind" or "everyone take off his shoes," where the masculine pronoun is assumed to be universal (Hellinger & Pauwels, 2020). Even when English is presented as a gender-neutral language, it often defaults to a male-centric view, echoing the patriarchal structures that shape social relationships.

Feminist theorists have argued that even grammatical gender in languages like French can reflect broader gender inequalities in society. Howard Scott's feminist translation of Louky Bersianik's *L'Eugélonne* underscores this point, demonstrating how language itself can perpetuate women's subjugation. Scott emphasizes that his role as a translator was not simply to convey the message of the original text but to engage with the gender politics embedded in it, particularly the humiliating consequences of accepting the masculine as the norm in grammatical agreement (Scott, 1984). Feminist translation theory thus reinvests gender markers with meaning, following Jakobson's approach of emphasizing the ideological dimensions of language.

This feminist perspective is further supported by Susanne de Lotbinière-Harwood, who argues that translation should aim to make the feminine visible in language, challenging the so-called neutrality of English. In her translations of works like Nicole Brossard's *Le Désert mauve* (1987), de Lotbinière-Harwood coined terms such as "auther" to render the feminized auteure from French, emphasizing the need to re-gender language in translation (de Lotbinière-Harwood, 1991). By engaging with these gendered structures, feminist translators seek to challenge the male dominance inherent in linguistic systems.

However, the present study does not focus on grammatical gender as a primary concern, as the study is centered on the population of news translators in selected radio stations in Kwara State, Nigeria. Unlike English and French, the Yorùbá language lacks grammatical gender. However, gender roles are culturally reinforced in ways that affect language use and representation. This study recognizes the importance of cultural context, especially in Kwara State, where patriarchal norms heavily influence both language and

media. While Yoruba does not exhibit gender-marked language like French or Spanish, gendered ideologies shape who gets to speak, how they are represented, and who translates the news.

In Kwara State, media organizations reflect broader societal roles, where men predominantly occupy positions of power, including those involved in language translation. Sociocultural dynamics, such as the traditional roles assigned to men and women in the workplace, play a significant part in the gender disparity observed in English-Yorùbá news translation. These dynamics are not only evident in the media landscape but also in public life, where men are more likely to be seen in roles that require public speaking or intellectual authority (Aina & Uchendu, 2018). Thus, while this study does not focus on grammatical gender disparities between English and Yorùbá, it remains sensitive to the ways in which gender roles in Nigerian society affect representation in the media.

The broader sociocultural context of Kwara State informs how language is used in media. The underrepresentation of women in translation roles on radio stations reflects both gendered societal expectations and the marginalization of women in public discourse. This framework is essential for understanding the gender imbalance in English-Yorùbá news translation, and how language reinforces these gendered hierarchies, even when grammatical markers are not overtly gendered. By investigating these dynamics, this study contributes to the ongoing discourse on language, gender, and power, revealing how media representation mirrors societal structures in Kwara State, Nigeria.

Methodology

The primary focus of this study is on analyzing gender roles in news translation. To achieve this, news translations from selected radio stations served as the primary data source. The data consists of a week's (7 days) worth of news broadcasts, which were randomly selected from simultaneous English-to-Yorùbá news translations. The translations occurred during each broadcast episode, recorded while the news was being aired live.

A systematic random sampling method was employed to ensure representativeness. The seven days of recordings were randomly selected from a two-month period, with each day chosen to avoid any bias toward weekends or weekdays. The radio stations included in the study were selected based on their prominence in Ilorin, Kwara State, and their regular broadcasting of bilingual news translations. To prevent over-representation of any particular time slot or translator, care was taken to ensure diversity in the days and times of broadcasts recorded.

The news broadcasts were recorded in real time as they aired across the ten selected radio stations. A digital audio recorder was used to ensure the fidelity of the recordings. To ensure consistency and reliability, the broadcasts were recorded by two independent observers, and the recordings were compared for consistency in case of discrepancies. This dual-recording approach helped mitigate any potential technical failures or missing data during live transmissions. The recordings were manually transcribed to capture both the English and Yorùbá versions of each broadcast.

The English-to-Yorùbá translations were conducted simultaneously during each broadcast, and it is important to note that these were live translations rather than pre-

recorded. The translators performing the news broadcasts were regular employees of the radio stations. Most of these translators had undergone formal training in bilingual news broadcasting, though variations in skill level and experience were noted across the stations. Details about the translators' qualifications were obtained through publicly available profiles or interviews conducted with station managers.

The timing of the news broadcasts across the ten radio stations is listed below, with each station casting its news at different times throughout the day. The specific time slots were recorded to analyze any potential differences in gender representation during peak (e.g., 12 noon, 6 pm) versus off-peak hours:

- 88.7 FM: 1 pm
- 89.3 FM: 12 noon & 6 pm
- 89.9 FM: 12 noon & 8 pm
- 92.5 FM: 7 pm
- 95.1 FM: 12 noon & 6 pm
- 96.3 FM: 1 pm
- 99.1 FM: 3 pm & 8 pm
- 101.9 FM: 12 noon & 4 pm
- 102.5 FM: 12 noon, 4 pm & 6 pm
- 103.5 FM: 11 am & 6 pm

The emphasis on recording the times was to observe whether gender roles differed depending on the audience size and time of day. This will be explored in the data analysis section to determine if certain time slots showed a higher or lower representation of male or female translators.

The data analysis focused on gender representation by tallying the number of male and female translators featured in the broadcasts across the selected seven days. Gender roles were defined based on the translators' gender, and the recordings were coded accordingly. The analysis was conducted using both descriptive statistics and inferential statistical methods. Chi-square tests were applied to test for significant differences between the frequency of male and female translators during peak and off-peak broadcast times. Additionally, cross-tabulations were created to explore relationships between gender representation and time of broadcast.

The study adhered to ethical standards throughout the data collection and analysis phases. Consent was obtained from each radio station to record and analyze their broadcasts, ensuring full transparency. To protect the privacy of individual translators and those mentioned in the broadcasts, only gender and role data were analyzed, and no personal information was disclosed. The recordings will be stored securely and will only be used for the purposes of this research.

Although the methodology ensures a broad representation of radio stations and time slots, there are limitations that must be acknowledged. One limitation is that live broadcasts can be subject to variations in performance quality, which may affect the translators' delivery. Additionally, the focus on one week of broadcasts may not capture longer-term trends in gender representation. These limitations will be considered when interpreting the findings, and suggestions for future research will be discussed to address them.

Data Presentation and Analysis

Table 1 Gender Representation on News Translation on the Radio stations for 1 Week

S/N	RADIO STATIONS	NEWS TRANSLATORS BY GENDER													
		DAY 1		DAY 2		DAY 3		DAY 4		DAY 5		DAY 6		DAY 7	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	88.7 DIAMOND FM	✓		✓		✓		✓			✓		✓		✓
2	89.3 UNILORIN FM	✓		✓			✓		✓		✓		✓		✓
3	89.9 ALUBARIKA FM	✓			✓	✓		✓		✓		✓			✓
4	92.5 O FM	✓		✓		✓		✓		✓		✓			✓
5	95.1 ROYAL FM		✓	✓			✓	✓			✓		✓		✓
6	96.3 SBSRADIO	✓			✓		✓		✓		✓	✓		✓	
7	99.1 MIDLAND FM	✓		✓		✓		✓		✓			✓	✓	
8	101.9 SOBI FM		✓		✓		✓		✓		✓	✓		✓	
9	102.5 TIWA-N-TIWA FM	✓		✓		✓		✓		✓		✓		✓	
10	103.5 HARMONY FM	✓				✓			✓	✓		✓		✓	

Table 2 Summary of the Gender Representation in News Translation for 1 Week

S/N	RADIO STATIONS	MALE	FEMALE
1	88.7 DIAMOND FM	4	3
2	89.3 UNILORIN FM	2	5
3	89.9 ALUBARIKA FM	5	2
4	92.5 O FM	6	1
5	95.1 ROYAL FM	2	5
6	96.3 SBSRADIO	3	4
7	99.1 MIDLAND FM	6	1
8	101.9 SOBI FM	2	5
9	102.5 TIWA-N-TIWA FM	7	0
10	103.5 HARMONY FM	5	2

The analysis revealed that male translators featured 42 times while female translators appeared 28 times, representing 60% and 40% of the total sampled population, respectively. This gender distribution indicates a notable imbalance, with men more frequently engaged in news translation roles across the sampled radio stations.

The methodology involved a random selection of one week's worth of news broadcasts. The stations were selected to provide a cross-section of Kwara State's radio landscape, ensuring that urban and semi-urban stations were included. A systematic random sampling approach was used to guarantee representativeness by considering different radio stations broadcasting at varying times of day.

When compared with the broader workforce in Nigeria's media industry, this gender representation may reflect existing societal trends where men occupy a higher proportion of roles in public-facing or prestigious positions, such as news translation. According to research on gender representation in Nigerian media, males tend to dominate roles considered more authoritative, such as news anchors or translators, although women are gradually increasing their presence (Okafor, 2023; Bako, 2022).

The over-representation of men in news translation roles may influence the type of content and perspectives presented in the news broadcasts. Studies have shown that the gender of translators and broadcasters can shape how certain news stories, especially those involving gender issues, are framed (Ajiboye, 2022). This suggests that greater gender balance might lead to more inclusive perspectives being shared in news translations, particularly in sensitive areas like social justice, family matters, and public policy.

Cultural expectations and societal norms in Kwara State and Nigeria at large may contribute to the gender imbalance observed in news translation. Historically, the media field has been male dominated, with women facing barriers in accessing positions of influence (Adekunle, 2021). In this study, the greater engagement of males in translation roles could be linked to the perception that translation, especially in formal settings like news broadcasts, is a role requiring authority—a characteristic traditionally ascribed to men in patriarchal societies.

This study focused on 10 radio stations over a period of seven days, which provides a good snapshot but is limited in scope. The sample may not capture long-term trends or variations in gender representation across different times of the year or in different types of news broadcasts. Further research with larger and more varied samples may offer more comprehensive insights.

The analysis shows that there is a moderate gender disparity in the population of news translators across the radio stations in Kwara State. Men dominated the roles, appearing 60% of the time compared to 40% for women. While this might reflect broader societal trends, it also raises questions about the potential impact of gender representation in news translation on the content and perspectives delivered to the public.

Findings and Discussion

Gender Disparities in Translators' Participation in News Broadcast

The analysis reveals that male translators featured more prominently in the English-Yorùbá news translation broadcasts. Of the 70 translation occurrences documented, male translators accounted for 60%, while female translators represented 40%. This gender disparity aligns with broader patterns of male dominance in the Nigerian media industry, where men are often more visible and hold more influential positions than their female counterparts.

Gendered Patterns in the Assignment of News Content to Translators

The study also found that male translators were more likely to translate news segments related to politics, economics, and security, areas typically associated with male expertise in Nigerian society. Female translators, on the other hand, were more often assigned to translate segments related to health, education, and social issues, which are traditionally viewed as women's domains.

This pattern reflects gendered divisions of labor within both the media industry and Nigerian society at large. Male translators are seen as more suited to handling "serious" or "important" news, while female translators are often relegated to "softer" or "less critical" topics. Such divisions reinforce existing gender stereotypes and limit the opportunities for female translators to be recognized as equally capable of handling all types of news.

Societal Norms and Media Representation

The findings of this study suggest that the under-representation of female translators in English-Yorùbá news broadcasts is symptomatic of broader societal norms that privilege male voices and expertise over those of women. In a patriarchal society like Nigeria, men are often seen as natural leaders and authority figures, while women's contributions are marginalized or confined to certain spheres.

This gender imbalance in news translation has significant implications for the way information is disseminated to the public. And we can tentatively infer that when male translators dominate the news, there is the tendencies that they have influence on the listeners as the gender of the News translation can potentially reinforce male-centric perspectives. The lack of female voices in news translation limits the diversity of perspectives and experiences represented in media content, which is essential for promoting gender equity and inclusivity.

Conclusion

Language is the primary tool in translation, serving as the vehicle for relaying diverse news content, including politics, religion, and culture. Its role is particularly crucial in news translation, where it can be used to bridge the gap between different linguistic groups. In this study, we examined the interaction between gender and translation in the media, focusing on how gender roles are represented in the news translation process, especially on radio broadcasts.

Our analysis revealed that gender influences the allocation of translation roles, with male translators appearing more frequently than their female counterparts. This finding highlights a gender disparity in news translation that mirrors broader societal trends, where men are often overrepresented in authoritative public roles. This imbalance may affect the perspectives presented in translated news, particularly on gender-sensitive issues, thereby shaping public discourse in nuanced ways.

The study also found that translations were featured on all the radio stations, with news broadcast between 1 and 5 times daily. This accessibility ensured that listeners who do not understand English are still informed about societal happenings. The provision of translations into Yoruba and other local languages plays a vital role in fostering inclusivity and maintaining cultural relevance in the media landscape. However, the uneven distribution of gender roles in the assignment of news stories for translation raises important questions about the inclusivity of gender representation in this space.

In conclusion, the findings of this study underscore the importance of addressing gender disparities in media translation. It is suggested that if news organisation would hire equal number of female and male translators, the media would offer more balanced perspectives on events. This may ultimately lead to a richer and more inclusive public discourse. Further research could explore the impact of gender representation on the content of news translations, as well as potential strategies for promoting greater gender balance in this field.

Furthermore, the study highlights the gender imbalance in English-Yorùbá news translations at the selected radio stations in Kwara State, Nigeria that this study focused. The findings reveal that male translators dominate the translation of news, particularly in segments related to politics and economics, while female translators are more often assigned to translate softer topics such as health and education. This disparity reflects broader societal norms in Nigeria's patriarchal structure, where men occupy more prominent roles in both the media and public life.

The study underscores the need for greater gender equity in media practices, including news translation, to ensure that both male and female translators that are capable participate in the exercise. Media organizations must recognize the importance of providing equal opportunities for female translators and fostering an environment that challenges traditional gender roles. Achieving balanced gender representation in news translation is essential not only for inclusivity but also for promoting a more equitable and fair media landscape.

Recommendations

1. **Promoting Gender-Sensitive Policies in Media Organizations:** Media outlets should adopt gender-sensitive policies that ensure equal opportunities for male and female translators, particularly in the assignment of high-profile or “serious” news segments.
2. **Training and Empowerment of Female Translators:** Media organizations should invest in training and empowering female translators to handle all types of news content, challenging the traditional gender divisions of labour in the industry.
3. **Further Research on Gender and Translation:** More research is needed to explore the cultural and linguistic dimensions of gender in translation, particularly in the context of indigenous languages such as Yorùbá.
4. **Public Awareness Campaigns:** Advocacy for balanced gender representation in the media should be promoted through public awareness campaigns that highlight the importance of diverse voices in news translation.

By addressing these issues, media organizations can play a key role in fostering gender equity and promoting more inclusive communication practices in Nigeria.

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