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| **RESEARCH ARTICLE**

A Socio-Historical Mapping of Translation Fields from Bourdieu's Perspective: The Field of English Self-Help Literature in Arabic Translations in the Kingdom of Saudi Arabia

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| **ABSTRACT**

This article enhances the application of Pierre Bourdieu's social field as a heuristic conceptual tool for delineating the boundaries of translations as fields of cultural production, integrated with bibliographical research. This approach provides insights into the boundaries, agents, production, practices, and socio-historical context of the respective translation fields. Through the integration of Bourdieu's field as a theoretical framework and bibliographical research as a methodological framework, this article assesses the quality of the application of each of them in the sociological investigation of translation fields. This article uses the postulated field of "Arabic Translations of English self-help books in the Kingdom of Saudi Arabia (henceforth KSA) from 1982 to 2016" as a showcase through which this combination of theoretical and methodological frameworks can be advanced to study other fields of translation across different temporal and geographical locations and among various language pairs. Through the compilation of a bibliographical database of 993 self-help translations, this article provides an example of how fields of translation can be theoretically and methodologically bounded and mapped in sociological investigations.

1. Introduction

Investigating translations within their respective fields or domains of cultural production has attracted the attention of many translation researchers (see i.e., Heilbron and Sapiro, 2007; Sapiro, 2008, 2010; Sapiro and Bustamante, 2009; Alkhamis, 2013; Alsiary, 2016; Hanna, 2016; Khalifa, 2017). Their views are impacted by the social turn in translation studies, aiming to examine the broader social space within which translations occur and to address what Gouanvic (1997, p. 126) called the 'absence of the social' in translation studies. Gouanvic used this phrase to describe the perceived lack of social context, understanding, or consideration in Toury's work, *Descriptive Translation Studies and Beyond* (1995). He emphasises the importance of incorporating a social perspective by proposing a shift towards a sociology of translation, specifically drawing on Pierre Bourdieu's theory of social practice. Thus, this article provides a practical application of Bourdieu's theory, by combining both his concept of *field* as a theoretical framework and bibliographical research as a methodological framework to define the field of Arabic Translations of English Self-help books in KSA from 1982 to 2016.

2. Bourdieu's Field and Fields of Translations

As part of the sociological turn in translation studies, Bourdieu's theory of social practice has been introduced to investigate translations as social practices that impact and are impacted by the social context. Central to Bourdieu's theory is the concept of *field*, which has been applied in various ways in translation studies. Bourdieu (2005, p. 148) introduces his concept of 'field' to

explain social reality and social practices. He argued that people's interactions and social practices cannot be justified or explained solely by looking at what has been said or what has happened. For him, it is crucial to account for the whole social space within which the interactions and social practices have taken place (148). The *field* can be defined as a network of relationships between different positions or roles occupied by individual or institutional agents (Bourdieu & Wacquant, 1992, p. 97). These agents are defined by how much power or resources (capital) they hold, which affects their ability to gain specific benefits within the system (97). They are also characterised by their relationships with each other—whether one is above another, similar to another, etc (97).

Thomson (2012, pp. 66–67) simplifies Bourdieu's field by comparing it to a football field, highlighting its clear boundaries and defined roles for participants. Just as football players must understand the rules and their positions, individuals within Bourdieu's field need to comprehend its dynamics and their roles within it. Additionally, similar to how the state of the football field affects gameplay, the conditions within Bourdieu's field influence the actions and opportunities available to its participants.

Thus, the social field consists of social positions occupied by individual or institutional social 'agents' (Bourdieu, 1998, p. 32). The practices of the field's agents are governed by participation rules, termed the 'rules of the game' or 'doxa'. The agents in each field competitively apply various strategies or 'position-takings' (Bourdieu, 1983, p. 312) to safeguard their positions and to achieve particular 'stakes' or 'capital' in the field (Bourdieu, 1990a, pp. 87–88). Bourdieu (1998, p.32) uses the notion of 'struggle' or 'competition' to describe these dynamic interactions in the field. Agents interact and compete to achieve various valuable forms of capital based on these socially organised objective relations, which, over time, create a definable but conditional history of development that represents the 'dynamics of the field' (Jenkins, 1992, p. 70). Additionally, each field interconnects and interacts with other social fields within a particular social space – a phenomenon that Bourdieu and Wacquant (1992, 105) refer to as a 'homology'.

According to Bourdieu (1996, p. 110), a field's dynamics result from 'the positions and the position-takings of the agents'. These positions are decided by the agents' dispositions or 'habitus', which encompasses their accumulated experiences, social backgrounds and internalised ways of perceiving and acting in the world (Bourdieu, 1990b, pp. 53–60). The strategies employed by individual or institutional agents in this competitive environment are guided by their accumulated capital, social experiences and habitus (Bourdieu, 1996, p. 99). Bourdieu argues that the concept of a 'field of positions and position-takings' allows for a more comprehensive research approach that goes beyond individual analysis (1996, p. 34). It avoids limiting the research to internal considerations, such as focusing research solely on a specific context, or to external considerations, such as solely examining the social conditions of production or the roles of producers and consumers in the field.

Bourdieu applies this concept to many fields, including education, art and culture, literature, social class, and power structures. However, his analysis of the French publishing field that encompasses translations seems the most relevant to the fields of translation theoretically and methodologically, particularly when collecting bibliographical data on the translations. Bourdieu collected bibliographical data from 38 publishers with the aim of mapping his field of study (Bourdieu, 2008). He provides a comprehensive analysis of the French publishing industry, particularly focusing on the dynamics and transformations within the field of literary publishing in France. Sapiro (2008, pp. 163–164) argues that Bourdieu's approach to studying the French publishing field is pertinent to translation studies. It can be employed to understand any translation field by grasping the broadest structures and forces that shape this field (macro level), understanding intermediate structures and forces, such as publishing houses and cultural institutions, that influence this respective translation field (mezzo level), and comprehending the individual agents and their interactions that shape production, such as translators, editors, and readers (micro level).

Many translation researchers have combined Bourdieu's field and bibliographical research to contextualise their field of translation, providing an ideal theoretical and methodological framework for situating translations or translation fields within their social contexts, for example Alkhamis, 2013; Alsiary, 2016; and Khalifa, 2017. Alkhamis (2013) analyses the field of translation in KSA during the second half of the 20th century, employing Bourdieu's theory. Alkhamis primarily relied on an existing bibliography, namely 'The King Fahad National Library Bibliography of Translated Books in Arabic in the Kingdom of Saudi Arabia' (2008), which documents 2,218 books translated into Arabic in KSA from 1966 to 2007. Concerns regarding the accuracy and comprehensiveness of the bibliography, however, occurred in Alkhamis's study due to its lack of verification and the absence of defined boundaries or descriptors for the field, resulting in an incomplete record that missed numerous translations and agents. Such an isolated and unverified approach was criticised by Pym (1998, p. 39), who argues that bibliographical research can offer only limited insights into the history of translations. Pym contends that bibliographies alone are insufficient to address all historical and sociological questions, and also raised concerns about the representativeness of historical hypotheses formulated based solely on discussions of translations or lists of translations (1998, p. 39).

Alsiary (2016) explores the impact of sociocultural norms on children's literature translation activities in KSA. Alsiary maps the field of children's literature translation by creating a bibliography of 664 children's literature translations that were published in KSA

between 1997 and 2016. The bibliographical research conducted by Alsiary (2016) is significant, providing substantial aid in centring attention on the principal agents in the field. Alsiary (2016) justified focusing solely on the period from 1997 to 2016 by stating that this timeframe was critical, witnessing significant social changes in KSA. The study concentrates on some publishers' initiatives in the field and their role in the flow of translations. However, such exclusion may have impacted the completeness of the sociological mapping and analysis of the field.

Alsiary (2016) and Alkhamis (2013) appear to overlook a crucial aspect in delineating their respective fields' boundaries: the reliance merely on available bibliographical data, which does not suffice to comprehensively depict the history, agents, production, and practices of a translation field. Mapping a translation field through Bourdieu's conceptual framework of the social field aims to include, as comprehensively as possible, the agents, practices, and productions within that field, while also striving to define the field's boundaries with maximum precision. However, it is essential to recognise that a complete mapping of any translation field is likely unattainable. Instead, this approach calls for the utmost precision in every step of the field's definition, including the compiled data and the field's parameters, such as the genre, the location and the period, which assist in achieving a more precise sociological analysis. The clear definition of these parameters is vital for facilitating more nuanced and accurate bibliographical research on translations and, thus, sociological analysis.

A notable scholarly contribution that effectively integrates Bourdieu's field with bibliographical research to contextualise a translation field is presented in Khalifa (2017). Khalifa explores the sociocultural determinants of the field of translation of modern Arabic fiction into English, drawing on Bourdieu's theory. He examines the activity of translating English as a socially constructed practice, alongside the related individuals and institutions as socially regulated agents. To this end, he analyses a bibliography of English translations published between 1908 and 2014, combining statistical and sociological analyses with historical and archival materials. Khalifa's study is notably advanced in terms of defining its field boundaries, which facilitated the delineation of its bibliographical data. The study's key terminology, —'modern', 'Arabic', 'fiction', and 'in English translation', was carefully framed to define the study's postulated translation field (2017, pp. 3–5).

Such framing and definition enable Khalifa (2017) to map the field, practices, production, and agents within its social context more precisely through a bibliography that was compiled for this specific study. The particular genre or literature, the languages of both the source and target texts, the spatial location and the temporal period of the particular genre or literature under study, and the translation medium are essential considerations for the definition of specific translation fields. Each of these considerations can present significant theoretical and practical challenges for the definition of a translation field. This is because establishing clear boundaries and employing a rigorous methodology are intended to create a standardised tool used to determine which translations should be included or excluded from the bibliographical data, thereby enhancing its accuracy and reliability for sociological investigation. It ensures a robust and systematic field analysis, contributing to a more accurate understanding of the sociological dynamics and practices involved in the respective translation field. Building on these developments on how Bourdieu's field can define a translation field's boundaries and bibliographical data, this article proposes a practical framework that can aid in defining any translation field of cultural production and its bibliographical data, exemplified through the postulated field of Arabic translations of English Self-help books in KSA.

3. Bibliographical Research in Saudi Arabia: realities, insights and opportunities

One challenge faced by many translation studies within the Arabic and Saudi context that employ Bourdieu's framework and utilise bibliographical databases lies in the difficulty of delineating the fields' boundaries, including identifying the agents involved and the production due to the incomplete bibliographical databases (see i.e., Hanna, 2016; Alkhamis, 2013; Alsiary, 2016; Khalifa, 2017). The absence of thorough empirical bibliographical investigations in studies related to the Arabic context hampers a comprehensive grasp of their sociological and Bourdieusian dimensions. This issue has been acknowledged by the authors of these studies themselves, as indicated by Alkhamis (2013, p. 22), and Alsiary (2016, p. 19). Hence, it is crucial to shed some light on the history and present state of bibliographical databases in KSA. This exploration aims to elucidate both their merits and constraints for the bibliographical research in this sociological investigation.

In the context of KSA, many studies have attempted to compile and analyse translations in KSA prior to the emergence of the first official bibliography of translations, namely the King Fahad National Library (KFNL) bibliography of the 2,218 translated books in Arabic published in KSA from 1966 to 2007, which was published in 2008. These studies include (1) Halbawi (1987), which presents and discusses a bibliography of Arabic translations published in KSA between 1970 and 1985; (2) Alnasser (1998), which presents and discusses a bibliography of 502 translations published in KSA between 1932 and 1992; (3) Alkhatib (2007), which offers a discussion on the economic performance of the Arabic translation industry in KSA by studying a bibliographical database of 1,206 translations into Arabic published between 1955 and 2004. However, the authors recognise the challenge of achieving completeness in their bibliographies of translations. Moreover, the analysis in these studies is more statistical rather than

investigating the sociological aspects of these translations. A core issue in these studies is the excessive emphasis on the shortage of bibliographical data on translations at that time. Focusing on these issues is understandable, considering the scarcity of book documentation and comprehensive bibliographies, an issue which even more recent studies on the Saudi context, such as Alkhamis (2013), Alsiary (2016) and Alshehri (2019, 2020), acknowledged.

The emergence of the KFNL bibliography of translated books in 2008 has opened avenues for translation researchers in KSA to conduct sociological investigations of translations. For instance, Alkhamis (2013) conducts a Bourdieusian sociological analysis of translation activities in KSA through an analysis of the KFNL bibliography of translations, supplemented by other translation lists provided by publishers. One critique of Alkhamis's work is the lack of systematic verification of the bibliographical data used in the study. Although Alkhamis (2013, pp. 20–21) discusses that numerous translations produced by governmental bodies are not listed in the KFNL bibliography, he does not provide a solid solution for how to solve such a methodological issue, which impacts the sociological definition of the field's agents, production, and practices.

Alsiary (2016), who maps the field of children's literature translation in KSA by compiling a bibliography of 664 translations, is aware of this issue and criticises the absence of many children's book translations in the KFNL bibliography. Consequently, she deems it necessary to consult numerous other resources to compile and verify the bibliography of children's literature translations she creates. However, despite employing Bourdieu's theory of social practice as an analytical framework, Alsiary's focus on verification resulted in less emphasis on the sociocultural and historical context of the translations and mapping of the field compared to Alkhamis (2013). In this context, translation researchers face a dilemma: either to prioritise sociological analysis of the bibliographical database with minimal data verification, or to focus on verifying the database, potentially reducing the sociological analysis.

Therefore, this article attempts to integrate Bourdieu's field theory as the theoretical framework and bibliographical research as the methodological framework, leveraging the synergy between them for reciprocal enhancement. Moreover, this study builds on the recent major developments in the field of translation bibliographies in KSA. The first major development is the emergence of the Saudi Observatory on Translated Publications, which offers a bibliography of 7,611 translations from and into Arabic published in KSA between 1932 and 2016. This bibliography is the most comprehensive in terms of temporal coverage and the range of resources and databases consulted. The other major development is the emergence of the Arabic Union Catalog, which provides a catalogue with 14,121 entries of translations published in KSA, surpassing the combined numbers of the KFNL bibliography and the Saudi Observatory on Translated Publications.

Through the investigation of the field of Arabic Translations of English Self-help books in KSA from 1982 to 2016, I recognise significant potential in employing Bourdieu's 'field' and the bibliographical research reciprocally for both data verification and enhancing sociological analysis in this study. The aim is to bridge the gap between the researcher's difficult choice between bibliographical data accuracy and the depth of sociological investigation. The following section discusses the compilation and filtering of bibliographical data, which is, at the same time, a way to define the field's boundaries, including its translation agents and production.

4. The Field's Definition: The Arabic Translations of English Self-help Books in the Kingdom of Saudi Arabia (KSA) from 1982 to 2016.

For Bourdieu, the boundaries of a field can be defined by the positions and interactions of various agents within that field. In the context of translation fields, Bourdieu's concept of the field can be applied practically through the identification of translation agents and products, which help in identifying all other components of the field. Building on Khalifa's work (2017, pp. 3–5), this article suggests considering the definition of the genre, the languages of both the source and target texts, the spatial location, the temporal period of the genre under study, and the translation medium for defining a particular field of translation.

This can begin by suggesting field's descriptors that consider the above parameters, for instance, "Arabic translations of English self-help books in KSA from 1982 to 2016." Each descriptor within this hypothesised field serves to delineate the field's boundaries. However, it is important to note that these descriptors are not fixed but can evolve continuously during bibliographical research. New data may reveal additional translation agents or products that influence the socio-historical boundaries of the field. This sociological framing is designed to transform Bourdieu's theoretical concept into a more quantifiable instrument for establishing boundaries within this translation field. The following are deconstruction and reconstruction of these descriptors, aimed at proposing a definition that outlines the scope of the field's bibliographical data, through which the boundaries of the field are delineated. This approach makes it easier to identify the field's production, agents, and socio-historical contexts.

4.1 The Descriptors 'Self-Help" and 'English'

'Self-help" describes a wide range of self-help writings that have evolved over the past few centuries, mainly in the American and Anglophone social contexts. The analytical focus of this section is the identification of traits and key themes of self-help literature that distinguish it from other literary genres which may overlap with it. Having explored the different definitions of self-help as literature, this study adopts the definition of Sandra Dolby (2008) as the most precise descriptor of self-help literature.[1] It serves as a guiding principle for the selection of self-help books in the bibliography of this research. Dolby (2008, p. 38) defines self-help books as follows:

> Self-help books are books of popular nonfiction written with the aim of enlightening readers about some of the negative effects of our culture and worldview and suggesting new attitudes and practices that might lead them to more satisfying and more effective lives.

This definition distinguishes self-help literature from other genres of popular literature through their unique combination of self-improvement content, an informal and rhetorical style, a general problem-and-solution structure and an educational function, as highlighted by Dolby (2008, p. 37). It ensures that overlaps with other literary and non-literary writings, such as biographies, autobiographies, storytelling, philosophy, sacred texts, and psychological and sociological writings are minimised, thereby maintaining the consistency of the self-help literature.

The definition is also used to outline the scope of the self-help literature in this study. Self-help content can have various forms. They can be spoken (e.g., videos, talks, training courses and groups) or written (e.g., books, articles and leaflets). However, the bibliography produced for this study focuses on Arabic translations in KSA of original English self-help books that were published with an International Standard Book Number (ISBN) in their countries of origin. By narrowing the scope to these criteria, the availability of controlled and valid data for analysis is ensured.

The term 'English', which refers to the language, is as problematic as the previous term, 'self-help'. Factors such as the writer's nationality, the country of publication and the original language of the source text could be potentially considered. Considering these and similar examples, the definition of 'English' in relation to self-help literature is multifaceted. This study's bibliography includes all Arabic translations published in KSA of original or translated English self-help books published in any country that fit the definition of self-help literature adopted in this study. Section 0 of this article elaborates on the practical implementation of this definition within the context of bibliographical research.

4.2 The Descriptors 'Arabic translation', and 'in the Kingdom of Saudi Arabia (KSA)'

The last two terms, 'Arabic translations' and 'in the Kingdom of Saudi Arabia (KSA)', have relatively clear definitions compared to the previous terms. In this study, they refer to any Arabic translation of an English self-help book that has been published as a book with an ISBN by a Saudi publisher within the geographical boundaries of KSA, irrespective of the nationality of the translator.

4.3 The Descriptor 'from 1982 to 2016'

This study examines all translations published in KSA from 1932, the year of the country's establishment, to 2016. The decision to conclude the timeframe of this study in 2016 was based on various factors, including the significant social, cultural, political and religious changes introduced in KSA with the launch of the country's new vision, the 'Saudi Vision 2030', in 2016. These changes had a profound impact on the structure of the Saudi social space, necessitating a focused independent investigation to comprehend their implications. However, while the sociological analysis covered a longer period before 1982, the field is timely framed between 1982 and 2016 to indicate the first Arabic translations of English self-help published in KSA and the end period of the analysis. A total of 993 Arabic translations of English self-help books in KSA have been identified during this period between 1982 and 2016. This timeframe provides a comprehensive understanding of the field within the context of the socio-historical transformations that occurred before and during this period.

These various descriptors aimed to compile a thorough bibliography by establishing clear boundaries for the field. However, questions remain about the comprehensiveness of the definitions used and the inclusivity of self-help translations in the bibliography. This article considers Anthony Pym's concerns regarding the challenges of constructing historical analysis using pre-existing translation lists and bibliographical databases, such as catalogues compiled by publishers or libraries, which may restrict research scope and fail to fully capture the diversity of translations (1998, pp. 41–47). He underscores that most operational definitions and lists in translation history are contingent upon prior selection criteria, necessitating critical engagement and

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[1] For more discussions on the history of English self-help literature and its translation into Arabic, refer to Johnson, Johnson and Hillman 1997; Anker 1999; McGee 2005; Cherry 2008; Dolby 2008; Effing 2009; and Alkheder 2013.

potential adjustment by researchers (Pym, 1998, pp. 41–47). Therefore, I conducted a thorough examination of the descriptors and their definitions, ensuring that the data were compiled and verified. This process involved consulting multiple bibliographical resources, studies, and catalogues, as well as engaging in personal communication to accurately represent the studied field, as detailed in the following sections.

5. Turing a Theoretical Field's Definition into a Practical Definition of Bibliographical data.
5.1 Identification of the Required Bibliographical Data
Turning the theoretical definition of the field's descriptors into tangible boundaries through bibliographical research represents the second crucial empirical step in defining the field's boundaries. This process aids in identifying the field's agents, products, and practices, while also providing insights into its overall history and trajectory. To be able to map a field of translation such as the field of Arabic translations of English self-help books in KSA, I identified several kinds of bibliographical data that needed to be collected for both the translations and their English source texts. For the translations, they were: (1) the title, (2) the date of publication, (3) the translator, (4) the publisher and (5) the link to websites containing images of the front and back covers. For the source texts, they were: (1) the title, (2) the date of publication, (3) the author, (4) the publisher, (5) the country of publication and (6) the link to websites containing images of the front and back covers. These specific types of data are essential for understanding the field's history, trajectory, agents and their practices, production, historical phases and characteristics.

5.2 Identification of the Existing Bibliographical Resources
After identifying the required bibliographical data for defining the field, the next step in this empirical research involves identifying the existing bibliographical resources and databases. This includes examining their completeness and validity for defining the boundaries of the field. This study incorporates the existing studies and bibliographies that have collected and discussed translations published in KSA, mentioned above, including the *Saudi Observatory in Translated Publication* (Alshehri, 2022); Alnasser (1998); the KFNL bibliography (2008);[2] Halbawi (1987); and El-Khoury (1988). While these bibliographies are useful, the data they provide on the Arabic translations published in KSA are incomplete and fragmented, lacking information on the source texts altogether. To address this limitation, extensive further research was conducted using online resources and catalogues to verify and complete the available bibliographical data. These included the catalogues of KFNL, the King Abdul-Aziz Public Library and Barnes & Noble; The Arabic Union Catalog; online catalogues of large publishers such as Jarir and Obeikan; WorldCat; the UNESCO Index of translations (Translationum); the British National Bibliography; Google Play Books; Google Books; Goodreads; Google Image; Amazon; Abebooks; and ThriftBooks. Also consulted were the online catalogues of publishers of the source texts, such as Simon & Schuster, HarperCollins, McGraw-Hill, Wiley, Thomas Nelson, Taylor & Francis, Pearson, Hachette Book Group and Penguin Random House. The collection and filtering of bibliographical data in this study went beyond simple compilation and assessment of bibliographical data to the development of a more in-depth understanding of the field's dynamics, activities and agents.

5.3 Compilation, Filtering and Digitalisation of the Bibliographical Data
After the initial steps outlined above, the focus shifts to conducting real empirical bibliographical research of the data using all available resources mentioned previously. This involves filtering and validating the existing bibliographical data while also addressing any missing or incomplete bibliographical data needed for this study. The objective is to collect as much complete and accurate data on the field and translations as possible, as the field boundaries will be defined based on this bibliographical data.

I have examined more than 5,000 translated works into Arabic published in KSA between 1932 and 2016. The examination and filtering of the translations includes (1) the translation's title served as an initial indicative signal of the translation's relation to the definition of self-help literature, although it could, at times, be ambiguous; (2) the publishers' classifications of the source text and the translation were considered to determine whether the translation fell under the category of self-help literature; (3) keywords found in the source text and in the translation's bibliographical card provided further insight. If these three steps did not result in a definitive classification of the translation, the fourth step involved examining the author's preface, the translator's introduction, the publisher's introduction and the book's blurb. Finally, if the results of these four steps were inconclusive, the language in which the translation is written and its content were briefly examined, as these frequently indicate how closely related the translation is to self-help literature. By the end of this stage, 993 translations had been identified as self-help translations through cross-referencing all previous translation bibliographies, databases, and catalogues with the publishers' lists and catalogues. These translations met the criteria based on the definition of the translation field of this study in Section 0.

The complied bibliographical data was organised using Microsoft Excel, which has proven to be highly effective in compiling, verifying and filtering bibliographical data. However, one limitation of Excel is its inability to support photographic data, making it impossible to store images of the covers of the translated books. Despite this limitation, Excel has been effective in analysing bibliographical data due to its analytical features. It is important to acknowledge that the compilation, filtering and verification of

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[2] The King Fahad National Library (KFNL) serves as the provider of ISBN for all books published in KSA.

the data were time-consuming, particularly given the large number of self-help book translations discovered. The magnitude of these findings was unexpected, as previous studies and bibliographies did not indicate such a high number of self-help book translations in KSA. The lack of crucial bibliographical information, including publishing dates, translator names and details about source texts, particularly in the case of older self-help book translations, presented additional obstacles and time pressures during the verification and digitalisation processes. Furthermore, the absence of standardised bibliographical practices added complexity to the verification and digitalisation.

6. Mapping and Bounding the Field
6.1 Initial Findings of the Field
While the history of book translation into Arabic in KSA dates back to the early 1950s (Alshehri, 2019, p. 165), the first documented Arabic translation of English self-help book into Arabic in KSA was only published in 1982, according to this study's bibliographical database. Only 68 translations into Arabic were published by private publishers in KSA between 1951 and 1982 (Alshehri, 2019, p. 170). Even though Arabic translations of English self-help books were introduced in KSA later than some other genres, it was still one of the first types of literature to be introduced in the country. However, in comparison to the introduction of Arabic translations of English self-help literature into other Arab countries, which dates back to the early 1880s (Alkheder, 2013, p. 55),[3] its history in KSA is relatively new.

Based on the findings of this study's bibliographical database, the total production of Arabic translations of English self-help books represents 18.5% of the entire Saudi production of Arabic translations in KSA from 1932 to 2016. By the end of the 1990s, English self-help literature translated into Arabic in KSA accounted for only 0.74% of the overall translation production in the country during the same period. This production increased to 7.5% by the end of the next decade, in 2000; reached 15.1% by the end of the third decade, in 2010; and rose to 35% by 2016, as shown in Figure 1.
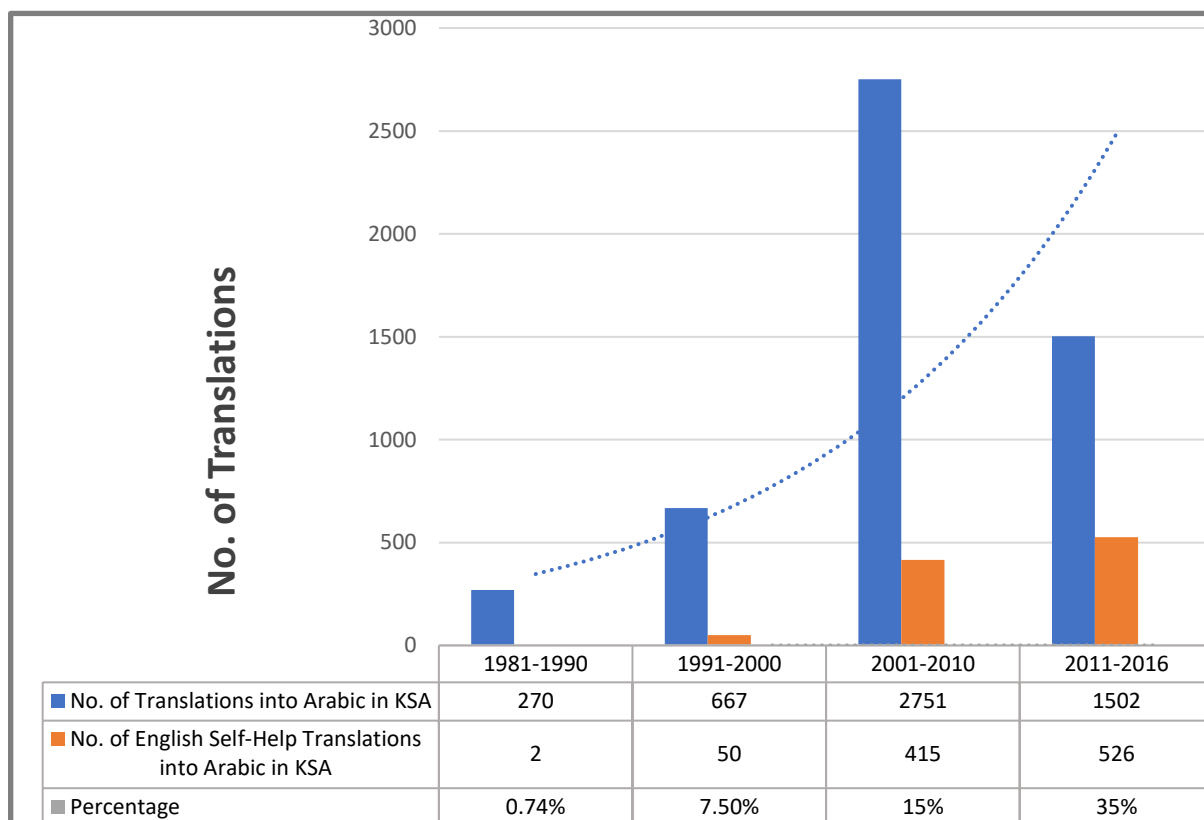

	1981-1990	1991-2000	2001-2010	2011-2016
■ No. of Translations into Arabic in KSA	270	667	2751	1502
■ No. of English Self-Help Translations into Arabic in KSA	2	50	415	526
■ Percentage	0.74%	7.50%	15%	35%

Figure 1. *Ascending curve of the production of Arabic translations of English self-help books in KSA compared to the overall translations published in KSA. The data was extracted from a comparison of the bibliographical database compiled for this study with the already available databases.*

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[3] Alkheder (2013, pp. 55–56) argued that Samuel Smiles's book, Self-Help (1859), was the first recorded English self-help book translated into Arabic under the title كتاب سر النجاح [The Secret of Success]. It was translated by Yaqub Sarruf and published in Beirut in 1880 and then, in Cairo in 1986 (Alkheder, 2013, pp. 55–56).

The findings of this study allow us to identify the key agents in the field during its two distinct phases of production. The first phase (the emergence phase) occurred between 1982 and 1998 and was characterised by a relatively low production of translated works, with only 25 recorded translations.[4] During this phase, five institutional agents, publishers [Dar Al-Refaey (Al-Refaey), Dar Al-Mutaman (Al-Mutaman), International Ideas Home (IIH), Dar Al-Faisal (Al-Faisal) and Institute of Public Administration (IPA)], along with three individual translators (Abdullmun'im Al-Ziyadi, Ahmad Al-Mohandes and Sami Salman), played active roles in introducing the translated self-help literature into Arabic in KSA. In the first phase, the production was characterised by (1) less competitiveness, (2) less organisation and (3) less recognition as translated self-help literature by publishers and translators. Additionally, the production was (4) mainly introduced by external translation agents and (5) not numerous. This phase has been described in this study as 'the emergence phase', wherein the field is considered a subfield of the Saudi publishing industry conditioned by its logic.

On the other hand, the second phase (the flourishing phase), spanning from 1998 to 2016, was characterised by a significant increase in the production of translations, with 968 out of the 993 documented translations being produced during this period. In this phase, five institutional agents (publishers), Jarir Bookstore (Jarir), Obeikan Bookstore (Obeikan), Al-Shegrey for Publishing & Information Technology (Al-Shegrey) , Dar AlMarifa for Human Development (Al-Marifa) and Dar Al-Maiman (Al-Maiman), contributed to the formation of the field of Arabic translations of English self-help books in KSA as an independent field with its own structure and agents. This phase witnessed (1) the emergence of new indigenous translation publishers, (2) a significant increase in the translation of self-help literature, (3) widespread recognition of self-help literature as an independent translated genre among publishers and translators, (4) increased organisation and stability in production and (5) clearer translation practices among the agents. During this phase, the field became more distinct, with its own dominant and dominated agents competing for different forms of capital by employing various position-takings and strategies.

6.2 Illustration and Visualisation of the Field's Definition and Boundaries

Based on the above analysis of the bibliographical database compiled on the field and cross-referenced with resources and literature on the field's history and the Saudi socio-historical context, suggested boundaries can be drawn visually. The aim is to incorporate the field's trajectory, agents, and production within their wider sociological context, including the socio-historical events and factors that impacted the field's emergence and development. The following sections delineate various maps for the field, inspired by Bourdieu's understanding of the social field and informed by the compiled bibliographical database on the field. It is important to note that this article does not aim to analyse the field under study fully but rather to delineate its boundaries, showcasing how a translation field's boundaries can be set using Bourdieu's field. The first map (

Figure **2**) displays a timeline of the field's trajectory and the agents' production from 1982 to 2016. This map serves as a starting point from which the statistical data can be linked to other socio-historical information.
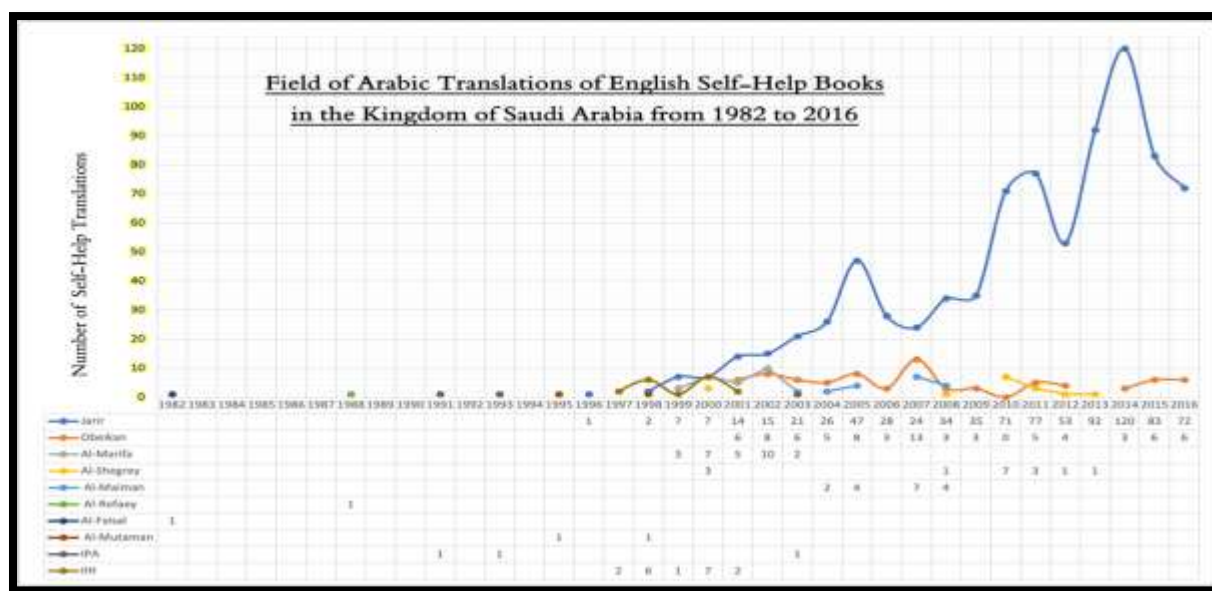

Figure 2. Chronological trajectory of publishers' self-help translation production over the period from 1982 to 2016.

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[4] Note that 11 translations (10 by IIH and 1 by IPA) produced after 1998 are considered part of the emergence phase, as institutional agents of the emergence phase produced them as part of a book series or translation project that commenced and was planned in the first phase. Moreover, 3 translations by Jarir (one in 1996 and two in 1998) are considered part of the flourishing phase. This clarifies that phases are not based solely on chronological production but on socio-historical characteristics of the production.

This map defines the fields' and the agents' chronological trajectories through the verified bibliographical data on the translation agents, products and chronological context. This definition provides some socio-historical context by positioning this translation field, agents, and products within their specific historical context. However, this context alone is not enough to conduct a socio-historical analysis of the field because of the absence of crucial contexts of the field's definition regarding the wider socio-historical contexts and boundaries that impact the field.

These wider contexts can be divided based on Bourdieu's understanding of the field into two levels. The first level includes the most relevant social fields that encompass the field understudy and from which the field emerged. In this article, the field of Arabic translations of English Self-Help Books in KSA from 1982 to 2016 can be seen as an emerging field from the Saudi publishing field, which is influenced by its logic and practices. This is because almost all the translations are produced by private publishers. This perspective is supported by the findings of Alkhamis (2013, pp. 53 & 97) and Alshehri (2019, pp. 165–173) that private publishing companies are more active in translation than public or governmental academic and literary institutions. Viewing a translation field as a sub-field of a larger field, such as the publishing field in a specific geographical context, is endorsed by Thompson (2010, p. 4), who employs Bourdieusian concepts to define the Anglo-American book market as a field. Thompson concludes that the publishing field is not one field but rather "a plurality of fields, each of which has its own distinctive characteristics." (2010, p. 4). Therefore, while this study considers its field as an independent field, particularly during its flourishing phase (from 1998 and beyond), it aligns with the conclusions of Alkhamis and Alshehri that translation in KSA is influenced by the logic of the private publishing industry / Saudi field of publishing.

The second level includes the wider social fields that govern all the cultural fields, which Bourdieu refers to as the fields of power. For Bourdieu, the field of power must be conceived of at a higher level than other fields, such as the fields of cultural production, because it partially encompasses them. It should be viewed more as a "meta-field" with various emergent and unique properties (Wacquant, 1992, p. 18). According to Bourdieu, the fields of cultural production are influenced by the fields of power, namely the economic and political fields. The field of cultural production is positioned within the field of power, and its rules and practices are subject to the laws of economic profit and political gain (Bourdieu, 1993, p. 39). For this study, the Saudi religious field has been added to Bourdieu's political and economic fields of power to define the socio-historical impact due to its substantial impact on all fields of cultural production in KSA, including the field under the analytical lens of this study.

The following field's map and definition (Figure 3) chronologically situates the field's trajectory and the agents' production within the most relevant socio-historical events and factors of the encompassing field, the Saudi publishing field, such as the publishers' establishments, the earlier translations and translators that contributed to the field's emergence and development. It also considers the other significant socio-historical events and factors that characterised the publishing field (the parent field). Additionally, it situates the field's trajectory and the agents' production within the social-historical events and factors emanating from the fields of power in KSA that had an impact on all the Saudi cultural production fields, including the field under study and the publishing field. It chronologically links the field's emergence and developments to the wider political, religious, and economic factors and events that (re)shape its overall trajectory, as seen in Figure 3.
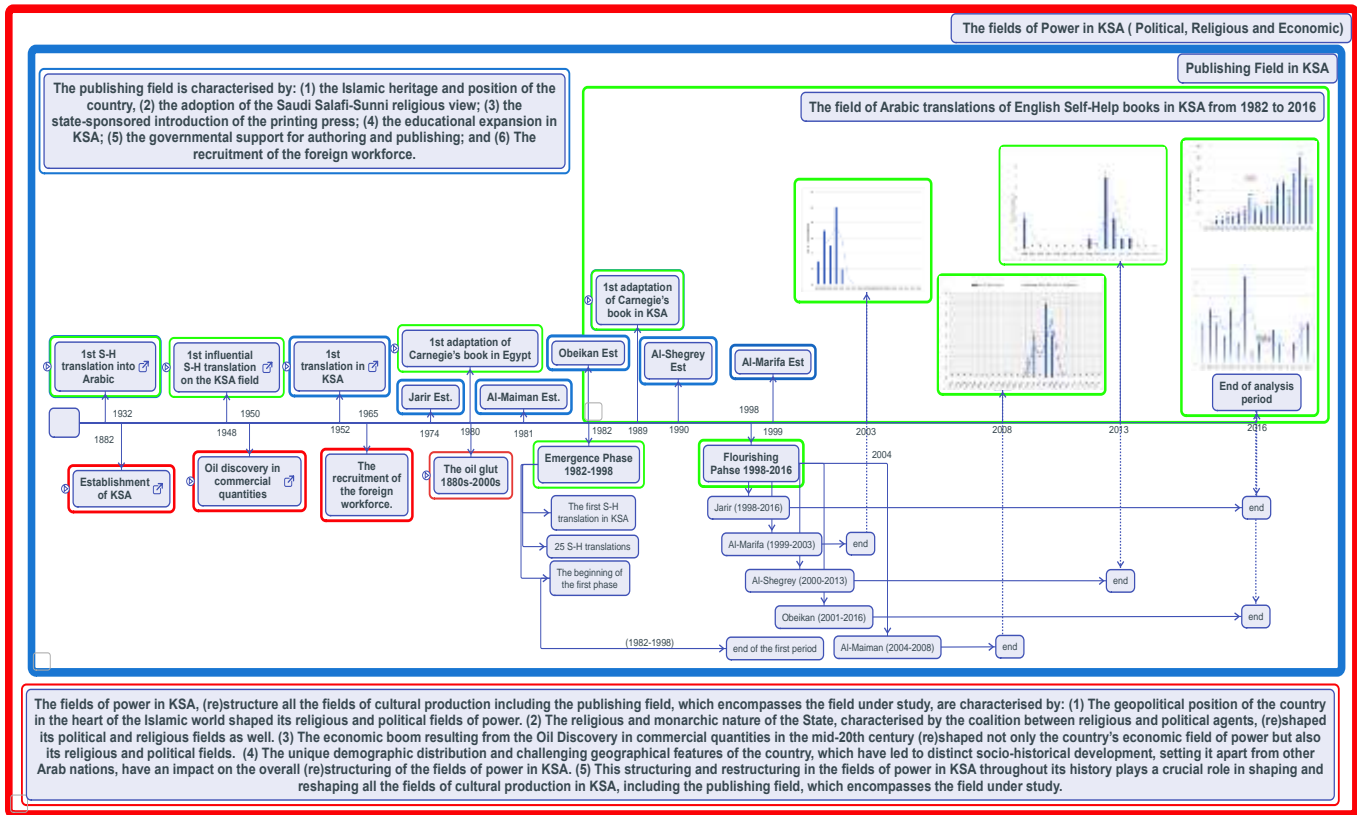
Figure 3*.Suggested Socio-historical map and boundaries of the field of Arabic Translations of English Self-Help Books in KSA, positioned within the Saudi publishing field and influenced by the fields of power.*

This map can be divided into three rectangles or fields of socio-historical contextualisation. The green rectangle signifies the field of Arabic translations of English self-help books in KSA. The rectangle includes the field's trajectory, chronological phases, agents, and production from 1982 to 2016. Within this rectangle, researchers can map and discuss any socio-historical events and factors that directly related to and impacted the field, agents, production, and practices. Linked to the large green rectangle are the small green rectangles, which signify the pre-emergence socio-historical factors and events that had a direct impact on the field's emergence and introduction. Before 1982, several socio-historical factors and events related to the field, such as those originating from counterpart fields in other Arab countries, contributed to its emergence and development. This study considers, for instance, but is not limited to, the first self-help translation into Arabic published in Lebanon and Egypt, dating back to 1882, and the first self-help translations and adaptations published in Egypt but sold in KSA or read by Saudis. These socio-historical factors and events served as the initial catalysts for the field's emergence in KSA.

The blue rectangle in the map represents the Saudi publishing field, within which the field under study is situated. It encompasses the factors and events originating in the Saudi publishing field that later influenced the emergence and development of the field under study. This includes events (in blue) such as the publishers' establishment date and the first translations published in KSA. The blue rectangle on the map also delineates the characteristics of the Saudi publishing field, which encompass: (1) the Islamic heritage and position of the country, (2) the adoption of the Saudi Salafi-Sunni religious view; (3) the state-sponsored introduction of the printing press; (4) the educational expansion in KSA; (5) the governmental support for authoring and publishing; and (6) the recruitment of the foreign workforce.[5] These features are influenced by the red rectangle, which represents the fields of power (political, religious, and economic).

The fields of power in KSA (the red rectangle) are characterised by several features. Firstly, the country's geopolitical position in the heart of the Islamic world has profoundly shaped its religious and political fields of power. Secondly, the religious and monarchic nature of the State, exemplified by the coalition between religious and political agents, has significantly influenced its political and religious fields. Additionally, the dramatic economic changes resulting from the discovery of oil in commercial quantities in the 1950s and the oil glut in the 1980s to early 2000s have not only (re)shaped the country's economic field of power

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[5] See for more on the Saudi publishing field: Saati (1979); Tashkandi (1980); Alnasser (1998); and Alrrashid (2000).

but also impacted its religious and political fields. Finally, The unique demographic distribution and challenging geographical features of the country, which have led to distinct socio-historical developments, setting it apart from other Arab nations, have an impact on the overall (re)structuring of the fields of power in KSA.[6] This structuring and restructuring in the fields of power throughout Saudi Arabia's history have played a pivotal role in (re)shaping all the fields of cultural production in KSA, including the publishing field explored in this study.

This delineation of the field's boundaries and structure can facilitate robust sociological investigations of the translation field under examination. Many individual, collective and comparative types of sociological discussions can be made by understanding this field's definition, map and boundaries. This can include discussions on the levels of, translation agents and agency, translation process and production, translation motivations, and translation socio-historical contexts.

7. Conclusion

In conclusion, this article sought to advance the application of Pierre Bourdieu's field theory in translation studies by proposing a methodological framework grounded in bibliographical research. By integrating Bourdieu's field with empirical data, the study has sought to elucidate the boundaries, agents, and production within the field of Arabic translations of English self-help books in KSA from 1982 to 2016. Through the compilation and analysis of a bibliographical database comprising 993 self-help translations published in KSA from a Bourdieusian perspective, this article has demonstrated how Bourdieu's field can be integrated with bibliographical research as frameworks to sociologically delineate and map a translation field, such as the one examined in this study.

Firstly, Bourdieu's field has been socio-historically implemented to (re)define the scope of the bibliographical data of the studied translation field. This includes the definition of the genre under study, the languages of both the source and target texts, the spatial location, the temporal period of the genre under investigation, and the translation medium. The article defined the Arabic translations of English self-help books in KSA not only as a translated literary genre but also as a social product of activities conducted by social agents within a social field. Therefore, the article ensured adopting an inclusive yet accurate definition of the genre, as suggested by Dolby (2008, p. 38). The article also defined the languages and the geographical contexts of the source texts (English language in the Anglophone context) and of the target texts (Arabic language in the Saudi context). Such precise definitions ensured the accuracy of the socio-historical contextualisation of this translation field.

Considering a variety of geographical contexts of both the source texts and the target texts can have a negative impact on the accuracy and validity of the bibliographical data and, therefore, the accuracy and validity of the socio-historical analysis of the translation field. However, this study acknowledged the influence of other Arabic contexts when they are relevant to the field under investigation because the Saudi social fields are impacted by their wider national and transnational Arabic sociocultural contexts.

The temporal boundaries of the field were left flexible during the definition process to accommodate updates from bibliographical findings, which could potentially redefine the field's temporal boundaries. The temporal period was also extended to cover the period prior to the field's emergence (from the 1880s to the early 1980s), as the field had not emerged in a vacuum but rather emerged in response to socio-historical events, factors, and developments occurring in other previous relevant social fields and fields of power.

Secondly, by applying Bourdieu's field, this study was able to identify the necessary types of bibliographical data required for defining the field's boundaries. Bibliographical data on the social agents involved (translators and publishers in this case), their social products and activities (translations in this case), and the social contexts (chronology of events, locations, and social conditions and factors) within which the agents operate and produce their products were crucial. This definition greatly assisted in determining the required bibliographical data, without which sociological analysis would be challenging. Therefore, I endeavoured to include information on translation co-producers (publishers, translators, and supervisors), details of translations (titles, dates, numbers, themes, editions, and covers), and information about the original texts (titles, authors, dates, editions, and covers). This enabled a more sociologically originated compilation and verification of the data needed for this study.

Third, building on the compiled self-help bibliographical data and Bourdieu's field, this study was able to draw an initial map and boundaries of the field's agents and production chronologically. The data and framework also aided in establishing connections between the field's translation production and the overall translation and publishing production in KSA, thereby positioning the field within its wider sociocultural context of cultural production in KSA.

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[6] See for more on Saudi fields of power on their impact on other social fields: Netton & Sha'bān, 1986; Asseri, 2000; Cordesman, 2003; Aarts & Nonneman, 2005; Champion, 2010; Algofily, 2012; and Niblock, 2015.

Fourth, integrating the data from the compiled bibliographical database with literature on the Saudi publishing field, from which the field's agents originated, allowed for positioning the agents, production, and practices within its larger social field of impact. This facilitated the creation of links and connections to broader sociocultural factors and events that influenced the emergence and development of the field. This integration also supported the defining the field's practices and production by considering the socio-historical characteristics not only of the Saudi publishing field as the parent field of our field, but also of the Saudi fields of power (political, religious, and economic), which have an influence on all fields of cultural production in KSA. This approach provided a distinctive method for socio-historical contextualisation of the translation field of this study within its encompassing fields, including the field from which it emerged, and the Saudi fields of power that impact all fields of cultural production within their sphere.

Future research on other translation fields can pragmatically adopt this framework as a heuristic example for socio-historical definition and mapping of translation fields. This framework can be adjusted to suit different social contexts of translation fields. It can also be adapted to accommodate other data-collecting methods for non-literary translation fields or domain-specific translation sectors, such as audio-visual translation.

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