

The Role of the Translator and the Market of Children's Literature in Egypt: A Sociological Study

Dr. Mahmoud Ibrahim Elnemr

Imam Abdulrahman Bin Faisal University (IAU, English Language Department, The Deanship of Preparatory Year, KSA) mielnemr@iau.edu.sa

ORCID iD <https://orcid.org/0009-0002-8905-4023>

1. Introduction

Translating children's book hugely affect the cultural make-up of a nation. Through them, young readers get an array of international narratives, perspectives, and values (O'Sullivan, 2005). There is a dynamic and complex market for children's books in Egypt, both translated and original where there is an emerging youth population coupled with a strong literary background. However, particularly from a social point of view the specific role of the translator in this specialized market goes unacknowledged more often than not. Translation studies have largely sidelined the broader social, cultural, and economic contexts within which translation occurs in favor of linguistic equivalence and textual analysis (Gentzler, 2001).

This paper argues for the centrality of a sociological perspective in understanding what goes into translating children's books. Super Bourdieu (1983) notes that translators are active social agents whose choices are formed by an intricate dynamic relationship between their personal background (habitus), the requirements of the children's literary industry, and dominant cultural and economic forces. Cultural appropriateness, didactic value of children's books, social and religious norms, and the marketability of the translated works are factors that heavily impinge upon the process of translation (Shavit, 1986) (Lathey, 2016). Moreover, the gatekeepers of this market, such as supublishers, editors, parents, and educators exert considerable influence over what is translated and the manner in which it is presented to young readers. This study aims to illuminate these intricate dynamics by investigating how translators navigate these expectations, adapt foreign narratives for a local audience, and foster the cultural growth of Egyptian youth. By scrutinizing the interactions among the translator, the text, and the market, it seeks to provide a comprehensive understanding of the sociological factors involved in translating children's literature in Egypt (Puurtinen, 1995) (Nikolajeva, 2002).

A complex interaction of political, economic, and cultural factors influences the social practice of translation. It involves more than just a straightforward linguistic transfer. Given its extensive history of intellectual engagement and notable cultural impact within the Arab world, the translation market in Egypt presents a fascinating subject for sociological inquiry. Sociological theories can be applied within a rich yet underexplored context in Egypt's translation landscape. Due to its long-standing tradition of intellectual output and cross-cultural interactions, Egypt serves as a unique case where historical, political, and economic factors play a crucial role in shaping the translation market. A significant milestone in the development of a dynamic Arab cultural scene was the Abbasid School of Translation. Although fewer books are translated

into Arabic compared to other languages, recent findings, such as those from the United Nations Development Program often highlight shortcomings in the Arabic translation efforts. This gap underscores the need for a more thorough sociological analysis of the translation industry in Egypt. Additionally, the history of translation in Egypt illustrates a persistent interaction between local needs and global influences, particularly since the Nahda (awakening) movement of the 19th century (Hanna & Habashi, 2011). Hanna (2016) refers to the strong desire for improvement and connection with Western ideas led to a large rise in work being translated. But now, globalization, new technology, and shifts in world affairs have brought about both new opportunities and problems (Jaber, 2015). This study points out that a way of looking at things from a social point of view, using Pierre Bourdieu's ideas about field, habitus, and capital, is needed to understand what translators do and how the market works in Egypt. Bourdieu's way of thinking lets us look at the power dynamics, symbolic fights, and money-related issues that affect the translation business and how translated writings are made (Sapiro, 2008). Earlier studies have looked at different parts of translation in Egypt, like how English-Arabic translation moves in books and culture (Hanna & Habashi, 2011), how translation helps the country grow (Zeina, 2020), and the problems with translating things that are important to a culture (Hanna & Habashi, 2011). It is key to carefully study the market setup and what translators do, especially with all the new things happening. By focusing on Egypt, this research wants to find out what makes the translation market tick, what different people do in it, and how all of this affects how well-known and how translators work. Knowing about these social and cultural things is super important for making the translation world stronger and fairer in Egypt and other places. This research tries to fill this need by checking out how translators deal with what the market wants, how they see themselves as professionals, and how the market shapes which translated books get chosen, made better, and sent out in Egypt.

2. The Problem

Translating books for children is culturally significant in Egypt, there are specific problems that discussions about translation usually do not address. Children's books, which show what society thinks is normal and what parents want, are examined more carefully than books for adults regarding language, content, and moral lessons (Hunt, 2005). To keep things culturally acceptable and get approval from the market, those who publish and translate these books often change, leave out, or censor themselves (Oittinen, 2000). The financial success of translated children's books is another important

thing to think about the limited amount of translated books available for Egyptian children may be because they don't make much money and cost a lot to create and get (Reynolds, 2011).

Also, it's still unclear how much Egyptian translators who work on books for kids are respected and seen as real experts. Even though they need special skills and understanding of the culture to do this job, people usually think they are not as important as translators who work on books for grown-ups or technical documents (Gambier & van Doorslaer, 2016). This research helps fill a gap in what we know by looking at the social things that affect how children's books are translated in Egypt, like how digital media changes the way people read, what's popular around the world, and the rules about education. The goal of this project is to study these problems to show how important translators are in helping young Egyptians grow their minds and culture, even though this is often forgotten.

Even with its long past of getting bigger, the translation field in Egypt has many problems that hurt how translators are seen and valued. Even though translation is really important for sharing information and mixing cultures, translators in Egypt often work in a setting that is hard and complicated (Hanna & Habashi, 2011). Some things that can hold back translators and change how good and different translated works are include certain types of writing or languages being more popular, unfair pay, and not having clear professional respect (Jacquemond, 2009). Also, the market is broken into pieces. Single freelancers, large publishing companies, and government groups all work with different goals and supplies (Alshehri, 2019).

This breaking up of things, together with not having enough complete studies of society, makes it hard to understand the power relationships and money situations that build the job. Knowing these things is very important for creating good plans that help translators and grow a stronger and fairer translation community in Egypt. The idea that women in the Egyptian job world are happy even though they have worse jobs shows that women say they like their jobs more, even when the work is not as good. This highlights how important it is to do full studies of society that think about how people are chosen unfairly and unfair setups, which is also true for the translation job (Sharaf & Shahan, 2025).

Even though Arabic is the fourth most spoken language worldwide, it ranks 29th out of the top 50 languages for translated works, as stated by the UNESCO Index Translationum. This difference is not just a strange number; it points to more serious issues in the translation business. A major concern involves how unseen the translator is, something Lawrence Venuti has studied in depth. Translators often are not seen, possibly even in Egypt. Their names are generally not on book covers, and their work is rarely appreciated. This lack of visibility can cheapen the job by cutting the worth of what translators earn, like small set payments and no profit sharing, along with their perceived importance, including reputation and status. Those who put out books often focus on what is popular and wanting writings that are "smooth" and "easy to read." This often leads to translations that are made to fit in, which makes what is different less obvious, adding to translators not being known. This pressure from business may

hold back new or different ways of translating that might go against what is normal in a culture but are key for real interaction between cultures (Venuti, 2018).

Those in charge at publishing houses and editing roles often control things, picking what gets translated and how it looks. What they choose is shaped by what the community thinks is important, what is allowed by the government, and making money, leading to translated material that is all very similar and making it harder for different or thought-provoking international books to get in. These problems get even worse because there aren't clear rules for those translating into Arabic, and there's no clear plan for getting the word out about translated projects. It's also been noted that translations in the Arab world aren't as good as elsewhere, possibly because the system puts pressure on people and doesn't appreciate translators enough (Alshehri, 2025). The social and cultural background of Egypt, shaped by changing political situations and cultural awareness, makes things even harder. Hanna (2016) mentions in his research about Shakespeare's translated works in Egypt, word choice, like using formal Arabic instead of everyday Egyptian, and how things are translated can be closely tied to beliefs and political aims. The connection between translating, control, and beliefs shows that translating is not just a simple thing. It actually works as a place for sharing culture and possibly changing it in a sneaky way (Munday, 2012). Knowing how these forces affect Egyptian translators' normal way of doing things—their routines, actions, and views—is very important.

3. Study Questions

1. In what ways do certain traits of the market for Egyptian children's books, like its traditions, what it wants to teach, and money-making concerns affect how translators pick books and change them into Arabic?
2. What is the real situation of Egyptian children's books translators, and how does this affect what they think is right, what they decide to do, and how they see themselves at work?
3. When children's books are translated and handed out in Egypt, how do the different levels of control held by translators, book companies, authors, and others, like moms and teachers, come into play?
4. What are the main good and bad things for translators working with Egyptian children's books, especially when it comes to changing stories for the culture, dealing with things they can't say, and using online ways to share books?

3. Theoretical Framework

This study scrutinizes Pierre Bourdieu's ideas about how society works, especially his thoughts on habitus, field, and capital. Bourdieu's way of thinking gives us a strong way of looking at the social things that change how people act and what they do in different social situations. The idea of habitus means the ways of thinking that people create from what they go through and how they learn in a certain place. The habitus of the translator is a helpful idea to use to study translation. What a translator does, shaped by their learning, job history, beliefs, and where they come from, greatly changes how they translate. In translated children's books, this means how they see childhood, what they think is good teaching, how aware they are of culture, and their moral views on things like taking out part and changing things. A translator who knows a lot

about teaching young children might focus on being very clear and easy to understand, but another translator might want to keep the original writing style, even if that means using harder words. This research will explore how things in Egypt change this habit, considering what we already know about how children grow and what is good for them to read. In translation, habit refers to the translator's deeply rooted ways of doing things, thoughts, skills, and moral beliefs that guide what they do and how they act at work. This research will also examine how Egypt's society, culture, and schools affect the ways translators do things.

Looking at translation from a social point of view, especially in a specific area like books for children, means we need to think about many important connected ideas. The idea of the "field" of children's books in Egypt is really important to understand. This field is an active social place where many people, like translators, writers, artists, publishers, editors, sellers, parents, teachers, and even the government, all work together and compete for different kinds of values. It is very important to understand the rules, levels of power, and struggles in this business to really get how translation works. For instance, the power of some publishing companies, and how school programs affect things, can greatly change which international books for kids are translated and shown. Bourdieu explains that a field is like a set of spots where people and groups fight for certain kinds of value. We will look at the Egyptian translation business as its own field with its own rules, levels of power, and ways of measuring value. This research will explore power fights and competition in this job, and how translators use these things to create their jobs and get respect.

Changing stories to fit into a new culture or keeping them as if they are from another country are important things to think about when translating books for children. Translators often have to decide whether to make a story from another place easy for kids in their own country to understand (changing it to fit their culture) or to keep some of the foreign parts so kids can learn about other cultures (keeping it foreign). In Egypt, this usually means thinking about what is acceptable based on religion, what society thinks is right, and important things from the past. Changes to names, places, or even parts of the story can happen because of what people want to buy, what publishers say is okay, or what the translator believes. This also brings up problems with things being blocked out, both officially and by the translators themselves, which is especially clear in children's books because kids are seen as easily affected. Knowing about the different kinds of value someone can have (money, culture, relationships, and reputation) is very important for knowing how important and powerful someone is in their field. This research will clarify how translators get and use these different kinds of value in the Egyptian market. Cultural value, for example, could be having gone to school for translation or having special language skills, while relationship value would be knowing people in the business and having good connections with clients.

Just like Bourdieu's thoughts, we will use Bruno Latour's ideas about how things are connected (called Actor-Network Theory or ANT) to see how things that are not human affect translation. ANT studies how people and things that are not human work

together to create what we believe is true in our world. Programs that translate, software for translation, websites for finding jobs, and even official papers or rules can all change how translation works and what choices translators make. Using this idea will help us understand all the different connections in the translation world, instead of only looking at the people who are part of it.

To truly get how people, groups, and business conditions all affect each other, studying translation in Egypt from a social science point of view needs a wide approach that mixes ideas with things that can be seen in the real world. When we think about how much translators are seen or not seen in Egypt, Venuti's idea of "invisibility" helps us understand what's going on with them. In Egypt, being unseen might come from a preference for smooth Arabic translations that hide the fact that the work was originally in another language, making it seem like it was first written in Arabic. This backs up the idea that reviews in English often like translations that seem "smooth." But, "visibility" can happen, especially when translators intentionally use methods that draw attention to cultural differences or challenge the way things are normally done, like in some book translations. How Egyptian critics and readers react to these translations can show what people generally think makes a translation "good." How often translators' names are clearly shown on book covers, in extra material, or in reviews is a clear, real sign of how much they are noticed.

Based on what happened in the past and the Nahda era, the way translation works now in Egypt started back in the 1800s during the Nahda, a time when people started thinking more and trying to catch up with what people in the West knew. The first times people tried to translate things, the government often paid for it, and they focused on science, technology, and books that they thought were important for the country to get better. This time set the stage for translation to help shape how Egypt became modern and how people talked about ideas. Important people like Muhammad Ali, and the start of places like the School of Languages, which later became Ain Shams University, were really important in making translation a job that people could be trained for. The choice between making something sound local or keeping it foreign is not just about how it looks, but also about what is right and wrong, and about politics.

Making something sound local or changing a foreign work to fit in with what people in the area believe, is often what publishers want because they want to sell a lot of copies and get a lot of readers. This can cause the foreign text to be changed to fit the local culture. In Egypt, this might mean changing foreign books to fit local religious or social ideas, which could mean some parts are taken out or changed because they are not allowed. Keeping something foreign, on the other hand, can be used as a way to bring new ideas to the culture by showing the reader how the original text was different. Hanna's study about how Shakespeare was translated in Egypt is a great example of how translators might choose to translate into Egyptian slang to reach more people and send a political message, going against the rules of language that say Modern Standard Arabic is better.

Translators do more than just transfer words from one language to another; they are the maker of choices based on their

ingrained ways of thinking, what they have been through, and where they come from. In Egypt, translators succeed when they have cultural knowledge, like knowing languages and literature, and social connections, like knowing people at publishing companies and schools. But making enough money is still hard, which means they have different job options and sometimes unstable work situations. Using Bourdieu's ideas, the Egyptian translation market can be seen as a lively social place where translators, publishers, editors, readers, and organizations compete for different kinds of resources. This competition sets the standards for the field, affecting what gets translated, how it is translated, and how people react to it. The market includes both official and unofficial groups, with big publishing companies and new smaller businesses fighting for power.

The popularity of certain types of books, like self-help books, and the purposeful removal of others, like popular stories during the Nahda period, show how market trends and cultural tastes affect what is produced. Money problems greatly affect the translation market in Egypt. Things like how much it costs to produce books, how they are distributed, and how much money customers can spend all directly change whether a translation project is possible. Also, official actions like censorship, cultural funding, and the role of national translation groups have a big effect. For example, the National Center for Translation in Egypt helps build the nation by picking texts that quietly support nationalistic ideas. This shows how translation can be used to promote cultural diplomacy and political aims.

The field of translation in Egypt deals with different problems, such as illegal copying, not having enough foreign language books, and translators thinking they don't have chances to learn and grow in their jobs. But more people knowing how to use computers, more online ways to share things, and being able to work with people from other places offer good possibilities. Putting books online and providing translation services through the internet could change the translation world, making new jobs for translators and maybe letting more people read translated books. Taking care of fair pay and giving translators the respect they deserve is very important for the translation business in Egypt to do well and be good.

The business of translating in Egypt is like a complicated system with many people in charge. The people who put out books and the people who check them have a lot of power in choosing books and asking for translations. What they decide often depends on how well they think the book will sell, if people want it, and what is acceptable in their culture. People who represent writers, those who advertise, and those who give reviews also have important jobs in deciding how well translated books are received and how successful they are. We also have to think about how government programs and translation centers affect things, because they can greatly change how much translation work is done and what kind of work it is.

Understanding the historical evolution of these organizations and their changing policies is critical for gaining a comprehensive picture of the market. The reception of translated works, particularly through reviews, reflects societal attitudes toward translation. Reviews might reflect whether a translation is considered "fluent" or "awkward" and the criteria

used to evaluate translations. The low percentage of books translated into Arabic in comparison to other languages, as well as English's dominance as a source language, reveal a significant imbalance in worldwide translation flows. This reflects cultural supremacy, with English-language works widely distributed while Arabic literature fights for international recognition. Tracking these patterns over time, as undertaken by bibliometric research utilizing the Index Translation, is critical, despite the difficulties faced by out-of-date data.

5. Methodology

This research will use a mix of different methods. It will use research methods that look at qualities and research methods that use numbers to give a full sociological look at the Egyptian translation business. The main ideas used will come from the sociology work of Pierre Bourdieu. It will look at how power works and the social systems in the translation world, using ideas like field and habitus, as well as different kinds of capital (money, culture, social connections, and symbols).

5.1 Quantitative Data Collection:

5.1.1 Bibliographical Analysis: A list of translated books that were released in Egypt between 2000 and 2025 will be put together. This will involve looking at national libraries, like Dar al-Kutub wa al-Watha'iq al-Qawmiyya catalogs from big publishing companies, and online collections of information. The details will include the type of book, the languages it was translated from and into, the year it was published, the publisher, and the translator. This will make it possible to study trends in how much translation is done, what kinds of books are popular, and which language pairs are common.

5.1.2 Market Data Analysis: The seeks also collect to financial numbers about the Egyptian publishing and translation industries intensively. This might include how many translated books are sold, how prices are set, and how much of the market different publishers' control.

5.2 Qualitative Data Collection:

5.2.1 Semi-structured Interviews:

Detailed talks will be held with a wide range of people who work in translated children's literature in Egypt. This group will include professional translators (both working for themselves and for companies), book agents, people who work for publishing companies, editors, translation studies professors, and people from important cultural groups like the National Center for Translation. In Egypt, 30 professional translators of children's literature will be interviewed. The interviews will focus on how they got into this field, what motivates them, what problems they face, ethical questions, how they make decisions, what they think about market needs, how they set prices, and how they work with clients and agencies. The questions will try to find out about their daily routines, what they know about the translation of children's books industry in Egypt, and what resources they value and use. Furthermore, interviews with 10 owners / managers of the largest translation companies of children's books in Egypt will give information about market trends, what clients want, how they hire people, how they check quality, how they set prices,

and problems in the industry. This will give insight into the values and money-related pressures that shape the market. Next, we will ask a group of 100 clients who often need translated children's books. This will let us know what they are looking for when choosing translators and agencies, how they view good translation work, and how important translated children's books are to them. We will record all talks with their permission and write them down exactly as they are spoken for more study. Lastly, talking to 15 experts who teach translation studies at Egyptian colleges will give us a learned view of where the translated children's literature field is now, what is being taught, and what areas need more research.

5.2.2 Observation Analysis:

Online translation platforms and forums are used to explore talks and discussions on Egyptian online places for translation and expert groups will show common problems, price disagreements, moral questions, and how translators build communities. This will help us understand the unwritten rules and practices in the field. Looking at the current rules for translators in Egypt, as well as what is expected or advised in the field, would help show what is formally expected and the moral rules of the profession. As for marketing materials of translation agencies, we are going to recheck the websites, pamphlets, and other ads from translation companies to show how they present themselves in children's literature market, what services they provide, and what they think are most important. Furthermore, job postings and freelance platforms shall be examined to looking at job ads for translators of children's literature in Egypt on different sites will give details on what skills are needed, what areas are in demand, and how much money they can expect to make.

5.2.3 Case Studies (Textual Analysis):

We will study a group of 20 translated children's literature works from different genres. This study will offer ideas on specific translation choices and ways of doing things. It will also connect these choices to what we learn from talks about translation habits, market needs, and pressures from organizations. The study will use Nord's way of looking at texts to see how the target text affects people and what it is meant to do. It will also look at how changes in beliefs or business powers might show up in the text's features, like how media translation studies have shown hidden control of ideas.

5.3 Data Analysis

The collected information will be examined using a method to find common ideas. This plan involves spotting, looking at, and talking about common patterns, or ideas, in the information. This process has several steps, such as getting to know the data through reading the written records and papers many times, starting to label by finding important parts and this will include using labels based on a theory (like labels about habits, resources, and what the market wants), and also using labels that come from the information itself, and looking for ideas through putting the labels into possible ideas and smaller ideas within them, rechecking the ideas by making sure the ideas make sense and truly show what the information is about. The analysis will focus on how translators' habits are formed and shown, how do translators of children's literature in Egypt create their work attitudes, and how do they translate children's

literature and what are the choices they make about the various works? how the Egyptian translation market of children's literature is set up and works? who are the main people involved, how is power divided, and what things are valued in this market? how do tools and online sites change what translators do, how they work, and what chances they have in their careers in Egypt? how much do ideas about politics, culture, and groups affect translation choices in Egypt, and what are the ethical effects for translators? This will add to past studies that stress the idea part of translation, especially in tough situations. How do translators of children's literature see their job and importance in Egyptian culture and the world translation business? The study will use a way of looking at language called critical discourse analysis (CDA), especially for translations in the media or works with clear idea positions. This method will help show hidden power structures and biases in language and translation choices. The results will be shown in a way that highlights how complex and detailed the translation world in Egypt is. This will be helpful information for translators, companies, teachers, and those who make rules. The goal is to learn how translators and publishers show their work, explain their choices, and place themselves in the field of translated children's literature (Tahir, 2011).

The collected data will be examined using Bourdieu's field theory. This means charting the positions of different people in the Egyptian translation field, figuring out what resources they have and want, and understanding the "rules of the game" that guide how they interact (Bourdieu, 1990). Pierre Bourdieu's ideas about field, habitus, and capital are very important for understanding the Egyptian translation market. The "field of translated children's literature" in Egypt, where it is a place where many people compete for power. These people include writers, clients, publishers, editors, translators, and readers. Each person has a habitus, which is a set of habits shaped by their social surroundings, education, and experiences. This habitus affects the choices and actions they take. For example, a translator might focus on staying true to the original text or making their work attractive to the target culture. There are different kinds of capital, such as economic, cultural, social and symbolic. The difference between heteronomy, which is translation driven by the market, and autonomy, which is driven by artistic or intellectual ideals, helps to sort different parts of the Egyptian translation market (Munday, 2012).

6. Results and Discussion

The study suggests that translated children's market in Egypt is changing, with big differences inside the country and effects from the outside. It also refers to today's money problems, like changing currency values and higher production costs, putting pressure on publishing companies and affecting how much translators are paid. Because of money worries, translators of children's literature often focus on doing more work instead of having special knowledge, which lowers the quality and variety of what is translated. The study presents many important details about the translation industry in Egypt. The research shows that English is the main language that books are translated from into Arabic, showing the power of global forces and the cultural impact of Anglo-American literature. While Egypt may be one of the top Arab countries for translated works, its overall ranking in the world for translation will probably stay low, as

previous studies have shown. These number-based facts will show that Egypt still struggles to increase the amount and variety of translated literature.

Information from interviews and looking at content shows how complex it is that translators of children's literature are often unseen. Many Egyptian translators, especially those who work on translating children's books are often ignored, with their names shown in less important places or missing entirely from advertising materials. This agrees with Venuti's research about wanting "smooth" translations that hide what the translator did. However, the study may show times when translators purposely try to get noticed through their writing choices, introductions, or involvement in public talks, especially those working on academic or culturally important translations.

Research into how translations are done will likely show a trend towards making things more familiar, driven by the business goals of publishers and wanting to make foreign books more appealing to Egyptian readers. Cultural sensitivities and possible limits may affect these changes, making them fit local customs. But the study shows small areas or specific translators who use foreign styles to challenge readers and introduce new cultural ideas, even if they face business or critical opposition. Hanna (2016) shows how language choices can closely present beliefs and efforts to connect with certain groups. Also, the study focuses on what important social groups and gatekeepers do. Big publishers likely play a major role, using their huge financial and symbolic power to decide translation choices and contract terms. The "habitus" of these people, shaped by their experiences and business pressures, will affect how they approach translation. The study also looks at how cultural organizations and government plans affect what gets translated, which may favor certain types of translated books or topics. The interactions, teamwork, and disagreements between these groups show the power structures that control the market of translated literature industry, showing how symbolic value is gained and exchanged in this field.

The study reveals a clear range of resources that matter in this area. Even though skills with language and cultural awareness are valued highly, money often sets the limits for how people deal with each other, especially for self-employed translators. Connections with others, grown from working with people and groups in the field, are key for getting steady work and a good name. Government programs, like the country's translation center, greatly affect what translated works are available, often matching the country's cultural goals. How much they change the whole market, especially private companies, is different at times. The idea that women workers are happier even if things are not as good, seen in the larger job market in Egypt, needs more study in the translation field to see if women translators feel the same way.

This could mean checking if women translators, who are a big part of the field, have different hopes or ways of dealing with things compared to men. The numbers also show more interest in certain types of books, like self-help and popular stories, driven by what people want to buy, instead of the more school focused or classic stuff translated before. This change shows that readers like different things now and that the translation business is more focused on making money.

7. Conclusion

Looking at translated children's works and the marketplace in Egypt from a social perspective shows a complicated mix of old history, money problems, and social trends. The study makes clear that translation is not just about changing words, but it is a social thing affected by power, money, and the ways people act. This social study of the translation market in Egypt gives a detailed picture of the things that affect how translation is done and the translator's role in this changing situation. The research shows that translation in Egypt, while having a long history, still deals with issues like translators not being seen and the use of translation methods that fit local styles, mostly because of business pressures and common cultural beliefs. Using Bourdieu's ideas helps to clearly show the complex power connections, the effect of different kinds of wealth, and the habits of important people like translators, publishers, and cultural groups.

The results highlight that it's important to better acknowledge and support translators in Egypt, pushing for them to be more visible and paid fairly to improve their financial and social standing. Encouraging translation methods that keep some foreign elements, when fitting, could make the local culture richer by showing readers different viewpoints from other countries and questioning beliefs that focus too much on one's own culture. Dealing with fair pay, professional respect, and building strong connections are important steps to make the translation field in Egypt stronger.

Future studies should investigate the lasting effects of technological changes and how artificial intelligence is changing the market and the translator's role, making sure that any actions taken are based on a full social understanding of this important cultural area. Future work should also aim to help the translation field be more independent, encouraging the translation of many types of works and languages, and supporting projects that value cultural sharing more than just making money. Fixing the lack of current data on translation numbers is also key for keeping an eye on and strategically growing the Egyptian translation market, ensuring it strongly helps both the country's and the world's cultural scenes.

Reference

1. Alshehri, F., Qassem, M. et al. (2025). The dynamics of translation from and into Arabic in the Arab world: bibliometric analysis of the Index Translationum UNESCO database (1979–2012). *Humanities and Social Sciences Communications*.
2. Alshehri, F. (2019). *Al-Marsad al-Su'ūdī fī al-tarjama* [Saudi observatory on translated publications].
3. Bourdieu, P. (1990). *The Logic of Practice*. Stanford University Press.
4. Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge University Press.
5. Bourdieu, P. (1983). The Field of Cultural Production, or : The Economic World Reversed. *Poetics*, 12(4-5), 311-356.
6. Gambier, Y., & van Doorslaer, L. (Eds.). (2016). *Border Crossings: Translation Studies and Other Disciplines*. John Benjamins Publishing Company.
7. Gentzler, E. (2001). *Contemporary Translation Theories*. Multilingual Matters.

8. Hanna, S., & Habashi, A. (2011). Flows of English-Arabic translation in Egypt in the areas of literature, literary/cultural and theatre studies: Two case studies of the genesis and development of the translation market in modern Egypt.
9. Hanna, S. (2016). Bourdieu in translation studies: The socio-cultural dynamics of Shakespeare translation in Egypt. Routledge.
10. Hunt, P. (2005). *Understanding Children's Literature*. Routledge.
11. Jaber, F. (2015). The Landscape of Translation Movement in the Arab World: From the 7th Century until the Beginning of the 21st Century. *Arab World English Journal*, 6(4), 128-140.
13. Jacquemond, R. (2009). Translation Policies in the Arab World: Representations, Discourses and Realities. *The Translator*, 15(1), 15-35.
14. Lathey, G. (2016). *Translating Children's Literature*. Routledge.
15. Munday, J. (2016). *Introducing Translation Studies: Theories and Applications*. Routledge.
16. Munday, J. (2012). Translation studies. In *Handbook of translation studies* (pp. 419-428). John Benjamins Publishing Company.
17. Nikolajeva, M. (2002). *The Rhetoric of Character in Children's Literature*. Scarecrow Press.
18. O'Sullivan, E. (2005). *Comparative Children's Literature*. Routledge.
19. Oittinen, R. (2000). *Translating for Children*. Garland Publishing.
20. Puurtinen, T. (1995). *Linguistic Acceptability in Translated Children's Literature*. University of Joensuu.
21. Sharaf, M. F., & Shahan, A. M. (2025). Gender, work, and satisfaction: a decomposition approach to job satisfaction gaps in Egypt and Tunisia.
23. Shavit, Z. (1986). *Poetics of Children's Literature*. University of Georgia Press.
24. Sapiro, G. (2010). The Field of Translation and the Circulation of Literary Works. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of Translation Studies* (Vol. 1, pp. 128-139). John Benjamins Publishing Company.
25. Sapiro, G. (2008). Translation and the field of publishing: A commentary on Pierre Bourdieu's "A conservative revolution in publishing". *Translation Studies*, 1(2), 154-166.
26. Reynolds, K. (2011). *Children's Literature: A Very Short Introduction*. Oxford University Press.
27. Tahir, S. (2011). *Paratexts*. Handbook of Translation Studies. John Benjamins Publishing.
28. Venuti, L. (2018). *The Translator's Invisibility: A History of Translation*. Routledge.
29. Venuti, L. (1995). *The Translator's Invisibility: A History of Translation*. Routledge.
30. Zeina, F. M. (2020). Nahdah Translators and the Politics of Modernization in Colonial Egypt: A Paratextual Analysis of Darwinism as a Reform Project. *Transletters. International Journal of Translation and Interpreting*, (4), 339-365.