

In the Shade of Ideology: Manipulation in Two Arabic Translations of Jostein Gaarder's Novel, *Sophie's World*

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Abstract: Based on the premise that translators' choices could be influenced by their own beliefs, this study explores ideological manipulation (IM) in two Arabic translations of Jostein Gaarder's novel, *Sophie's World*. The study has two interrelated objectives: first, to detect manipulative strategies used by translators to feed their beliefs into the target text (TT) and second, to establish how translators' manipulated narratives contribute to the improvement or distortion of the source text (ST). To that end, Zauberga's (2004) and Dukāte's (2009) typologies are employed. Six selected extracts from the novel, along their two corresponding Arabic translations by Lutfi (1998) and Huwaik (2012), are analyzed qualitatively. The study concludes that translators employ IM strategies to construct supportive narratives or avoid counter-narratives in order to shift the primary focus of the ST and reshape its ideological load.

Keywords: Dukāte (2009), ideology, manipulation, narrative, Zauberga (2004)

1. Introduction

Translation has often been described as a decision-making process that implies a rational choice of strategies. However, translator's decisions are not always neutral, especially when contingent on ideological issue. Translators may give their own interpretations of the source text (ST) that construct a different narrative in the target text (TT). In this context, translation is considered by Bassnett and Trivedi (2002: 3) as a "highly manipulative activity." Approached from this perspective, translation is not an innocent activity, but can be a site for rewriting, or more specifically, manipulating the original text. Manipulation is defined by Dukāte (2009: 84) as "the process and product of the translator's handling of a text that results in the adaptation of the text for the target audience." It follows then that translators' choices came to be seen as a means of reshaping, re-narrating, or adapting the ST while ideologically manipulating it.

One example of IM can be found in literature, which is described as a "highly valued kind of writing" (Eagleton 2008: 10). Scholars of Manipulation School have emphasized how ideology plays a significant role in translating literature, and how the latter is adapted according the target audience expectations. It is argued that literature is manipulated by translators who use their knowledge to reshape, and then adapt, it to comply with the TT ideology. To address this issue, the current study analyzes two Arabic translations of Jostein Gaarder's *Sophie's World*, to

explore the strategies and types of ideological manipulation (IM). Accordingly, it will examine how translators feed into the TT their beliefs which result in a different narrative from what is constructed in the ST. Additionally, it will explore whether translators' manipulative shifts contribute to the improvement or distortion of the ST based on the premise that manipulation can be positive (Dukāte 2009). Two typologies put forward by Zauberga (2004) and Dukāte (2009) are purposely employed to achieve the following objectives:

1. To detect IM strategies employed by translators to feed their beliefs into the TT according to Zauberga (2004).
2. To establish how translators' beliefs contribute to the improvement or distortion of the ST according to Dukāte (2009).

In light of these objectives, two questions need to be addressed:

1. Which of Zauberga's (2004) manipulative strategies is employed by translators to construct their narratives in the TT?
2. To what extent do translators' narratives distort or improve the ST's ideological load according to Dukāte's (2009) typology?

By focusing on two different Arabic translations of Gaarder's novel, namely, Lutfi (1998) and Huwaik (2012), the present study can be considered significant as it reveals how translators construct different narratives in the TT either to evade censorship or public narratives which are in complete conflict with the TT ideology, or comply with the TR expectations. Therefore, translators' manipulative shifts can reveal how the ST is reframed through their beliefs that pass unnoticed in translation. In this regard, this study can offer deep insights to researchers and translation students on the nature of IM and translators' subjectivity.

2. Conceptual framework

2.1 What is ideology?

Ideology is a controversial and hotly debated concept in translation studies (Munday 2007). It has not received a straightforward definition for some reasons. First, it is a "slippery" term (Baker and Saldanha 2009: 242). Second, it has taken a long path since it was originally coined by the French philosopher Destutt de Tracy to mean the science of ideas (Fang 2011). Third, it is a political concept with negative connotations that propagate "falsehood, delusion and mystification" (Heywood 2017: 146). From the standpoint of translation studies, it is defined as "the knowledge, beliefs and value systems of the individual (in our case, the translator) and the society in which he or she operates" (Munday 2007: 195). Beliefs, in this definition, are interpreted by Zabadi (2022: 267) as the narratives constructed by translators and other translational agents that "can guide and inform their discursive behaviour in the text they produce international audiences." Seen in this light, translation is a form of rewriting, or more specifically, a form of manipulation that reflects "a certain ideology" (Lefevere 1992: 13).

2.2 What is manipulation?

Manipulation is one of the most "controversial and evasive" notions in translation studies (Dukāte 2009: 130). It made its strong appearance with Hermans's (1985: 11) argument that "all translation implies a degree of manipulation of the source text for a certain purpose." It is, therefore, depicted as an act of fabrication and "even, in some cases, of falsification" (Tymoczko and Gentzler 2002: xxi). This is because it "implies dishonesty, a deliberate attempt on the part of the translator to alter the meaning" (Sun as cited in Wang 2022: 13). Consequently, manipulation may be perceived as an act of distortion. However, a positive side of manipulation is seen by Dukāte (2009: 83) as "the translator's attempt to bring a particular text closer to the target audience, thus, securing its acceptance at the target pole, i.e. to mediate the cultural gap and facilitate understanding." This argument is based on the premise that manipulation contributes to the innovation of literature by fusing it with different concepts, and creating new genres.

The complex, and sometimes, overlapping nature of manipulation makes it very difficult to define it. This is confirmed by Dukāte (2009) who states that no specific definition or detailed account of this concept is offered by translation scholars. Nonetheless, manipulation is mostly depicted as the act that corresponds with rewriting since that "all rewritings, whatever their intention, reflect a certain ideology" (Lefevere 1992: vii). In this regard, translators deliberately adapt the ST through their beliefs, knowledge, attitudes, etc., which are fed into the TT. The TT, therefore, is but a reflection of the translator's ideology despite their desire of impartiality. For this reason, Zauberga (2004) highlights the significance of considering IM as being conscious and unconscious. The former is a result of ideological factors because the translator modifies the original by feeding beliefs, and the latter is the outcome of the translator's psychological considerations to preserve meaning.

It appears imperative now to provide an operational definition of manipulation considering Dukāte's (2009) claim that manipulation is justifiable in literary translation. It is understood as the translator's "handling of a text which results in the adaptation of the text for the target audience" (Dukāte 2009: 84). To put it differently, it refers to those instances where changes to the ST are incorporated. As a result, manipulation emerges as either distortion or improvement of the ST.

It is worth mentioning that some previous studies have tackled manipulation from different perspectives. For example, Al-Quinai (2005) has investigated censorship by translational agents to manipulate both the size and sense of political, religious and sexual texts. Quantitative and qualitative analysis revealed the agents' impact on translation by using strategies of intervention, adaptation, mediation or domestication. Baker (2010) has examined how translators at the Middle East Media Research Institute, a pro-Israel advocacy group, manipulate translations from Arab and Iranian political and social media by framing politically biased narratives that portray certain communities as terrorist and extremist. Hamdan, Naser and Hamdan (2021) have probed the manipulation of the discourse of the

Palestinian-Israeli conflict by the MEMRI group. They adopted different approaches, such as House's (2015) Translation Quality Assessment model, Grice's speech act theory, and discourse analysis. The study has revealed that the English version given by MEMRI manipulated the originals to influence the recipients' perceptions of them. Zabadi (2022) has explored how paratextual elements are employed as a translatorial manipulation method of Samar Yazbek's *Bawa:ba:t ard al'adam*, in the target culture. By focusing on textual, contextual and peritextual aspects created by translators and translational agents, framing strategies have been employed to either foreground or suppress their narratives.

Given that no previous study has attempted to investigate IM in Gaarder's *Sophie's World*, the present study attempts to fill a gap in the literature. By examining IM strategies and types, this study reveals how translation is reshaped in response to translators' ideologically manipulative shifts. It tries to establish whether manipulation is improvement or distortion, depending on the strategy employed.

3. Methodology

In order to investigate IM in the two Arabic translations of *Sophie's World*, manipulation is seen as any "shift in the translator's or interpreter's output in comparison with original text" (Dukāte 2009: 76). The novel consists of thirty five chapters. Chapter fourteen has been chosen for analysis because it is ideologically loaded and it has thirty nine extracts showing IM. Only six extracts have been selected as they are applicable to the aims of the study and offer interesting insights into the nature of IM. These extracts have been compared with their TT counterparts to detect any manipulative shifts, and reveal how translators are "influenced by their ideological views" (Alves and Albir 2025: 263). After categorizing the shifts, comparisons have been presented in tables to determine the most frequently used strategy, and assess whether the type of manipulation is improvement or distortion.

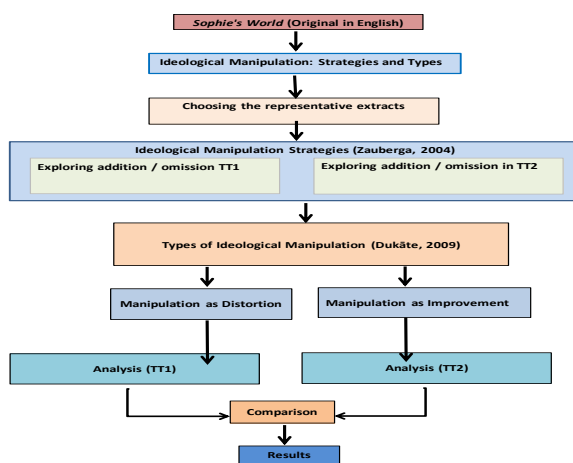


Figure. The model of analysis

3.1 Data description

The data chosen for this study are collected from the English novel, *Sophie's World* (the ST), by the Norwegian Jostein Gaarder (1991). This novel outlines philosophy from its inception to the present. It is, in Derrida's (1992: 73) words, "neither philosophy nor literature, nor even contaminated by one or the other, while still keeping [...] the memory of literature and philosophy." As for the TTs, they are two Arabic translations by Lutfi (1998) and Huwaik (2012). They are deliberately chosen to demonstrate how their ideological perspective influences translation. Additionally, they provide a potentially strong point of contrast in translational analysis. They are represented as TT1 and TT2 respectively.

3.2 Models adopted

Zauberga's (2004) and Dukāte's (2009) typologies are the model of analysis adopted in this study. They are chosen for some reasons. First, they effectively capture the interplay between ideology and manipulation. Second, they offer a comprehensive categorization of IM strategies and. Third, they provide deep insights into IM.

3.2.1 Zauberga's (2004) typology

Zauberga (2004) asserts that IM can be detected within four major strategies, namely, omission, substitution, addition and attenuation. They are as follows:

1. Omission: it is the strategy through which the translator deletes certain ST parts for predetermined purposes.
2. Substitution: by using this strategy, the translator replaces some linguistic elements with other elements in a synonymous context.
3. Addition: by using this strategy, the translator adds knowledge elements to intensify or highlight the TT and to "add value" to the ST.
4. Attenuation: in this strategy, the translator tries to moderate or tone down the undesired content to comply with the TR preferences.

3.2.2 Dukāte's (2009) typology

According to Dukāte (2009), there are three types of manipulation, namely: manipulation as handling, manipulation as distortion, and manipulation improvement. They are as follows:

1. Manipulation as Handling: according to this type, no major changes are found in the TT except for some minor lexical shifts as a result of the linguistic differences between the languages concerned. These changes are neither positive nor negative (Dukāte 2009: 72).

2. Manipulation as Improvement: this type entails that major changes are found in the TT to make it easily understood for the TR. In other words, it “makes it better” (Dukāte 2009: 70).

3. Manipulation as Distortion: major changes are found in the TT because of this type. The ST’s meaning or purpose is entirely altered. It negatively adapts the ST ideological connotations through the translator’s beliefs (Dukāte 2009: 84-85).

It is worth noting that, this study is limited to the strategies of addition and omission according to Zauberga’s (2004) typology, and “manipulation as distortion” and “manipulation as improvement” according to Dukāte (2009) typology. “Manipulation as handling” has been excluded because it is the conventional method of translating any text without making any (un)desired shifts.

3.3. Data analysis procedure

To achieve the aims of the study, the researcher employs the following procedures:

- Reviewing the relevant literature on the main aspects of the study;
- Selecting the extracts from *Sophie's World* and comparing them with their corresponding TTs in parallel to detect instances of IM,
- Presenting the model of analysis, namely, Zauberga’s (2004) and Dukāte’s (2009) typologies to identify strategies and types of IM;
- Discussing the results of the study, and
- Presenting conclusions that achieve the research objectives and answer the research questions.

3.4 Data analysis

Following the methodology set out above, this section will analyzed each extract in terms of IM strategy and IM type. The manipulated sentences in the selected extracts are in bold for ease of reference. It is to be noted that analysis is qualitative as it focuses on “understanding, describing and discovering” the phenomenon (Alves and Albir 2025: 197).

Extract 1

The ST
(1) The city of Jerusalem is a significant religious center for Jews, Christians, and Muslims alike. [...] The city comprises prominent (Jewish) synagogues, (Christian) churches, and (Islamic) mosques. (2) It is therefore deeply tragic that Jerusalem should have become a bone of contention—with people killing each other by the thousand because they cannot agree on who is to <i>have ascendancy over</i> this “Eternal City.” (3) May the UN one day succeed in making Jerusalem <i>a holy shrine</i> for all three religions! (Gaarder 2007: 75-76).
Arabic Translations

TT1	مدينة القدس (وكانت تُعرف قبل الفتح العربي بإسم أورشليم) تضم معابد وكنائس ومساجد كبرى. ولذا فإن من المؤلم أن تصبح القدس موضوعاً للصراع والافتتال بين البشر لأنهم لا يستطيعون أن ينفقوا على كيفية الإشراف على هذه "المدينة الخالدة". فهل تستطيع الأمم المتحدة أن تنجح ذات يوم في إحلال السلم بالقدس وفي جعلها من جديد ساحة التقاء بين الأديان الثلاثة. (Lutfi 1998: 204)
TT2	/

In the extract above, manipulation comes to the fore as there are a plethora of shifts in translation. The TT1 translator manipulated the ST in sentence (1) by adding his own narrative. He used the strategy of addition by the inclusion of, (وكانت تُعرف قبل الفتح العربي بإسم أورشليم), although the author does not refer to it. These different names; Jerusalem and Urusalim, reflect a clash of narratives between the ST and TT. To evade the impression that Al-Quds is Jewish, a different narrative is constructed by the translator suggesting the Arab origin of the city. This narrative complies with Cattan's (2022: 20) proposition that Jerusalem is a Canaanite name as the city itself was "founded by the Canaanites" long before the Jews arrival to the city.

In sentence (2), IM is related to a controversial historical public narrative of the party that is supposed to take control of Al-Quds. The translator, striving to evade this narrative, has toned down the term, "to have ascendancy over" when he translated into "الإشراف" instead of "السيطرة على." He makes reference to a UN resolution in which sovereignty over Al-Quds was not acknowledged and, thus, contributing to a narrative "entangled with pre-existing and ideologically-motivated public narratives" (Zabadi 2022: 265). The TT1, therefore, is in direct contrast with the Arab narrative in which "the Palestinians are the only people who possessed sovereignty over Palestine at the date on which the resolution was adopted" (Cattan 2022: 107). Such a manipulative shift suggests that the translator evades any affiliation with controversial public narratives.

Another issue that has triggered IM in sentence (3) is related to city considered holy in the religious perspective. Using the strategy of addition of a compromising concept; "ساحة التقاء" instead of "مكاناً مقدساً" has reframed the ST narrative. This manipulative shift has altered the idea of Al-Quds being "holy for millions of Christians, Jews, and Muslims" (Cattan 2022: 1). Evading the "holiness" issue could suggest that the translator has been under the pressure of censorship. As a result, the inherent connection between this city and its position as a site of holiness has been lost. In short, the translator's choice has compromised the ideology of holiness enjoyed by this place and turned it into just a place for coexistence. Additionally, another instance of IM is done by the TT1 translator. He has changed the linguistic function of the modal verb "may," as making a wish, into an interrogative function by translating it into "فهل تستطيع." This manipulative shift suggests that he mistrusted the prospect of realizing this state of affairs. Consequently, distortion has resulted since the constructed narrative conveys a completely different meaning.

Regarding the TT2 translator, it is obvious that she has omitted the entire text without providing the TR with any information. Dickins et al. (2017) consider such

a manipulative shift as a type of translation loss since units of the ST are lost in the TT. The translator's has promoted a misleading understanding and thus "creates false ideas and concepts" (Hamdan et al. 2021: 89). This has resulted in a distortive type of manipulation.

Extract 2

The ST	
<p>God made a covenant with Abraham and his seed. This covenant—or pact—was that Abraham and all his seed would keep the Lord's commandments. In exchange God promised to protect all the children of Abraham. This covenant was renewed when Moses was given the Ten Commandments on Mount Sinai around the year 1200 B.C. At that time the Israelites had long been held as slaves in Egypt, but with God's help they were led back to the land of Israel (Gaarder 2007: 76).</p>	
Arabic Translations	
TT1	<p>الله عقد عهداً مع إبراهيم وذريته. ويقضي العهد ، أو الميثاق، بأن يتمسك إبراهيم ونسله بوصايا الله. ووعدهم الله إن هم أوفوا بعهدهم أن يحمي ذرية إبراهيم ويحفظها. ثم جدد هذا العهد عندما تلقى موسى الوصايا العشر على جبل سيناء نحو عام 1200 قبل الميلاد. وكان بنو إسرائيل آنذاك عبيداً في مصر منذ ربح طويل من الزمان، لكن الله أزر موسى فعاد بقومه (Lutfi 1998: 206).</p>
TT2	/

Upon closely examining the extract above, it can be seen that the ST is framed by a biblical quotation from Genesis (12: 1-3). A religious narrative is constructed in this text without being overtly mentioned by the author who refers to the covenant of the Promised Land. Concerning translation, both translators manipulated the ST, each using a specific strategy. The TT1 translator manipulates the text by adding elements that are unexpressed in the ST, more specifically, a presupposed narrative. The choices he has made construct a narrative that differs from the ST. guided by his Islamic beliefs, he acts against the author's narrative by adding "الله أزر موسى فعاد بقومه." This inclusion, which reveals his stance as a Muslim, is to solidify the TT narrative. Based on Naudé's (2010) proposition that translators of religious texts must have a high degree of interpretive knowledge, this manipulative shift attests that the translator is well-versed in Islamic interpretation to the extent that he reshaped the ST.

Turning to TT2, it is obvious that the translator has opted for omitting a relating. This manipulative shift could be taken by the translator for some reasons. First, to avoid a controversial issue. Second, to frame a different narrative in the TT since omission is "a powerful means for framing narratives in translation" (Zabadi 2023: 260). Third, to avoid contradicting the TR expectations or being involved with a potential ideological clash with them. Hence, what is offered in the TT leaves the TR without an understanding of the ST and makes the TT2 a distorted form of IM.

Extract 3

The ST	
(1) This “Babylonian captivity” lasted until 539 B.C. (2) when the people were permitted to return to Jerusalem, and the great temple was restored. But for the rest of the period before the birth of Christ the Jews continued to live under foreign domination (Gaarder 2007: 77).	
Arabic Translations	
TT1	استمر هذا السبي البابلي حتى عام 539 قبل الميلاد، حين انتصر الفرس على بابل فأذنوا لبني إسرائيل بالعودة إلى القدس (Lutfi 1998: 207).
TT2	استمر هذا السبي حتى العام (539) ق.م، حين عاد اليهود إلى القدس (Huwaik 2012: 167).

The extract above displays IM in TT1 only as the translator manipulated the ST by using the strategy of addition. The phrase "حين انتصر الفرس على بابل" is added to the TT to fit with his beliefs. This addition has accentuated the historical significance of the Persian–Jewish alliance during the Babylonian captivity. In doing so, the translator has reshaped the ST by constructing a different political narrative. On the other hand, connotations of sentence (2) are broadened to build a strong link between the Babylonian captivity and the permission they had given to “بني إسرائيل” originally “the people”. By focusing on this ideological issue, the translator’s narrative affects not only the interpretation of the ST but also aligns with the TR expectancy norms. The resulting type of IM is improvement because it has helped to “create a text which is better readable” (Dukāte 2009: 76).

Extract 4

The ST	
Women were amongst the most fervent converts to Christianity (Gaarder 2007: 80).	
Arabic Translations	
TT1	النساء قد أقبلن على اعتناق الدين الجديد في حماسة وإخلاص صادق (Lutfi 1998: 202-203).
TT2	/

This short extract brings up some important issues regarding manipulative shifts taken by the two translators. It captures another instance of IM showing how translators are driven by their beliefs. Although the TT1 translator preserves the original meaning to some extent, he overstates a gender-related issue by omitting a significant word in the ST, namely, ‘amongst’. His version gives the TR the impression that only women have converted to Christianity. This idea is further stressed through the successive adverbs added to the text, namely, “حماسة وإخلاص صادق”. It is demonstrated that the translator has reshaped the ST by constructing a different narrative even without any possibility of an ideological clash between the ST and TT. This intentional use of language runs counter to its primary function as

an effective means of communication (Tisgam 2009). Thus, the translator has manipulated the text in a way that resulted in distorted perception of the original.

Considering the TT2 translator, she has manipulated the ST by omitting the whole extract. In doing so, she has reframed the ST and prevented the TR from having a clear understanding of it. As such, the effect of this extract is nullified because her choice to manipulate the ST results in a loss of a significant ideological issue. The type of manipulation is, therefore, distortion.

Extract 5

The ST	
(1) When kings were chosen, they were anointed by the people. (2) They thus received the title Messiah, which means “the anointed one.” In a religious sense kings were looked upon as a go-between between God and his people. The king could therefore also be called the “Son of God” and the country could be called the “Kingdom of God” (Gaarder 2007: 77).	
Arabic Translations	
TT1	وكان العرف يقضي عند اختيار أحد الملوك أن يمسح جسده بالزيت المقدس رمزاً لتتصيه. فأصبح الملك يُعرف باسم المسيح، أي الذي مسح جسمه بالزيت المقدس تكريماً وتكريماً. (Lutfi 1998: 206).
TT2	عندما كان يتم اختيار ملوك اليهود، كانت مبايعته من قبل الشعب. وهكذا يُعطى له لقب "مسيح" أي الكاهن والملك. (Huwaik 2012: 616).

In the extract above, sentence (1) is manipulated in TT1 by using the strategy of addition. By literally translating “the anointed one” as “الذي مسح جسمه بالزيت المقدس” “تكريماً وتكريماً”, the translator has reshaped this significant text by constructing a different narrative. For Kara and Kaniel (2021), anointing means to rub a person with oil. When Messiah is referred to as the "Anointed One," this does not mean the Messiah had oil on his body. Rather, it means that He is the liberator chosen by God to practice the multiple roles of a priest, a prophet, and a king. By adding these words, the translator has eliminated the sacred connotations of this term and removed its spiritual load. Such an addition has negatively influenced the TR understanding through presenting a different. Thus, this rendition resulted in manipulation as distortion based on Dukāte’s (2009: 75) definition of distortion as any change in meaning that “does not correspond to the truth.”

The distortive effect of addition is even doubled when the translator has reconstructed the same narrative in sentence (2). Hence, what has been offered in the TT does not mirror the ST because the translator’s manipulative shift has contributed to a narrative is not intended in the original text. Such a modified narrative blurs important associations in the ST and leaves the TR with no clear understanding of them.

On the other hand, the addition found in TT2, “أي الكاهن والملك”, has provided the TR with a better understanding. Consequently, this addition has established some links with the ST in a manner that turned manipulation into improvement.

Extract 6

The ST	
The longing for “salvation” in the sense of redemption was widespread all over the Hellenistic world (Gaarder 2007: 78).	
Arabic Translations	
TT1	إن التطلع إلى الخلاص بهذا المعنى كان منتشرًا إذن على نطاق واسع في جميع أنحاء العالم الهليني. وفي تلك الفترة ظهر رجال عديدون كان كل منهم يدعي أنه المسيح (Lutfi 1998: 208)
TT2	وكان الأمل في سلام بهذا المعنى، منتشرًا في العالم الهليني (Huwaik 2012: 168).

As can be noticed from the extract above, IM is found in TT1 only. Even though the phrasing of TT1 and TT2 seems practically identical, the ideological associations added to TT1 demonstrate the extent to which IM reshapes the TR's consciousness. While this extract confirms the writer's attitude towards "salvation," the TT1 translator has depicted a different narrative. The added beliefs could be regarded as an admission by the translator of the position of "salvation." Furthermore, the sentence “وفي تلك الفترة ظهر رجال عديدون كان كل منهم يدعي أنه المسيح” has been added to intensify this idea by pointing out that many people claimed to be the Messiah. Such additions are considered necessary by Dukāte (2009) as they provide the TR with new information which may not have been known before. In doing so, the TT1 translator has produced manipulation as. As for the TT2, no instance of IM is found.

4. Results and discussion

Results of the qualitative analysis of the selected extracts are presented and discussed in this section with reference to the aims of the study. Some significant results concerning IM strategies used by translators, as well as the resulting type of manipulation have been revealed in the following table.

Table. IM strategies and types in TT1 and TT2

Extract No.	IM Strategy		IM Type	
	TT1	TT2	TT1	TT2
1	Addition	Omission	Distortion	Distortion
2	Addition	Omission	Improvement	Distortion
3	Addition	/	Improvement	/
4	Omission	Omission	Distortion	Distortion
5	Addition	Addition	Distortion	Improvement
6	Addition	/	Improvement	/

As shown in the table, translators of TT1 and TT2 have used different IM strategies. “Addition” is the strategy most frequently used by the TT1 translator, and the next was “omission,” whereas the TT2 translator opts more for the strategy of omission than addition. The selected data have been manipulated by the TT1 translator, with five occurrences of addition and one omission. As for the TT2 translator, she manipulates only four extracts with three occurrences of omission and one addition.

Considering the strategy of addition, it has been employed by both translators, even though TT1 has more additions than TT2. There could be several explanations. One could be that the TT1 translator is in a better position to evade censorship than the other translator. Another reason may have been the desire to bring the ST closer to the target beliefs “thus, securing its acceptance at the target pole” (Dukāte 2009: 83). Another possible reason could be to evade the ST’s ideology, which goes against the translators’.

As for the strategy of omission, the situation is different. This strategy is overused by the TT2 translator for some reasons. First, the ST is a type of literary texts which is laden with controversial theological and historical issues. Second, to avoid any public narrative in contrast with the TT ideology. Third, to avoid any possible clash with the TR expectations. However, the translator’s choice has resulted in a loss in the TT as she has failed in rendering significant aspects. This resonates with Dickins et al.’s (2017) claim that omission is a translation loss when certain ST units are removed from the TT. Consequently, manipulation of the ST has created a distance between the TR and the ST theological and historical issues.

Regarding the type of manipulation, the table exhibits no correlation between the IM strategy and the resulting type of manipulation as an improvement since the strategy of addition in extracts 1, 4, and 5 resulted in manipulation as distortion. Different factors have contributed to this result, and on top of them is the nature of *beliefs* themselves. Since beliefs are “heterogenous and dynamic, thus, constantly changing” (Beaton 2007: 280), the translators’ interpretation is not unified. However, adding more elements to the ST by using this strategy results in a more comprehensible TT. Such a kind of addition in extracts 2, 3, and 6 is subsumed under the category of “manipulation as improvement” because it paves the way for the TR to access the ST without being blocked by ideological barriers.

In relation to omission, it could be seen that this strategy has a distortive aspect of manipulation because it adapts the meaning of the ST and prevents the TR from its ideological content. For example, in extract (1), by omitting the entire extract, the ideological message is effaced and thus disappears in the TT. In extract (4), omitting a word results in manipulating the whole theme of the original extract. Also, omitting Biblical allusions in extract (2) obliterates significant ideological issues of the ST content. These omissions may be due to censorship that prohibits ideological impositions in translation.

5. Conclusion

Based on the English-to-Arabic translation of Jostein Gaarder's, *Sophie's World*, this study manifests the manipulative power of translation. The study echoes Vidal Claramonte (2024) that translation can hardly be innocent. It draws attention to the ideological position of the translators and their role in rewriting the original text.

From the comparison between the ST and the Arabic versions, it was revealed that translators were influenced by their beliefs. Each translator, namely, Lutfi (1998) and Huwaik (2012), opted for IM. Translators' beliefs imposed certain constraints on their choices. As a result, their choices resulted in different narratives in the TT. Their different versions attest that IM occurred when there was a clash between their beliefs and the ST's ideology.

Furthermore, the analysis revealed that while translation strategies are generally employed by translators as problem-solving techniques (Tisgam 2014), they were used in this study to ideologically manipulate the ST. Even though the strategy of addition was used by translators to provide the TR with an ideological understanding resonating with the TT norms, however, it did not result in manipulation as improvement. Rather, manipulation as distortion occurred because of the translators' ideological involvement. However, distortion also resulted from the strategy of omission because it created an ideological gap between the ST and the TT. The choice of this strategy was influenced by some factors the most significant of which was that the omitted extracts were of a controversial nature or contained a counter-public narrative. This could suggest that translators evaded such narratives because they might have been under censorship pressure.

Against this background, it was intended in the present study to reconsider Dukāte's (2009) claim that manipulation is a positive phenomenon. Analysis has revealed that the ideological consequences of translators' involvement were not always preferable as the ST has been reshaped by translators' beliefs, either to intensify or suppress its ideological content. Even though it may not be possible to determine if the manipulative shifts, resulting from translators' beliefs, were deliberate, those shifts still help to perceive how IM reshaped the ST. They contributed to either emphasize a negative narrative or suppress a positive narrative about the ST. Moreover, these shifts might reflect that the translators' consideration of the TR expectations remains the primary concern. In general, translators' manipulative shifts, therefore, may raise interesting questions about how IM functions, highlight the need for a precise definition of IM to help in identifying the role of IM strategies and draw attention to the close relationship between ideology and manipulation.

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