**Subject of Research Proposal**: **Hebrew Words in the Arabic Literary Works of Arab Authors in Israel – The Influence of the Hebrew Language or a Warning of the Hebraization of the Arabic Language?**

The proposed research relates to the phenomenon of employing Hebrew words in Arabic literary writing of Arab authors in Israel, such as Shawkiyya Mansour. In the proposed research, I will attempt to answer the questions: Do the Arab authors use Hebrew words in their literary writings as a reflection of how Hebrew has influenced them in being bilingual and fluent in Arabic and Hebrew, or for another purpose? The assumption of my research is that the Arab authors do not use Hebrew words in their literary writings because they are influenced by Hebrew, as they are known for their passion for the Arabic language, for their sympathy to the Palestinian population that lives mostly under the Israeli Occupation, and for their strong opposition to Israel’s occupying of the Palestinian territories. It should be assumed, therefore, that there are other motives for their choosing to incorporate Hebrew words in their works. In order to thoroughly understand the reasons for this phenomenon, we will address the relationship between languages, mainly between Hebrew and Arabic; the policies of the Israeli government toward the Hebrew and Arabic languages since the establishment of the State of Israel; the status of the Hebrew language among the Arab Israeli population; and the reasons for adopting the language of the occupier among people who are occupied.

Based on an initial investigation, the number of Hebrew words within the Arabic literary writings of Arab authors is notably limited, which should strengthen the assumption that the use of Hebrew is not the result of the language’s influence on these authors; rather, the use of Hebrew may be to strengthen the Arabic language and its immunity from the Hebrew language. If the Arab authors were really influenced by Hebrew, the presence of Hebrew words in their literary works would presumably be much more widespread; however, in order to prove this assumption, a thorough study is required.

In my doctoral dissertation and in many of my articles, I addressed the incorporation of Arabic words in Hebrew writing by Arab writers in the State of Israel, asserting the motives for the phenomenon, while relating to the way in which these writers use Arabic words in their writing in Hebrew. Still, no thorough study has been conducted about the incorporation of Hebrew words in the Arabic literary works of Arab authors in the State of Israel and the motives for the phenomenon, and it is here that the importance of this research lies.

The Arab writers are well aware of the significant influence that the Hebrew language has on Arabic, and therefore the main assumption of the proposed research is that one of the central aims of incorporating Hebrew words is to warn the Arab population in Israel about the domination of Hebrew over Arabic, whose purity these writers seek to maintain. The Arab authors presumably do not incorporate Hebrew words in their literary works because they are influenced by the Hebrew language, as they are known to be passionate about the Arabic language. In addition, given the minimal use of Hebrew words in these literary works, it can be assumed that it is not due to the influence of the Hebrew language on the Arab authors.

I intend to search for Hebrew words in Arabic literary works written by Arab authors in the State of Israel. I intend to interview Arab authors who used Hebrew words in their works, such as Shawkiyya Mansour, and pose the following questions: Is the use of Hebrew words a serious, conscious decision? Does the use of Hebrew words reflect the influence of Hebrew on the Arab authors? How is the incorporation of Hebrew words in these literary works consistent with the fact that these authors are known for their passion for the Arabic language? Is there a concealed objective in using Hebrew words in these literary works? Is the fact that the Israeli government, since the establishment of the state, has tried to Hebraize the Arabic language connected to the use of Hebrew works in these works?

 After I receive the answers to the above questions, I will attempt to answer the following questions: What are the motives for the phenomenon? What is the central aim in using these words? Is this phenomenon shared by all the Arab writers or just the majority? Does the fact that these authors in most cases write Hebrew words in quotation marks attest that they are aware of their foreignness? Does this phenomenon reflect a shared voice of the Arab authors; that is, do all the Arab writers have the same motives for using Hebrew words?