

The Challenges of Writing among Arab-Bedouin Students between Literary Arabic and Hebrew as a Second Language

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Abstract

The present study aims to investigate the factors that influence the academic writing of Arab-Bedouin students as well as the personal factors and the academics who challenge them to succeed in acquiring higher education such as: Hebrew writing challenges as a second language, the variety of words and identity, the prestige of Hebrew and the tension between spoken and literary Arabic. It also examines whether writing in literary Arabic (their mother tongue) is more difficult than writing in Hebrew, which is considered a second language (Manor, 2016; Abu-Bakr, 2016).

The research method is self-research which belongs to action research. This type of research develops in recent years and it deals with independent research on the work of teachers (Ferrance, 2000). This study is based on two methods: The first one is the writing product of students' assignments in academic courses in the last two years in which there is writing in Arabic as well as in Hebrew. Thus, the writing products of students are collected in order to stand on their writing in both languages. After the collection phase, the researchers examine the types of deviations from Hebrew and Arabic standard language, the mutual effects of Hebrew and Arabic languages, the differences in the writing difficulties in both languages, and more. The second one examines the verbal expression of male and female students in presenting an article in Hebrew and Arabic.

The study findings show that students' difficulty in expressing themselves in literary Arabic orally is difficult than that in Hebrew. In other words, their ability to express themselves orally in Hebrew is better than that in Arabic. On the other hand, the study shows that the ability to write in literary Arabic is better than that in Hebrew. The findings show that the writing of Arab-Bedouin students contain errors that stem mainly from the sound similarity of the words, humanistic errors, morphology and the influences of Arabic - the mother tongue of Arab-Bedouin students. A more interesting finding from the current study shows that the ability of male students to express themselves in Hebrew is better than that

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of Bedouin female students, probably because of socio-cultural connections.

The uniqueness of the study is that it is a pioneering study that comparatively examines the difficulties of Arab-Bedouin students in both Hebrew and Arabic in the academic world theoretically. Practically, it contributes greatly to academic difficulties that improve the level of writing and expression in both languages.

Introduction

Exploring the challenges of Arab-Bedouin students is significant in their lives personally, professionally and even socially. When it comes to students who belong to the traditional Arab-Bedouin society, it is thought that it is geographically separate from Jewish society.

Hebrew language is necessary in the lives of many citizens in Israel and especially among Israeli Arabs. The Arab citizens of Israel see Hebrew as a necessary resource for their integration, work, the acquisition of higher education and the realization of employment opportunities. Arab students see this as a first and foremost limitation. Therefore, Hebrew is necessary in the academic institution and only through Hebrew they can function effectively in all academic dimensions. (Amara & Mar'i, 2006)

From the related literature, the researchers see that Arab students in general face many challenges in higher education in Israeli universities. The most prominent of which are: The difficulty of Hebrew language both orally and written, and dealing with students different from them religiously and culturally, especially Jewish students associated with the majority group in the country. According to University education, due to the difficulty in Hebrew and English languages, it is incredibly difficult to write works because they are often written in Hebrew (Halabi, 2022; Fokra, 2020; Abu-Gweder, 2022- A).

Despite the difficulties that characterize the Hebrew of Arab-Bedouin students, other studies have shown that Arab students see that following the academic studies, the Hebrew language has improved significantly in the first year and even later in the degree years. However, the same study found that Hebrew language was an obstacle for Arab students. So, they felt that the achievements of their Jewish colleagues at the university were higher because Hebrew language was a second language for Arab students, whereas for Jewish students as a mother tongue. Almost all studies examined the place of higher education in the life of Arab society in the center and north of the country, and found that Arab students faced enormous challenges of adaptation on the academic campus, difficulties in the Hebrew language used in institutions of higher education, cultural baggage of

their majority (Jews), maladaptation and difficulty in Academic writing (Halabi, 2022; Amara & Mar'i, 2006). However, these studies did not address the academic reality among Arab-Bedouin students.

Review of the Literature

Hebrew as a Second Language among Israeli Arabs

The State of Israel is a country of immigration - one of the largest in the world in terms of the numerical ratio between the majority population and the minority population. In the first decades of the state's existence, the dominant approach in the absorption policy was the "melting pot" approach. According to this approach, the minorities had to adapt to the local culture as quickly as possible and resemble the old residents as much as possible. In recent decades, the multicultural approach has prevailed. According to this approach, alongside the expectation the members of minorities (new immigrants and Arabs) will adapt to the absorbing society, cultural continuity and the preservation of the values and traditions of the origin culture. In the socio-cultural field, Israeli society, which is perceived by itself as a monolithic society, has become a multicultural society. This society grants kosher cultural diversity, and no longer requires cultural uniformity and group's uniqueness.

In the study of language, a central place is given to textual, communicative and socio-cultural aspects. This development is consistent with interesting developments in the language itself. The media has been a powerful factor in the use of language and it has influenced the connection between spoken language and written language. Changes also occurred in the study of language acquisition in general and second language acquisition in particular, and these led to new insights into the teaching path. The new insights add principle, and it is the preoccupation with a very wide variety of texts in written language. Speech control is also emphasized at a reasonable communication level, as it is known to advance mastery of other skills and advance acquisition of second language.

The overarching goal of teaching Hebrew as a second language is to ensure that at the end of the process children whose Hebrew is not their mother tongue can use it orally and in writing in a wide variety of languages in different social contexts as children of the same age who speak Hebrew as a mother tongue. In the acquisition of a second language, the approach is first and foremost functional-contextual, emphasizing the understanding and production of texts in the language in various significant contexts alongside a formal study of the structure of the language. Meta-linguistic knowledge is perceived as helpful and has a different emphasis at different ages. The best way to

acquire a language for the learner is in meaningful contexts (Bar-On & Ravid, 2011).

In practice, Israeli Arabs go to schools where the main language of instruction is Arabic, and Hebrew is taught there as a second language. Hebrew is everywhere and for every age group, regardless of gender, has an informal relationship in one way or another with Hebrew speakers (Ben-Rafael, 1994). Previous and recent studies show that Israeli Arabs are interested in knowing Hebrew for instrumental reasons: For work, the acquisition of higher education and the realization of employment opportunities. There are vital motives for Arab citizens in Israel that enable them to function effectively in all areas of life (Manor, 2016; Amara, 2006).

Arabic Challenges among Arabic Speakers

The state of education in Arabic is greatly influenced by the socio-political situation in Israel and the linguistic policy practiced in the country. An examination of the curricula intended for Arab schools shows that the attitude towards Arabic is not an attitude as a national mother tongue, but as a language to be learned like any "foreign" language. Historically, the curricula of the Ministry of Education in Israel, which were written until 1980, contained vague teaching objectives and did not include any clear definitions that would guide teachers. Goals in the eyes of many are detached from cultural and social contexts. Arabic is learned as a means of communication, not as a means of expressing identity. There are no good quality and culturally-adapted textbooks available, and the teachers do not receive any guidance.

In the late 1980s there was some recovery in the curriculum. In order to change the program launched in 1989, the stated goals were formulated in detail and professionally. Emphasis was placed on the importance of Arabic as a language that shaped the learner's personality and on ways and methods for acquiring language skills (Amara & Mar'i, 2006).

The language of instruction in Arab schools is Arabic, but this is not the case in higher education institutions. Apart from three teacher training seminars in which one of the languages of instruction is Arabic, it can be said that the vast majority of Palestinian students in Israeli universities study Hebrew. Old research has shown that teaching Hebrew in academic institutions in Israel significantly impairs Arabic as a language among Arab students and later among them as teachers. Amara has found that most Arab teachers lack the basic skills needed to teach Arabic, and therefore use many Hebrew expressions and terms. For example, some Arab teachers teach exact sciences in Hebrew instead of Arabic (Amara & Mar'i, 2006).

Although Arabic language is found in almost all Palestinian institutions in Israel, institutions dealing with Jewish-Arab relations use both Arabic and Hebrew. At the national level, Hebrew is the most dominant language. Thus, an examination of the institutional factors reveals that the level of vitality of the Arabic language in Israel is moderate. According to a report by Amara, Donitza-Schmidt and Mar'i (2016), the difficulties that pile up on the path of the Arabic language are many such as: Its teaching, its use in public space and its status in Israel. These difficulties are related to various aspects: the political aspect of the Arab-Israeli conflict; The regional aspect in which Israel is surrounded by countries where the dominant language is Arabic; The cultural aspect through which Arabic is the language of regional people, Israel's neighbors and the Jews from Arab countries; The civic aspect by which Arabic is the mother tongue of about one-fifth of the country's citizens; And the social aspect in which Arabic is an important language of communication both in Israel and abroad. Therefore, the Arabic language is an essential language in Israel. A unique study examined the attitudes of lecturers, students, Jews and Arabs towards the Arabic language regarding its place and status in Israeli society in general and in the academic space in particular. The study shows a gloomy picture of the status of the Arabic language in Israel: In most groups there is agreement that academia must contribute to improving the status of the Arabic language in Israeli society, but most participants are skeptical about its practical ability to contribute to real change. In addition, in departments related to Arabic language such as Arabic literature, the Middle East has a relatively marginal status of Arabic as a second foreign language (after English), and not as an official language. There is insufficient reference to the linguistic aspect. Modern prose, contemporary Arabic poetry and more are still more limited (Amara, 2022).

In the academic space, Arabic is usually taught in Hebrew, a move that reinforces the sense of "foreignness" of Arabic, and stems from the influence of the Orientalist tradition in the field or even from the military or intelligence view built into the lecturers. Moreover, the teaching of Arabic at universities is completely different from the teaching of other languages. For example, in the Arabic language departments they teach mainly in Hebrew, while in the English departments the teaching is in English. Another aspect that emerged in the study is the accessibility of information in Arabic on the websites of the universities examined. It is found that despite the requirement of the Higher Education Council in Israel to provide information in Arabic for the most part, the situation is still far from satisfactory. In this context, it should be noted that the websites of all universities are translated into English in a highly professional manner, while translations into Arabic are very poor or absent (Amara et al., 2016).

The research of Shohami and Gazali Mahagna shows that the use of language is done according to the groups since the majority language characterizes Hebrew. Thus, Arabic is not perceived as an official language, but as a minority language. For example, it is found that the use of language is dynamic and essential in the political and social space in Israel, with the exclusion characterizing Arabic mainly in the academic world (Shohamy & Ghazaleh-Mahajneh, 2012).

The Challenges of Hebrew among Israeli Arabs

Hebrew is the main and most common language in Israel. This state is run by most state institutions, and many public and private bodies make regular use of it. This is the language taught in higher education institutions, universities and many colleges in the labor market. Most of the major written and electronic media such as radio, television and the Internet are in Hebrew since it is the language prevalent in everyday life on the street. Therefore, Mastery of the Hebrew language is a necessary condition for integration in daily life into Israeli society. Of course, it is important that all citizens of the country have a good command of Hebrew, acquire literate skills and speak or communicate in Hebrew. For Arabic-speaking society, the Hebrew language is in the status of a second language.

Hebrew is the language of the majority. Its establishment in Israel and its importance in the eyes of the Arab citizen are great. Israeli Arabs accept the fact that it is important to master Hebrew language as an existential need for integration in academic institutions, workplaces, and social life in the country (Abu- Bakr, 2016). Studies that have examined the attitudes of Arab students toward Hebrew indicate a positive attitude toward Hebrew language. It is found that the attitude towards Hebrew is more positive than towards Hebrew speakers. Students respect Hebrew, and seek to learn it until they reach a high level of linguistic proficiency (Marai, 2013). A study conducted among the Arabs of East Jerusalem also yielded similar results both in terms of the positive attitudes regarding the acquisition of Hebrew and the willingness to communicate through language (Ilaiyan, 2012).

Other studies have shown that the attitude of Arab students toward Hebrew language is a positive one that stems mainly from instrumental considerations (Tamir, Haskel-Shaham & Klauss, 2016). Despite the many years through which Hebrew is taught, Arab learners encounter many difficulties in learning the language in general and the written one in particular (Abu- Bakr, 2016; Ram, 2015).

In general, in learning a second language or learning Hebrew as a second language there is considerable reliance on the mother tongue. So, an intermediate language is created that is characterized by copying semantic fields and syntactic structures from the source

language to the target language (Shatil, 2008). Other characteristics of the intermediate language are over-inclusion and linguistic simplification, which are expressed in the choice of one basic form for its various possible manifestations. Simplification occurs in all branches of language: Morphology, syntax, and vocabulary (Olshtain & Haskel-Shaham, 2012).

The syntax is basic and has short and uncomplicated expressions. Vocabulary consists mainly of nouns and few verbs. Adjectives, prepositions and linking words increase over time. In addition, the phenomenon of balances can be noticed that is second language learners tend to over-verbalize, which often stems from the need to ensure understanding by repeating the message. The difficulty is particularly great in writing, which requires a great deal of cognitive effort. Writing requires full mastery of linguistic skills, socio-cultural skills that influence linguistic choices, as well as the ability to discourse and strategic ability to compensate for language deficiencies (Olshtain & Haskel-Shaham, 2012). Moreover, writing in a second language is in fact a transition from writing according to conventions in one culture to another. The Arabic discourse is built from a combination of parallel lines loosely connected to each other, while the Hebrew discourse is linear with clear connections. The Hebrew discourse has visible coherence, while the Arabic discourse has implied coherence (Margolin, 2012).

In addition to all this, Arab learners' writing in Hebrew are also required to skip two additional obstacles that hinder the process of acquiring writing in Hebrew: The first hurdle - Arab students in the Israeli education system are required to learn three languages (Hebrew and English alongside their mother tongue). The second hurdle is the diglossia in Arabic - the existence of two separate linguistic systems, one for speech and the other for writing - that makes the process of language acquisition more complex (Brosh, 2015; Saiegh-Haddad & Jayusy, 2016).

In summary, Hebrew language is the dominant language and is constantly rising in the academic world and in social life. Students are forced to read materials in Hebrew language, as well as submit papers, presentations, projects and seminar papers and thus Hebrew language is dominant. In addition, studies at institutions of higher education in the country are conducted in Hebrew. For most Arab-Bedouin students, this is the first encounter in their lives with an entire system in Hebrew. Many of them begin their studies with only basic knowledge of Hebrew, which makes it very difficult for them to integrate into studies and meet the academic requirements (Hendin, Ben-Rabi & Azaiza, 2016).

The Influence of Arabic on Written Hebrew

One of the problems facing the average Arab citizen in his Hebrew writing is, as mentioned, the degree of mother tongue involvement. The phenomenon is common among Arab school students at all stages of learning the Hebrew language. However, the stronger the speaker's command of Hebrew, the less the influence of the mother tongue. The linguistic baggage carried by Arab students when they come to learn Hebrew in third grade is spoken Arabic and literary Arabic. One of them is only known to the Arab citizen from the age of 5-6, when he attends school. The mother tongue may affect the written Hebrew language of the Arab citizens. Most spelling disorders among Arabs are an outgrowth of pronunciation. This phenomenon is reminiscent of mixed Hebrew in the Middle Ages. Some of the examples below can be found among new immigrants and even among native Hebrew speakers. For example, in the field of syntax we may hear expressions according to Arabic almost everywhere. So, there is a syntactic difference between the two languages. For example, the speaker would prefer the Arabic preposition over its Hebrew counterpart: "suggests on" instead of "suggests to." Sometimes we find use according to the grammatical matching laws in Arabic: "to make a regular daily plan" according to Arabic, instead of ... "to make a regular daily plan, the use of the masculine is because of the grammatical gender of the word plan in the native language of Arabic speakers (Abu-Bakr, 2016).

It can be seen from the professional literature that there are difficulties in the field of semantics. Therefore, the Arab influence is evident on two levels: First, in translating a query. Basel (2007) demonstrates common writing disorders in the style of the Arabic-speaking characteristics of Israel. He illustrates this with these examples: The phrase "the educator educates the student to get a good person out of it" is influenced by Arabic in the accepted place in Hebrew: "The teacher educates the student so that a good person comes out." Second, in questioning meaning: "His brother killed him and said to him "Why not sign" instead of " Why don't you sign?" In summary, the findings of the studies show that there are many difficulties among students in writing Hebrew language as a second language in the field of morphology, semantics and the effects of their mother tongue.

The Study

The aim of the current study is to appoint the most common writing disorders among Arab-Bedouin students in Israel. This appointment is potential for policy makers to open a window to higher educational institutions. It is also essential for professional bodies to provide proper and focused training that will examine other ways to develop

standard writing among future students and citizens as well as integration in Israeli society and the labor market.

The Research Method

The research method is self-research that belongs to action research. This type of research has begun to develop in recent years. It deals with independent research on the work of teachers. It is referred to in the research literature as reflective research (Zellermayer, 1990). This study will be based on two metrics: One of the products of writing students' assignments in academic courses in the last two years was writing in Arabic as well as in Hebrew. Therefore, the writing products of the students were collected in order to stand on their writing in both languages. After the collection phase the researchers examined the types of deviations from the Hebrew and Arabic standard language, the mutual effects of the Hebrew and Arabic language, the differences in the writing difficulties in the two languages, and more. The other one examined the verbal expression of male and female students in presenting the above written assignments in Hebrew and Arabic.

The qualitative content analysis was done on the basis of the analysis of students' assignments. According to this, the main findings of the study were formulated. This study was a different combination from previous methodologies. Therefore, other methods of ethnographic knowledge (watching the lecturer present the assignment in plenary) and phenomenological knowledge (interpretive reading of students' writing in Hebrew and their translation) were combined.

The analysis of the data was based on an interpretive analysis of the texts written by the students (Sabar Ben Yehoshua, 2001; Flick, 2017). At first, the course facilitator went over the writing in Hebrew and then in Arabic to improvise guiding issues for research, as well as recurring themes for the students.

The Study Population

In this study, texts of 90 participants were analyzed. The participants in the study are Arab-Bedouin students studying at the Ki College of Education who take a basic course in Hebrew expression for Arabic speakers from all specializations: Hebrew, Arabic, mathematics, special education, science, physical education and art. The students participating in the study are gender unequally divided when the female students were 75 female students compared to only 15 male students.

Research Process

As part of the course "Hebrew Expression for Arabic Speakers" which took place in the form of a basic course in the first year in the scope of NIS, we asked students to write an assignment in Hebrew in

an initial assignment as free writing during the lecture. It was followed by translating into Arabic, and then presenting the work in both Hebrew and Arabic.

The choice of topic and the length of writing time are determined freely with the intention that students will choose content that is close to them as well as dispel a complexity of topics that do not connect to them. The researchers put the criteria to the test, and then analyzed and discussed the findings.

The Findings

The current study discusses the challenges of Arab-Bedouin students in writing Hebrew as a second language and the connection to Arabic as their mother tongue. The aim of the present study is to map the factors that influence the academic writing of Arab-Bedouin students. Here are the main difficulties facing Bedouin students in the academic world:

1. Difficulties in Writing Hebrew

From the present study it can be concluded that there are difficulties both in spoken and written Hebrew and in written spoken Arabic. The study shows that Arab-Bedouin students face difficulties in writing Hebrew with severe writing errors. Most of the errors reported in the present study are related to common writing disorders among Arabic speakers. These errors are in the similarity of sound the students hear, in the confusion between similar letters in terms of sound, in the influence of the mother tongue and in the addition of clarifications. The following are the main spelling disorders:

1.1 The Effect of Sound Similarity in a Word

There are many effects of Hebrew writing on Arab-Bedouin students because the similarity between the letters in Hebrew is a familiar phenomenon among Hebrew speakers as a second language. One example of serial errors in writing is the confusion between the letters when writing. The clearest example is related to the similar exchange of letters in terms of the audible chili {c, s, s= ן, ס, צ (left shin)}. The explanation for this is that the students write what is heard. They think that the word is correct and as a result decide that the word will be closer than what they heard. The students were often confused by similar letters. For example, they wrote the word 'curling instead of ringing', in addition to other words such as boxer instead of frame, and more. Moreover, it can be seen that there is another double error of sound similarity with the mistakes of the singular-plural in writing sentences. For example, young people are trying to massage Kama that is possible conferences instead of trying to reduce some fines.

Other mistakes were in the spare letters {ת -ו =T to T}. The students used the word patron instead of solution, answer instead of claim, hang instead of task and resolved in place of deceased and more.

Another mistake appeared in the narrator's name along with a mistake in sound resemblance. For example, students wrote that polygamy is a phenomenon in which a man quarrels with four women instead of a man marrying four women. Another example that emerges in this study concerns incorrect word multiplication. For example, students wrote that I oppose polygamy because it is impossible to achieve equality between four personalities instead of being impossible to bring 'equality' between the four women. The opposite example is the use of the words women smokers instead of women smokers.

1.2 Confusion in Spelling the Letters

Substitution (k to c כ, ק =): There is a mistake in the confusion between the letters. For example, the instruction set is very difficult (instead of a file). Another mistake that seems obvious is the word from you instead of place, all instead of sound.

One of the rising disruptions is in the confusion between the letters K and C. For example, I conclude that men should marry more than one woman, so that they do not go to prostitution instead. Another example related to the confusion between the letters is seen almost throughout their encounter with the letters K and K.

In addition, there is confusion between exchange (כ, פ= P and B): This mistake is due to the fact that the writing is written according to the hearing of the word. So, students tend to replace the letter P to B and vice versa. They write what they hear. They think the letter B and P are the same letters, and there is no difference between them. When one reads the word, he/she hears that it is one letter. For example, the defendant's tribe is held in place of the word trial. Moreover, there is confusion between exchange (ט, ג=C and G): For example, the activity kills instead of the activity helps. A lot of drivers do not drug back instead of a lot of drivers do not put a belt.

Along with the above confusion, one witnesses that there are double writing disruptions as evidenced by the writing of some students. Writing disruptions are manifested when students encounter the hint word.

There are writing disorders in the exchange of letters (ה, חA to H). For example, they use Mansa instead of Mansa, Dira instead of Dira. It is also evident in the exchange of the letters (and to b), fan instead of fan, knight instead of air. Other writing disorders are in the exchange of letters (S), for example the Ministry of Education is wrong in replacing the Ministry of Education.

2. Adding A in Syllable

Among Hebrew speakers as a second language there is an addition of clarifications due to the influence of Arabic and various recurring effects of phonetic similarity of the word. For example, we have seen that students make a serial mistake in adding the clarification of the letters "they have no experiment instead of no experience", as well as "the sector we are in" instead of "our sector."

3. Tiny Lexicon

The study reveals errors in their information lexicon. The Lexicon of Hebrew as a second language is closely related to the previous studies of those students. For example, there is difficulty in distinguishing between words especially when trying to connect them to a fluid sentence in their writing. To illustrate, many mistakes are made in the use of the words 'knowledge' and 'information'. For example, they use "they do not have good information" instead of "they do not have good knowledge."

4. Omitting the Preposition

There is failure to use the preposition as a potential mistake. For example, writing the word you are absent both in the description and in the order of the sentence as well as doing the psychometric test instead of doing the psychometric test.

5. The Influence of the Mother Tongue

We clearly see the influences of Arabic in the writing of Arab students in Hebrew as a second language. For example, exchanges in the preposition are the sources of the error as the corresponding Arabic preposition "al" instead of "l". For example, assignments in academia are difficult for us (difficult for us). The Bedouin tradition is hard on the girls (hard to build).

In addition to the preposition, there are errors in the use of the job words and their syntactic fit. For example, There is misuse of role words both in the omission of education and the Bedouin daughter culture (education and culture), and in the unnecessary addition "I think it is better to let girls learn (better)".

Another phenomenon in which Arabic has a decisive influence is in the box of erroneous forms as a result of the analogy. Students replace letters with words. For example, an exchange is found between Nachi La and Nachi La. The verb is very difficult to do the material (instead of reading). In addition, an exchange is found between the forms of verbi lehi l'h> la: a seductive thing (seductive).

Another example that expresses the effects of Arabic on the writing in Hebrew of Bedouin students is the use of the words of (argila) instead of the (hookah) that originates from the Arabic transliteration (argila).

6. Ease of Writing in Arabic and Difficulty in Expression

From the study the researchers prove that Arabic writing in general is relatively better than writing in Hebrew, since the mother tongue is Arabic. The writing is detailed enough with a decent writing structure starting from the opening sentence. The body of the writing, the suffix, the punctuation tool and the personal opinions are written clearly and concisely.

Expression in literary Arabic is found to be a great difficulty that makes it difficult for most students, especially when it comes to a language that has a diglossia (literary and spoken Arabic). The study shows that Arab students have difficulty expressing a verb in literary Arabic (Al-Fusha). This difficulty is obvious among Arabic speakers and even more difficult than expressing in Hebrew as a second language, i.e. the ability to express in Hebrew is better than the so-called literary Arabic.

On the other hand, the study shows that the ability to write in literary Arabic is better than in Hebrew. The findings of the Bedouin students' writing seem distorted with errors reported in previous professional literature. One of the writing disruptions that Bedouin students encounter is disruptions in the sound imagination of words. Their writing during the tasks is handwritten in an unambiguous way.

A unique finding that has emerged in the present study concerns the differences between Bedouin students. For example, Arab students presented the studies and articles well compared to female students, and even without feelings of inferiority. Their answers were unequivocally clear. Moreover, they reinforced findings in everyday life from their experience in the public and social space as well as from many cases they heard from their parents and friends. On the other hand, Arab-Bedouin female students were more accurate than students in the data and demonstrated a good ability to remember the details of the articles, but found it difficult to present the research clearly in terms of continuity, research question and explanation of the findings. Moreover, some were excited after the questions were asked and even claimed that there was a striving on the part of the lecturer from the very multiplicity of his clarifications, especially in some questions of the article.

The study states that the difference between Arab-Bedouin and Arab-Bedouin students affects dimensions related to the personalities of students from a patriarchal society, an advantage that is reflected in the presentation of the article. Therefore, the interesting findings from the current study show that students' ability to express themselves in Hebrew is better than the expressive ability of Bedouin female students probably because of socio-cultural connections.

Summary and Discussion

The Arabic language has 28 letters while the Hebrew language has 22 letters. In the literary review the researchers did and in addition to their experience teaching in higher educational institutions, it turns out that there are disruptions in writing in the Hebrew language among the Arab-Bedouin students. One of the clearest examples that emerge in this study is serial writing disruptions in the similarity between words. This error is due to the pronunciation. In Hebrew they think of the (k) and (k) the same thing. For example, when Arab students write a word that has a letter (k) like (writes) then they actually think of it (k) and write the letter (k) instead. Additional errors of sound similarity can be seen in the exchange of letters (T to T) and the replacement of the letter (T to T). This is because students write the sound, decide that the word is closer than what they hear, and thus they think it is correct.

From the study, it can be said that writing disruptions among Arab-Bedouin students are due to the difficulty of overcoming the phonetic similarity of sound similarity between the two languages in many words. However, at the same time there are Hebrew words that are important to know how to write even if the pronunciation is different from writing.

One of the explanations for the disruptions among Bedouin students has to do with their linguistic baggage during their years of study in Arab schools as well as influences of the Hebrew language. Many researchers think that there are many factors for spelling errors, such as the influence of the mother tongue on the acquisition and writing of the Hebrew language (Abu-Bakr, 2016). Some argue that this is due to the linguistic baggage they acquired in the early stages as in their basic learning (Shatil, 2008).

The research findings are unique in the contexts of oral expression between the two sexes. The study shows that male students have a significant advantage over female students. One of the their significant advantages is the ability to express themselves in terms of standing in front of an audience, especially when they present their research well without feelings of inferiority, illustrating the findings in different and varied examples. On the other hand, Arab-Bedouin female students found it difficult to present, especially in the part of the discussion and questions that arise after the presentation of the study.

The difficulty of female students in expressing themselves is greatly influenced by previous learning in their school and the lack of exposure to Hebrew due to the residential separation. Previous research proves that the integration of Hebrew into Arab society in Israel is crucial. In this regard, Abu-Gweder (2022- B), argues that as the more group members feel part of the mainstream of society, or at least accepted

by that current, the higher their level of academic involvement and achievement.

The current study shows that the language barrier is a major barrier among Arab-Bedouin students who come to school. In the present study, Arab students - Bedouin and especially the Arab-Bedouin students face significant challenges in terms of language, both the language of instruction and the language of reading. This complexity is described in the research literature as a very significant challenge even among students who define themselves as well versed in the Hebrew language, and find themselves facing the main challenge which is adapting to an academic system conducted mainly in Hebrew (Manor, 2016).

In recent years, the trend that encourages independent learning of students in an experiential way has intensified. Studies favor new models of teaching Hebrew as a second language in teaching colleges. Blanky-Karlin, (2020) argues that the most attractive way to learn Hebrew as a second language and to teach it is to transfer the focus of teaching from the lecturer to the students. The lecturer will only direct the process and look at it from a bird's eye view, while the students will learn from each other as part of peer learning, and of course will learn the field of knowledge. In other words, course participants will be responsible for its nature and content: They will be the active partners in the learning and teaching process alongside the lecturer. The main task will be based on their results: The assignments they submit, the feedback they give, the topics they choose or teach and the videos on the subject of teaching Hebrew as a second language that they upload.

To summarize, this study aimed to focus on spelling disorders among Arab-Bedouin students in the Arab-Bedouin education system. Mapping these writing disruptions can provide a broad solution for teaching staff and academic institutions. A clear picture focuses on the spelling disruptions that are most common in errors of sound similarity and the transition from writing Arabic-mother tongue to Hebrew as a second language. Teaching institutions in the country can lead to a new program in which they will point out the disruptions and improve them at an early age. This finding can deepen the understanding about the existing connections in imparting proper Hebrew to Arab students.

In order for the educational system to lead a revolution in the learning landscape among Hebrew speakers as a second language, there is a need for teaching staff to deal with the difficulties in teaching Hebrew as a second language and even with the disruptions associated with the process of teaching Hebrew as a second language.

Importance and Contribution of the Research

The importance of the current study is the pioneering research in Hebrew language in general and in the writing of Hebrew as a second language among Arab-Bedouin students in Israel in particular. In other words, the uniqueness of the current study is that it is a pioneering study that comparatively examines the difficulties of Arab-Bedouin students in Hebrew and Arabic languages alike in the academic world, both theoretically and practically.

Theoretically, this study is preliminary in terms of Hebrew as a second language among Arab-Bedouin students in Israel. They are mentally and geographically different from their Arab students in other areas in Israel such as the central and northern regions as well as students studying in mixed cities such as: Acre, Haifa, Ramla And Lod.

In practical terms, this study is significant for many populations in the educational landscape in the Arab-Bedouin educational system, such as teachers, counselors, and teaching students. The uniqueness of this study is the identification of common spelling disorders and the provision of tools that help students acquire standard Hebrew and meaningful teaching methods that can give professional teachers new ways to deal with spelling mistakes.

Limitations of the Study

This study has a number of limitations. Theoretically, this study examines spelling disorders that other studies have done. The mapping of spelling disorders following the study was not reviewed in previous professional literature at all and especially among Arab students from different areas in Israel. It is possible that a future study that will include students from other areas in the country will bring different findings from this study.

Another limitation is related to the task itself. Students were asked to write an essay in their first classes in the first academic year of an Arabic-speaking Hebrew course. The assignment was done out of a place of pressure and fear of getting a low grade, which caused many of them to get into tensions and pressures. A study in which writing does not depend on course grades as an assignment can lead to students writing calmly and thus improving their writing.

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