

ACKNOWLEDGEMENTS

Like any scholarly work such as this, dozens of colleagues, friends, and yes, total strangers too numerous to name played a key role in helping me finally to bring its completion to fruition. Trying to remember and recognize everyone, particularly when one considers that I researched and wrote parts of this work over more than fifteen years and that I am now at the age where my memory is no longer my best-friend, is truly an exercise in futility. That I will forget someone is a certainty, and I offer my apologies in advance for any such slight. With this in mind, I have several people to recognize, though I will try to keep the list as brief as possible.

First, I wish to acknowledge and thank the fantastic team at Berghahn, most especially Ann Przyzycki, Melissa Spinelli and Cassandra Caswell. Their exceptional patience and help throughout the process of putting this work together was, I feel, unparalleled.

Thanks also to Yoel Mansfield, Noga Collins-Kreiner, Rassem Khamaisi, and the entire Department of Geography and Environmental Studies at Haifa University for their kindness and hospitality in hosting me during the Spring 2007 semester. I wish to thank the Council for International Exchange of Scholars and the US-Israel Educational Foundation for offering me the Fulbright Senior Research Grant that allowed me to work there and (despite the student strike!) carry out the final segment of the research that allowed me to conclude this longitudinal study. In addition, I wish to thank the American Association of Geographers-National Science Foundation Fund for a Travel Grant, which enabled me to attend the 2008 International Geographical Union Congress in Tunis, Tunisia, where I presented a draft version of Chapter 7. I also wish to thank Philadelphia University for a Faculty Research Grant, which I used in order to undertake research for the study in 2000.

I also wish to acknowledge a number of academics at Ben-Gurion University's (BGU) Geography Department who gave freely of their time, advice, and encouragement in helping me through the maze of bedouin society during the early years of my research. In particular, I wish to thank Avinoam Meir, my advisor in Israel when I was a graduate student and now my colleague and friend, who provided advice and assistance throughout every phase of this project, and who inspired so much of my early work

in the field. Similarly, I cannot thank enough Gideon Kressel, now retired from his many years at the Blaustein Center for Desert Research at Sde Boqer. It is simply impossible here to relate in a few words how much of an impact this man has had on my life over the past two decades. Suffice it to say that I consider him my mentor and friend, and that I remain hopeful that somewhere within these pages, I will have succeeded in offering back to him some insight as a result of all of the guidance that he has provided to me over the years. Professors Allan Degen and Jon Anson, also at BGU, facilitated several field visits during the 2007 research period.

Professors Emanuel Marx and Aref Abu-Rabia (as well as a number of additional anonymous reviewers) read an earlier version of the manuscript. Having read their work and having consulted with both since I began this research (in Marx's case, I first approached him seeking advice and expressing interest in pursuing this sort of study back in 1982), I am truly honored to have had their input in making this a better piece of research.

The Masos Regional Council and later, Segev Shalom Local Council, both supported my work from the outset, logistically and otherwise. All of the staffing, the surveyors, and the secretarial help that I received was offered in a manner that made me feel as if I were a part of the family. This greatly facilitated my ability to conduct this study. This, of course, includes Muhammad Masri, a man who has taught me much about the bedouin experience—and whose sense of humor shows how there are many ways to get through life's challenges. In 2007, Segev Shalom *Rosh Ha'Moatzah* Saeed El-Harumi facilitated the work as well, and for this I will always be indebted. I could not have initiated the final piece of the research without his encouragement, and the support of the Council as a whole.

Nor could this research have been implemented effectively without the assistance and reassurance of Ilan Sagie (z"l), former *Rosh Ha'Moatzah* of the Masos Regional Council and later, an official at the Ministry of the Interior. Ilan was one of my many mentors in Israel, and someone whom I could also call a friend. It was, therefore, with great sadness that I learned that Ilan had passed away in November 2009 after a lengthy illness. It is a great loss that he never had the opportunity to see this monograph in its final form, and witness the full impact that he had upon me and my life's work.

Kher El-Baz, Director of the Social Welfare Office in Segev Shalom, must also be noted here. Kher has been there since the beginning, yet every conversation with him offers me new information, new insights, and new ways of understanding the bedouin condition. I wrote, in 1995, that at times Kher's efforts seem "thankless"; I, however, cannot thank him enough for all that he has given me over the years, and I know this to be true of the bedouin community as a whole as well.

Elementary School Headmaster Abdullah Jirjawi, whom I only met in 2007, played a crucial role in implementing all of the surveys that year. I so appreciated his patience, friendliness, understanding of the project, receptivity to all of my questions, and willingness to work with me at all times. I only wish that I had the pleasure of meeting him sooner.

High School Headmaster Muhammad (Abu-Tarek) Hamamdi should, one day, write a similar study to this one. He is one of the most knowledgeable men concerning the bedouin community of Segev Shalom that I have ever known. Abu-Tarek is a teacher, a scholar, a man of principle, and a man of honor who loves his family and his people above all things. I learned much from him over these past several years; it is simply impossible for me to fully quantify it all.

Taleb and Amira Abu-Kueider and their extended family are my bedouin family in Israel. For these past several years, they have opened their homes and hearts to my family and myself, and have shared a very special and irreplaceable friendship. We come from different worlds and yet our lives have become intertwined. It is something I do not in any way take for granted; I will cherish the memories we share always.

What has become true over the years, again and again, is that my working relationships with Taleb and so many others have each evolved into friendships. And yet what is also true is that I know for a fact that what I have to say in the following chapters may not sit well with some of my colleagues and friends in Israel. After all, I am on the outside, looking in on their lives and experiences. But what I can say about all of the people I have acknowledged here is that each respects my perspective, and would agree to disagree with me. And doing so over a glass or two of Turkish coffee, with a dash of cardamom added, all the better.

On this side of the Atlantic, I first wish to thank my parents, Albert and Roslyn Dinero, for encouraging me, a naïve teenage Buffalonian, to board that first El Al plane on 23 July 1978. When I landed in Lod a day later and headed to Qiryat Gat, a new world, that they would never fully understand, was opened up to me—and I have never looked back. I only pray that I am as good a parent to my four as they were (and are) to me.

Shai and Matan heard about the bedouin almost from the moment they met me. I know they still remember when we took that first family trip to Israel back in 1998, and I introduced my new family to this part of my life. And Ari and Maya both know only too well how much of their young lives have been influenced by my work in the Negev, and by the writing of this book. How much tea and coffee have they drunk, how much pita have they eaten? When they are older, I hope that reading this book will help them to understand what it was all about. But knowing them—how they interacted with the bedouin people with such incredible ease during our stay in 2007

in particular—perhaps they already understand more of what follows than I might realize.

Lastly, there are those who can carry out their research without their spouses being intimately involved in what they do. I am not one of those people. My wife, Penina Hoffnung, is my support system, my inspiration, my guide, and in truth, the smartest person I have ever known. I could never have completed this work without her, nor would I have wanted to. I am forever indebted to her and, though she must know this by now, it is for this reason that I dedicate this work to her, just in case she is unaware of just how much I appreciate her role in every aspect of my life.

Philadelphia, Pennsylvania, USA

23 July 2008