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Bedouin culture. Although a man and wife may share the same tent, a curtain divides the men's section from the women's. The man does all the entertaining in his half of the tent, and he sleeps there also. His function is that of host to the score or more Bedouin who may drop in during the course of a day. The woman is not allowed to expose her face to a man who is not a close relative. Men are required to make a huge circle around the women's half of the tent when they are walking about. In the past, a careless glance in the direction of a lady to whom he was not related cost the Bedouin his life. Women, on the other hand, make it easy for the men not to see them. At times, on their infrequent visits to Beersheba, they will roam around the streets, but so covered that they resemble small black tents in motion. The centre of the Bedouin home is the hearth. Naturally, there must be two hearths, one for the women too. Bedouin are justly famous for their hospitality; no one who enters a tent will leave without at least two cups of coffee, tea, and an offer of food and lodging. Any stranger may feel free to stay with the Bedouin for three days. Then he should bring them some small gift, like coffee or candy.

Twice a year, the tent is moved, and the coffee pot, the symbol of hospitality, is the last object to be removed from the old site and the first to be set up on the new. Bedouin roast and pound their own beans, and the rhythmic "clink-clink" of the coffee pounder announces far and wide that guests are welcome.

These, then, are the traditions which remain. As Israel's plans for the development of the Negev Desert grow, so will the Bedouin have to adapt. In 13 years, they are, with few exceptions, living as they have for centuries. Although the men are looking at a modern, more civilized country right outside their tent flaps, the women are still completely insulated from modern Israel. Although the Israeli experts speak of settling the Bedouin in villages or towns in the near future, the fact remains that a good half of the Bedouin population, at least, is still unaware and very much afraid of any type of new life. However, there is a widespread

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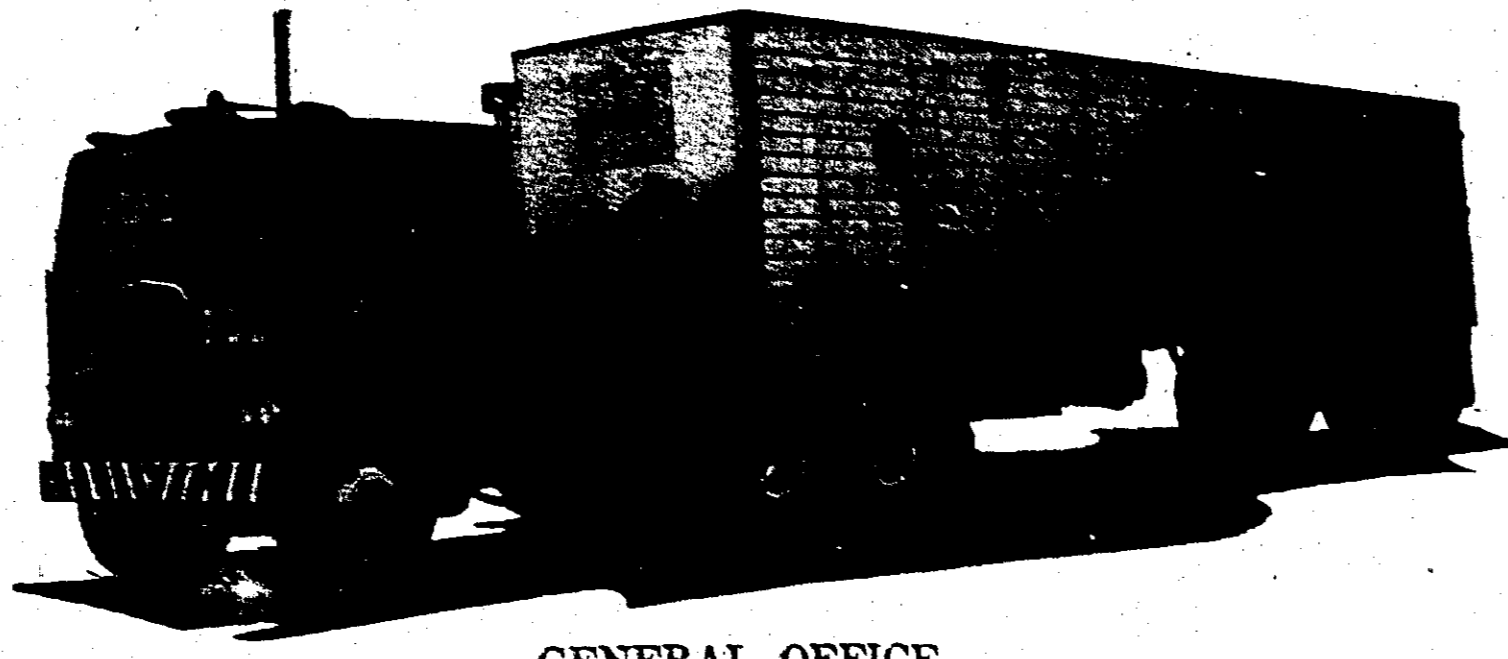
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movement among the Bedouin for more education. There are now 13 elementary schools in the desert, and for the first time this year, three Bedouin boys have been admitted to Beersheba High School. The Bedouin girls, however, are not yet allowed to attend school in general, as the conservative attitude toward mixing the sexes still prevails. Of the 18 Bedouin tribes in the Negev, only one sends its girls to school.

Communication is spreading rapidly too. Where once the average Bedouin would wait months for news from other countries, as it travelled with walkers and camel riders, he now listens to his transistor. He is also in communication with the other Israeli-Arab communities. From the radio and from closer contact with the Arabs in Nazareth and the Druze community, he is learning more about his own history and traditions, as well as about 20th century industrialized society. He has a greater knowledge both of the automobile and of the Koran. Islam is actually achieving more depth among the Bedouin. He is feeling the pressure of two cultures: modern, western Israel, and the wider, more standard urban Arab society. Which way he will jump, if he will at all, is a touchy question. He is as far removed in tradition from his urban Arab associates as he is in religion from his Israeli fellow citizens.

The older Bedouin see little problems. They view Israel, as they did Britain and Turkey, as just another government to be endured. In their pre-occupation with the good old

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