













This then is a study of what can—and perhaps cannot—be accomplished through planning for these former pastoral nomads. More, it is a recognition that there is yet a great deal of work that needs to be done in the bedouin sector, and that well-intentioned outsiders can only do so much to move the initiative to the next level. The ultimate question I wish to raise, then, in concluding these two decades of study in Segev Shalom is whether we, as planners, concerned observers, Jews and Arabs alike, have the will, the ability, and above all, the desire, to actively alter the *present status quo* in order to overcome the *past* and help ensure a brighter *future* for a bedouin community, which, here-to-date, has endured excessive hardship and rapid change, abandoning its previous lifestyle and traditions in response to the economic, political, and social forces of the state, while getting very little in return—in effect, *settling for less*.