

masses; and to appeal to them ideologically and politically.

In Israel, the "security of the State" has become internalized by the Israeli masses as an ultimate objective to be fanatically optimized. This is especially true among the old-timers (Vatikim) and their Israeli generation (the Sabras). The Labor-Zionist ideology, the dominant ideology of the ruling class, has been so effectively filtered down through the Histadrut, the Labor Party, the left-Zionist Parties, and the kibbutz and cooperative organizations. For a remarkable expression of how the Israeli-Jewish toilers have internalized the ideological/political appeal of the ruling class, recall the heated debate in Moshav Beer Tuvia (Chapter III). By virtue of their relation to the superstructure, including also the Zionist institution of the Yishuv, which is still operative within the modern State; Jews get access to material and non-material (education, political participation, bargaining power in the work place) benefits. This is especially true with respect to the world of consumption of public goods. The relationship to the ideological/political superstructure affects also, to some extent, their location in the spatial habitat system.

Metropolitan residents enjoy the greatest share in public consumption: better quality social services, health, education, recreation, etc. This, in turn, implies greater subsistence cost, hence higher wages. By virtue of their affiliation to the ideological/political superstructure, they have also more access to information, thus more power. They also speak the language of the ruling class. Their patterns of consumption, especially of "cultural goods", are flavored with their relation to the ideological/political superstructure. They enjoy more civil freedoms, like geographic mobility, right to State subsidies, lesser subjection to the repressive apparatuses. The opposite is true with regard to the native Palestinian