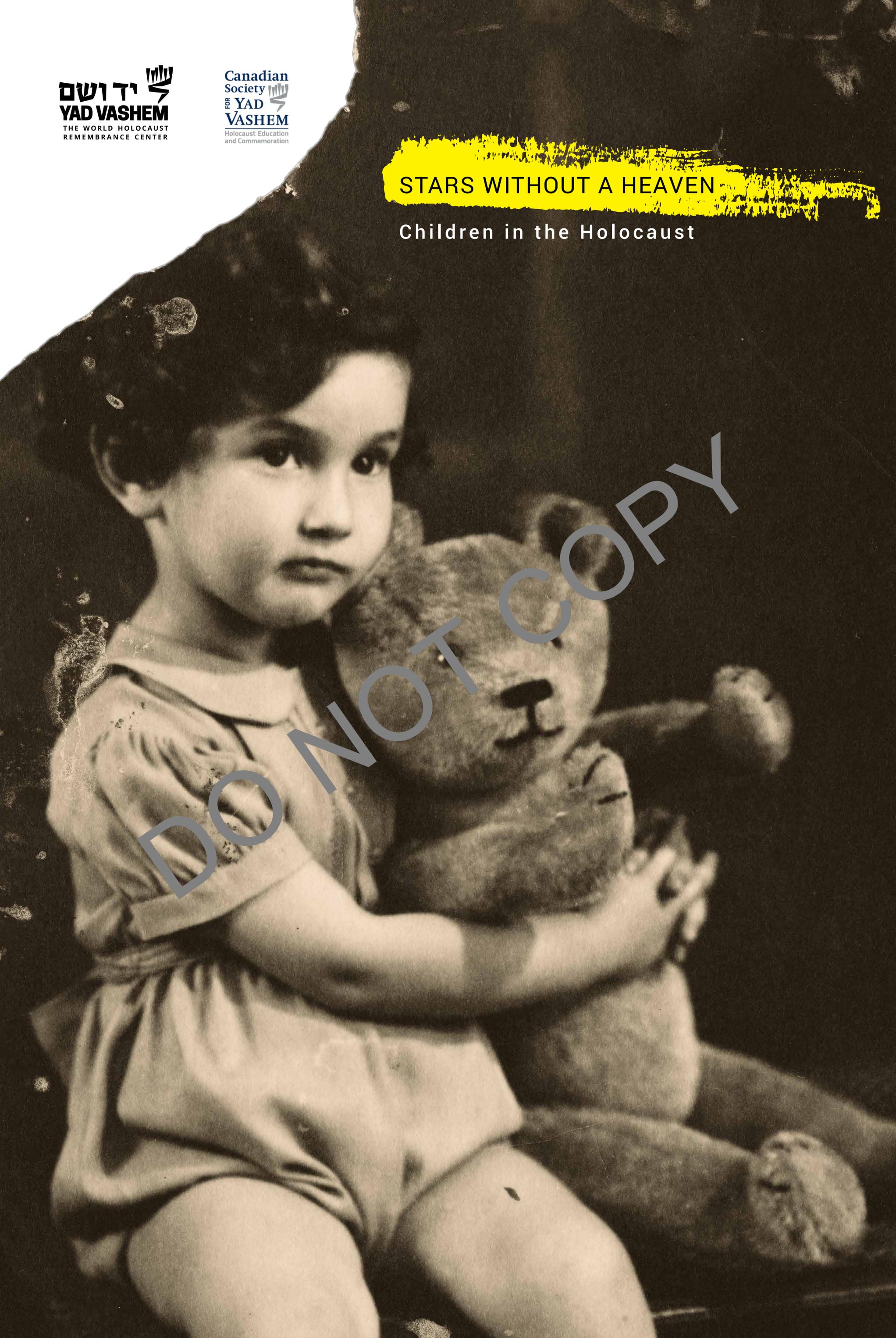


STARS WITHOUT A HEAVEN

Children in the Holocaust

DO NOT COPY



STARS WITHOUT A HEAVEN

CHILDREN IN THE HOLOCAUST

During the Holocaust, Jewish communities underwent brutal upheavals, experiencing social and familial breakdowns of the greatest severity. Children living in this reality essentially lost their daily childhood routines. Their hardships became even more numerous once they were forced to move into ghettos, where they faced overcrowding, hunger, infectious disease, terror and violence. Those children had to adapt very quickly to their new harsh conditions, with many of them effectively transforming into "child-adults" as a result. The children who were forcefully separated from their families, to be sent into hiding or transported to concentration camps, struggled further to survive without their parents.

Their childhood was lost.

Despite their appalling situations and living conditions, children still engaged in imaginative play, sketching and writing, expressing their hopes, dreams and fears.

In this exhibition, a selection of these drawings, poems, letters and toys offer a moving and fascinating window into the lives of Jewish children during the Holocaust. This display of optimism, positivity, creativity and imagination demonstrate the unique capacity of children to hold on to the forces of life despite living in unspeakable circumstances.



A Girl in the Ghetto, Kovno Ghetto, 1941-1944

Jacob Lipschitz (1903-1945)

Yad Vashem's Collections



Rosa Wurman-Wolf, children's home in Wezembeek, Belgium, during the war

Rosa was only two years old when her parents were deported to the Auschwitz-Birkenau Extermination Camp.

Rosa survived the Holocaust.

Yad Vashem's Collection



Children lining up for food, Lodz Ghetto, Poland
Jewish Museum Frankfurt, photo: Walter Genewein

SHOAH – THE HOLOCAUST

The Holocaust (Shoah) was an unprecedented genocide, total and systematic, perpetrated by Nazi Germany and its collaborators with the aim of annihilating the Jewish people, culture and traditions from the face of the Earth. The primary motivation for the Holocaust was the Nazis' antisemitic racist ideology. Between 1933 and 1941, Nazi Germany pursued a policy of increasing persecution that dispossessed the Jews of their rights and property, and later branded and concentrated the Jewish populations under their rule into designated areas. By the end of 1941, the policy had developed into an overall comprehensive, systematic operation that the Nazis called "The Final Solution to the Jewish Question." These policies gained broad support in Germany and across much of the European continent. Nazi Germany designated the Jews of Europe, and eventually the rest of the world, for total extermination. Alongside the mass extermination of millions by shooting, millions of Jews from all over Europe were rounded up and deported on freight trains to extermination camps—industrial facilities in which they were gassed to death.

By the end of WWII in 1945, some six million Jews had been murdered, among them approximately one-and-a-half million children.

Only a small percentage of Jewish children survived the Holocaust.



Yad Vashem was established in 1953 as the world center for Holocaust commemoration, documentation, research and education. As the Jewish people's living memorial to the Shoah, Yad Vashem safeguards the memory of the past and imparts its meanings for future generations.

This exhibition is an adaptation of "Children in the Holocaust: Stars without a Heaven," curated by Yehudit Inbar and exhibited at Yad Vashem.

This exhibition was produced by the Traveling Exhibitions Department, Museums Division, Yad Vashem.

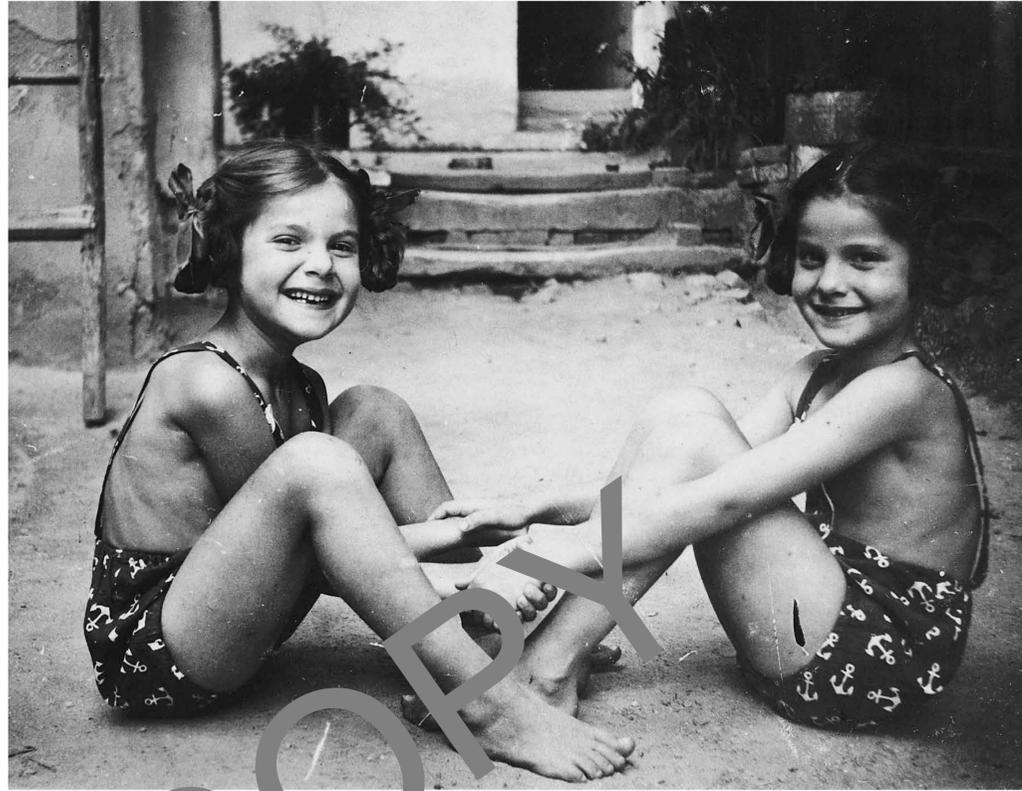
Graphic Design: Information Technology Division, Yad Vashem

This exhibit was generously funded by: Victor David and Ruth Grubner. The Jay and Barbara Hennick Family Foundation

FAMILY

" In the ghetto, I ran around with the other kids searching for food, stealing food; we would dig under the wall. We were kids, they didn't catch me, and that's how I used to bring home food. That was my childhood."

Yosef (Alterwein) Tirosh



The Czengery twins, Yehudit and Leah, age six, Romania, 1943
United States Holocaust Memorial Museum, Washington DC, USA

"Everyone remembers us, but we don't remember anyone...
Mother wasn't always with us, but we had each other, and it was
sufficient to just hold hands."

Yehudit and Leah Czengery

In 1944, Yehudit and Leah Czengery and their mother, Rosi, were deported to the Auschwitz-Birkenau extermination camp. The girls, whom Dr. Mengele labelled "the beautiful twins," were taken directly to his experimental block. Rosi would sneak into their block and feed them with bread she had managed to obtain. After the war, mother and daughters were reunited with their father, who had also survived. The twins were the only surviving children from their extended family.

The Holocaust period witnessed the crumbling of the family unit, the shattering of the sources of security and support that parents had always provided for their children. This reality required each Jewish child to create their own world: a fragile balance of their new enforced reality, their parents' limited abilities to provide support, and their individual strengths in facing the many challenges that befell them.

In the war years, many children found themselves responsible for their own fates, as well as the fates of their parents, siblings and extended family. Many were required to work in order to support their families. Some drew from resourcefulness and bravery to smuggle food at great personal risk, while others were forced to steal.

Throughout this period, family members were often separated; parents and siblings were deported or murdered. Some children remained alone, forced to survive on their own instincts. This enforced separation rendered them with no choice but to become wholly responsible for their own independence and survival.

FAMILY

SIBLINGS

EVA SILBERSTEIN, B.1929, BRATISLAVA, CZECHOSLOVAKIA

VERA SILBERSTEIN, B.1931, BRATISLAVA, CZECHOSLOVAKIA

II

We arrived at Auschwitz-Birkenau... My mother's words were ringing in my ears—how I was the big sister and had to watch over her [Vera] in all situations. Then we were standing in front of a man who signaled me to go to the right, and told my sister to go to the left... I wouldn't budge an inch without my sister. She was struggling with me, and I needed a great deal of strength. I asked him, 'Can I stay here with my sister?' He responded, 'No, she has to go to school, and you have to go to work.' She turned around and said to me, 'See?' In a split second, she broke free from me and ran. She ran away happy."

Eva (Silberstein) Grinstone

Just before the Bratislava Ghetto was to be liquidated, Elizabeth Silberstein managed to arrange a hiding place for her daughters, Vera (13) and Eva (15), while she was hiding in another location.

However, as a result of being informed upon, the girls were deported to the Auschwitz-Birkenau Extermination Camp, where they were separated—one would live and the other die. Vera was sent to the gas chambers; Eva was sent to forced labor, and survived.



Vera and Eva Silberstein, Bratislava, Czechoslovakia, 1939



Paintings by Vera Silberstein created in Bratislava in 1943, before she was deported to Auschwitz-Birkenau and murdered. Vera expresses her longing to reach *Eretz Israel* (Mandatory Palestine) by placing her self-portrait in the group picture of pioneer girls in *Eretz Israel*, painted from her imagination.

Yad Vashem's Collections, Gift of Eva (Silberstein) Grinstone, Cremorne, New South Wales, Australia

WHO AM I?

"What's more important?

The identity I was born with,
or what I feel now?"

Sara (Warszawiak) Avinun



Huguette and Micheline Mosieznik at a Christmas pageant at the French convent where they were hidden.

Yad Vashem's Collections, Gift of Miriam (Micheline Mosieznik) Hochstein, Tel Aviv, Israel, and Huguette (Mosieznik) Ramon, Holon, Israel

When the deportation of the Jews of France began, Micheline Mosieznik and her sister, Huguette, were moved from one hiding place to another, until their mother took them to a convent orphanage. There, they received a strict Catholic education, and partook in all the Christian rituals. After the war, their mother managed to persuade the convent authorities to have her daughters returned to her.

Towards the end of WWII, only a few Jewish children remained alive. Some survived using false Christian identities while living with Christian families, or in monasteries. They came to understand that being Jewish meant death; thus, when the war ended, many refused to relinquish their wartime non-Jewish identity or return to their Jewish origins. There were occasions when surviving relatives eventually came to reclaim the child from the host family, and the child would refuse to leave. Many young children whose parents had been murdered had no idea of their real name or that of their parents, their birthplace or their birth date.

WHO AM I?

DIFFICULTY IN RETURNING TO JEWISH ORIGINS

MARTA WINTER, B.1935, CZORTKOW, POLAND

"I erased Marta. I was entirely Kryisia."

Marta (Winter) Goren

When Marta Winter was eight years old, her mother smuggled her from the Czortkow Ghetto to the "Aryan" side of Warsaw with false papers identifying her as Krystyna (Kryisia) Griniewicz. She placed her with Jozef Szulc, a family friend. During the Polish Uprising, the Szulc family was forced out of their home. Marta and the Szulc's family nanny, Mrs. Czaplinska, were sent to a concentration camp. They survived and returned to Warsaw after the war. Marta's grandfather and uncle succeeded in locating her, and came to take her back. But Marta, who had become a devout Christian, adamantly refused to go with them and reunite with the surviving members of her family.

Despite her objections, Marta was taken to her grandfather's house, all the while maintaining her Christian faith. She was finally transferred to a Jewish children's home, and immigrated with the other children to *Eretz Israel*.



Marta, during the war

"At the children's home... that's where I heard about the kibbutz, and the dream to create a Jewish state in the Land of Israel. With time, I became more comfortable with the idea that I was Jewish, and that my friends and I would be going to *Eretz Israel*. Even so, my name was still Kryisia."



Pendant depicting the Madonna and Jesus, worn by Marta
Yad Vashem's Collections, Gift of Marta (Winter) Goren, Rehovot, Israel

PLAY

" Could they imagine that, after I lost my teddy bear one of the times we ran away, I played with hairpins? Any pin, a simple bent piece of metal became a doll. Matchboxes became beds... Whenever there were candles, I chewed the lard until it became soft and shaped it into kitchen utensils, little cups, plates... My fingers, sometimes with a face painted on them, became my dolls, and that was enough."

Ruth (Yurgrau) Lavie



The weaving spool that became Daniel Ehrenkrantz's toy while he was in hiding together with his sister Lisette with their nanny in France. Daniel kept the spool, in all of his subsequent hiding places throughout the war.

Yad Vashem's Collections, Gift of Lisette Ehrenkrantz Galel, Ramat Hasharon, Israel

Play and the Holocaust might appear to be conflicting concepts.

If, under normative circumstances, play reflects the imagination and creativity of children, enabling them to build a world in which they make the rules, then, during the Holocaust, play not only provided children with some comfort, it also afforded them a means of emotional survival—a lifeline.

PLAY

GAMES AND TOYS

HENRYK "YUREK" ORLOWSKI, B.1931, WARSAW, POLAND
KAZIMIERZ "KAZEK" ORLOWSKI, B.1933, WARSAW, POLAND

II

Each of us had heroes and generals in his army. The first one to read a book could invite its hero into his army. Of course, my army had the most famous heroes.

Then once, when Mother told us the tale of Robin Hood, my brother jumped up and invited Robin Hood to be in his army before I could. From that point on, his army had General Robin Hood; there was nothing I could do about it, much to my dismay. In Mrs. Mielezka's cellar, I built us a palace where we lived with our wives. I was Tarzan Commander of the World, and my brother was Richard Grenadier."

Uri Orlev (Henryk "Yurek" Orlovski)

Henryk "Yurek" Orlovski and his younger brother Kaimierz "Kazek" lived in Warsaw with their parents Zofia and Maximilian. When the war began, Maximilian was drafted into the Polish army; Zofia and the children were forced to move into Warsaw Ghetto, where Zofia was later murdered. Their aunt, Stefania Rosenzweig, took it upon herself to care for the young boys. She sent them into hiding, and later obtained "certificates" (visas) allowing them to immigrate to *Eretz Israel*. These documents provided them with a status potentially useful to the Nazis, their and living conditions in their section of the Bergen-Belsen Concentration Camp were slightly improved. All three survived.



Yurek Orlovski and his brother Kazek, upon arrival in *Eretz Israel*. The rest of their daily life saw Yurek and Kazek Orlovski often left alone,

passing the time by playing with toy soldiers they made from scraps of paper, wood and anything else to hand. Their soldiers "fought" in fortresses built by the boys, using any materials they could find. While interned in Bergen-Belsen, the boys managed to get some toy soldiers from another boy. After liberation, they were transferred to the town of Hillersleben, Germany, where more toy soldiers, found in abandoned German homes, were added to their collection.

Yad Vashem's collections, Gift of Uri Orlev, Jerusalem, Israel.



CHILD LABOR

" There are no children in the ghetto—only little Jews...

the children of the ghetto must work. If not, they are faced with the danger of being uprooted from their parents and sent to an unknown destination."

Josef Zelkowicz



Children transporting a sewage cart, Łódź Ghetto, Poland
Yad Vashem's Collections



Children's work certificate, Łódź Ghetto, Poland: Nelkenbaum Muniek, ten years old, apprentice at a metal factory
Yad Vashem's Collections

In the Łódź Ghetto, children began working by age ten, and sometimes even younger. They were forced to labor in nearly all of the ghetto's workshops; some even took adult jobs, because work was their "certificate to life." They had to prove that they were needed in order to remain alive. Most of the children from the Łódź Ghetto were murdered.

During the Holocaust, Jewish children were also forced to work at hard labor, sometimes alongside adults. They worked in ghettos, camps and other settings. The Nazis considered those who worked to be more essential, and the children internalized the message that work meant life. As such, children could be found working at any task assigned to them, even the most backbreaking labor.

CHILD LABOR

LABOR

STEFAN COHN, B.1929, ZUELLCHOW, GERMANY

"I quickly became a laborer like all the others—with large wooden clogs, a hoe and dustpan, and a regular minimum output..."

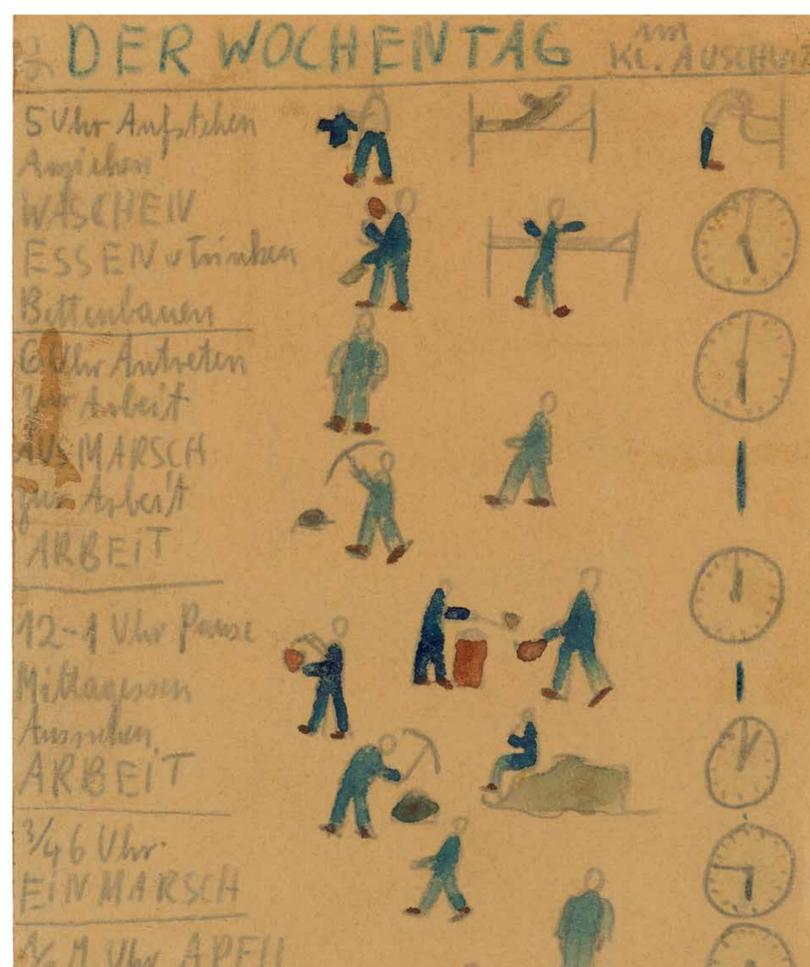
Thomas Geve (Stefan Cohn)

In 1939, the Cohn family moved to Berlin. When the Jewish schools were closed down, Stefan was forced to work in the Jewish cemetery. In June 1943, Stefan and his mother Bertha were deported to Auschwitz-Birkenau Extermination Camp, where Bertha was murdered. Stefan was assigned to the brick-making factory. In January 1945, he was evacuated on a death march to Germany. He was liberated by US troops in April 1945. It was then that he drew 79 drawings depicting life in the camps.



Stefan Cohn (left) with two other forced laborers in the Jewish cemetery in Weissensee, Berlin, 1942

Courtesy: Werner Jacob Cohn, New York, USA



That, which saved the lives of hundreds of children (The brick-laying school), Pencil, colored pencil and watercolor on paper

Daily routine, Pencil, colored pencil and watercolor on paper
Yad Vashem's collections, Gift of the artist

EDUCATION

"

My only consolation throughout this long, dark period was books... Jadwiga [the daughter of the family who hid him], who attended school, used to exchange books from the library each day for me... If it wasn't for my incessant reading, there is no doubt I would have become 'brain dead' or even worse. I read books constantly. Each day, I read a new book. What else could I have done in that moldy attic? My incessant reading of books was my elementary school, high school and university."

Jakov Goldstein

For over two years, Jakov Goldstein was squeezed into a tiny space in the attic of the house of the family who hid him.



Children studying in an underground school, Kovno Ghetto, Lithuania
Yad Vashem's Collections

The Jewish leadership in the ghetto took action to enable the children in the ghetto to continue their schooling and Jewish studies, despite the many challenges and limitations involved. Studies were held in underground schools in small groups, as well as in teachers' private apartments. The children were delighted to attend school and maintain a routine.

During the Holocaust, despite difficult living conditions and severe restrictions on education, Jewish organizations attempted to provide pedagogical solutions for children in their communities.

Through the establishment of alternative educational and social frameworks such as libraries, children's theaters, classrooms and art lessons, children were provided with organized education, knowledge about Jewish traditions, and moral values. These frameworks played a very important role in their lives and instilled a sense of stability.

Some children, however, lived in hiding without any options of benefiting from educational frameworks.

These children would learn from books that came into their possession, and from adults who hid with them.

Many children, engaged in a daily war of survival during the Holocaust, did not study at all.

rites of passage

"

I eagerly awaited the day I would celebrate my bar mitzvah... and that day did come... My synagogue was the tunnel I dug myself. I dug a circle into the earth with my own hands, and stuck a great many twigs into it. After I finished, I raised my head a bit and looked around me... all the twigs spoke to me, as if they were living gravestones. It was as if they were celebrating all around me. I looked some more at those little gravestones, that same crowd that used to be around but was no more, with only their memory remaining."

Eliyahu (Rozdzial) Raziell



Tefillin belonging to Vittorio (Victor) Reginiano
Yad Vashem Collections, Gift of Victor and Shulamit Reginiano, Rishon LeZion, Israel

In 1940, the Reginiano family was deported from Tripoli, Libya, to the Villa Olivato Internment Camp in Italy. There, a Jewish *shochet* (ritual slaughterer) gave 13-year-old Vittorio a set of *Tefillin* (phylacteries) and a High Holyday prayer book to mark his bar mitzvah. The *Tefillin* remained with Vittorio during the entire war.

A bar mitzvah, marked by Jewish boys upon reaching the age of 13, signifies the transition from childhood to adulthood. When he reaches this age, the boy becomes responsible for his actions, and is obligated to fulfil all the *mitzvot* (Jewish commandments). This milestone is considered one of the most important events in the life of a child, his family and his community, and is normally marked by a special ceremony in a synagogue or at a location with special Jewish meaning.

In the years under Nazi rule, very few Jewish boys managed to celebrate their bar mitzvah properly, or even partially. The ceremony took on different meanings during the Holocaust period, as did all the life-cycle events that followed it.

Arranging such a ceremony or marking any birthday during the Holocaust created a message of love and companionship, of maintaining values from another world, and of the hope for better days for the children deprived of the very right to exist.

A birthday served as a holding point in a crumbling world, where all markers of time and place were fast disappearing.

rites of passage

BAR MITZVAH

MEIR MUHLBAUM, B.1930, BERLIN, GERMANY

II

Then [in Westerbork] came the date that my second brother, Meir, reached the age of bar mitzvah. Father made sure that someone took the responsibility of teaching him what a boy needs to know for his bar mitzvah: how to be 'called to the Torah' and make the blessings on the Torah reading, even a bit of reading from the Torah scroll. I even succeeded in 'organizing' a present for my brother. A woman... had left behind her prayer book. I wrote a dedication in it for my brother, and that was my gift to him for his bar mitzvah. My brother was called to the Torah... people drank to his health, and ate the [bread] cake."

Bilha Muhlbaum

Shlomo and Mena Muhlbaum had four children, including Meir and Biha. In 1935, the family fled Berlin for Amsterdam. In 1941, Shlomo was deported to the Westerbork Transit Camp, followed two years later by the entire family. They were then sent to Bergen-Belsen Concentration Camp. In 1944, under the unique prisoner exchange program of Jews for German Templers residing in *Eretz Israel* (Mandatory Palestine), the family arrived *Eretz Israel* through Turkey, and settled in Tel Aviv.



Meir Muhlbaum at school in Amsterdam, the Netherlands, after 1937



Tefillin (phylacteries) and case belonging to an unknown deportee, given to young Meir Muhlbaum for his bar mitzvah in the Westerbork Transit Camp

Yad Vashem's Collections, Gift of Meir Muhlbaum, Herzliya, Israel

FRIENDSHIP

||

In the storeroom to which I was assigned I saw a familiar figure... 'Benek!' He turned around as if bitten by a snake. 'Mula!' We hugged each other and patted each other's backs. Later, we began asking each other simultaneously, 'But how---?' then stopped abruptly and burst out laughing... Together, we were more than two young lads, but more than one adult, in terms of our chances of survival. We swore to each other that we would share everything, to remain together, and 'hang on.' We made the Benek-Mula Pact—the pact of the will to survive!"

Samuel Pisar



Jewish children selling cigarettes, Warsaw, Poland
Yad Vashem's Collections

The Cigarette Sellers from "The Three Crosses Square" in Warsaw were Jewish children who succeeded in escaping from the Warsaw Ghetto. These young refugees formed small groups, and, passing for Poles, sold cigarettes and newspapers on the trains and at the square. The cigarette sellers slept in abandoned houses and cemeteries in Warsaw. They also smuggled food and clothing to their relatives in the ghetto. Later they joined the armed struggle against the Nazis during the Polish Uprising in August 1944.

During WWII, Jewish children were forced to withstand a dangerous and ominous reality. Strong friendships took on the form of a "replacement family," in which children found comfort and refuge. The bonds formed between children were expressed through interpersonal connection, sharing secrets, dialogue, play and sometimes even survival. Friendships with an underpinning ethos of "all for one and one for all" helped children overcome the difficulties they were forced to face. For many children, youth movements were an additional source of comfort. In some of the ghettos, these movements continued to operate, with young people benefitting from their warm and supportive environments, as opposed to the cold and threatening reality. In cases where children had neither adults nor other children to confide in, unique bonds were sometimes formed between children and animals.

FRIENDSHIP

FRIENDSHIP

MAUD STECKLMACHER, B.1929, PROSTEJOV,
CZECHOSLOVAKIA

II

We became used to many things. We slept on the floor of a huge sour-smelling hall. A stinking latrine with no privacy, hunger, siege. Luckily for me, I went through all of this together with my friend Ruthy... after that, Ruthy disappeared, having been sent to Poland. The transports left so rapidly one after the other that we didn't even have a chance to say goodbye. I often think of Ruthy, about what she would have said had she seen skyscrapers or a jet plane... she was not yet 13 when apparently they shot her."

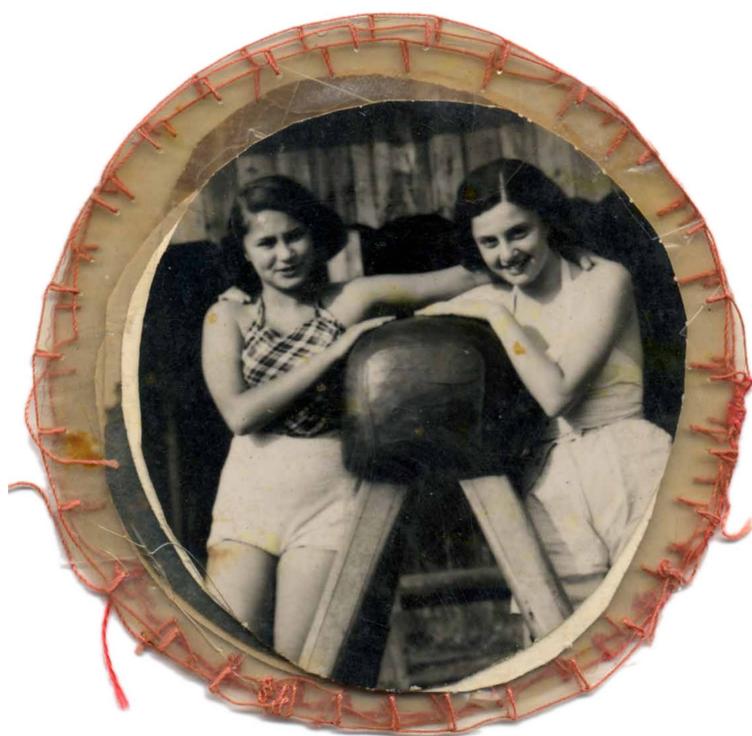
Michal Beer (Maud Stecklmacher)

Maud Stecklmacher and Ruth Weiss lived in the town of Prostejov, Moravia, and became close friends in third grade. Together, the two young girls endured the difficulties following the Nazi occupation. In July 1942, they friends were deported with their families on the same transport from Prostejov to the Terezin Ghetto.

In the ghetto, the two girls were housed together, sharing every experience. However Ruth was suddenly sent away on a transports to Poland, never to be seen again. Maud, her sister and her mother survived the Holocaust. Maud joined the *Hachshara* training farm run by the Gordonia-Maccabi Hatzair youth movement, and in March 1949 she immigrated to Israel with her mother, sister, and a group from the youth movement.



Ruth (left) and Maud, at the "Maccabi" Sports Field, Prostejov, Moravia, Winter 1940-1941



Miniature photo album made from slate created by Katrina Steckelmacher for her daughter Maud as a birthday present, Terezin Ghetto. United States Holocaust Memorial Museum Collection, Gift of Michal Beer (Maud Stecklmacher)

HOME

"Only a small handful of children remained... each was the remnant of a generation, and each of them testified to a generation."

Lena Kűchler-Silberman

After liberation, dozens of abandoned Jewish orphan children gathered at the Jewish Council building in Kraków, Poland. They had no home or family to return to, and no one to look after them. Lena Kűchler-Silberman gathered them up and established a children's home. She cared for them rehabilitated them and became their "mother."



In the Łódź ghetto, Hungary, Leah Burnstein made a dollhouse with dolls in the image of her parents, as a souvenir of the home which they were deported. Leah was sent to the Strasshof Concentration Camp in Austria. In the camp, Leah found a book cover with which she covered her cardboard "house." Leah survived and immigrated to *Eretz Israel*, bringing her "childhood home" with her.

Yad Vashem's Collections, Gift of Leah (Burnstein) Carmel, Haifa, Israel

Deportation from home, escape and going into hiding were significant life events, marking the loss of security and safety. For many Jewish children, this symbolized the onset of the war. They often took with them an object constituting a source of comfort or a precious memory from home.

The majority of child survivors lived in "alternative homes"—monasteries, gentile families who took them in, children's homes or hiding places. There were also many children who wandered from place to place without any shelter.

HOME

LEAVING HOME

REGINA ZIMET, B.1933, LEIPZIG, GERMANY

II

Later that evening, we left our apartment. When the taxi drove away, we stared back with our eyes full of tears... I hugged my little doll... the only thing I was able to take with me, and I buried my head in my mother's arms. And then at the border, a security man wanted to confiscate my doll! He said, 'Give me that doll for my daughter!' I cried, 'Take anything, but leave me with the last remnant of my Leipzig!' He smiled and said he would let me keep the doll as a memento of my birthplace."

Regina (Zimet) Levi

Following the *Kristallnacht pogrom*, six-year-old Regina Zimet's parents decided to leave Germany for *Eretz Israel*. They fled their home in Leipzig and crossed the border into Italy in 1939.

A year later, the family reached Benghazi, Libya, then under Italian rule. However, since Italy had allied itself with Germany in June 1940, they were deported back to Italy and incarcerated in the Ferramonti Detention Camp. Later, families with children, among them the Zimet family, were released, and allowed to live in villages nearby. The family wandered among the villages in northern Italy, initially in relative freedom.

Following the German occupation of northern Italy in the fall of 1943, however, the family was forced into hiding, at times living under false identities.

In April 1945, the region was liberated, and three months later, Regina and her family were able to travel to *Eretz Israel*.



Regina feeding the doves in the Augustusplatz, Leipzig, Germany, before the war



This doll was the only item Regina took with her when the family escaped their home in Leipzig to Italy in 1939. Regina managed to keep the doll throughout her family's journey through Europe and North Africa over a six-year period.



Regina and her mother in the house of the Boaron family, who hosted them in Benghazi

Yad Vashem's Collections, Gift of Efraim Levi, Ramat Efal, Israel