

THE JEWISH FEDERATION OF GREATER WASHINGTON

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Imagine Israel Podcast:

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Interview with Oshra Friedman

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Robbie Gringras: Welcome to the Imagine Israel Podcast, brought to you by

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the Jewish Federation of Greater Washington. Imagine Israel is

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the initiative of the Jewish Federation of Greater Washington,

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connecting Washingtonians to Israel and Israelis, through the lens

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of social change. With every Imagine Israel podcast, we get to

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meet innovative Israeli influences and changemakers, people

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addressing social and economic challenges in Israel. We'll hear

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from people whose lives and whose work intersect as they

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address issues in Israeli society. And I'm your host, Robbie

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Gringras, and I'm coming to you from Makom, the Israel Education

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Lab of The Jewish Agency for Israel.

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So, Washington, Imagine Israel is really excited to announce that

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we're taking our podcasts to the next level by making you a part of

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it. So far, you've gotten to hear me conduct conversations with

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amazing innovative Israeli influences across a plethora of social-

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justice issues. I've been asking these people questions that we've

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hoped might interest you in Washington, but now Imagine Israel

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wants to bring you even closer inside these encounters. We want

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you inside the conversations themselves, inside the podcast. So,

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starting from now, the Imagine Israel podcast is going to include

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your voice in the conversations.

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As you're about to hear, I'm going to be talking with Oshra

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Friedman, an amazing activist of Ethiopian origin. But in addition

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to my questions, you're also going to hear a couple of folks from
Washington asking their own questions that Oshra will answer.
And how's this going to work in the future? Really simple: Just
think about what are your questions about Israeli society, about
social justice in Israel and just record yourself asking that very
question. Make sure to introduce yourself with your name and city
beforehand, and then just send the voice recording straight over to
us as an attachment to an email; just send it over to - this is the
address - imagineisrael -- that's all one word;
imagineisrael@shalomdc.org. imagineisrael@shalomdc.org. And
then just tune into the next Imagine Israel podcast for a chance to
hear an Israel innovator of social change answer your question.
So we're really looking forward to hearing from you and making
your voice heard. And of course, if you don't want to send in a
recording of your own voice but you're still curious about a certain
aspect of Israel, you're welcome just to write out your question,
complete with your name and city, and I'll read it out for you.
But for now, let's meet Oshra Friedman, a fantastic, charismatic
woman who's been an activist all her life. She originally hails from
Ethiopia. And I went over to her place at the *Krayot* area between
Haifa and Acco to hear Oshra's story and her insights into Israeli
society.

Oshra Friedman.

Oshra Friedman: That's me.

Robbie Gringras: Lovely to meet you.

Oshra Friedman: Nice to meet you, too.

Robbie Gringras: So, "Oshra", is that the name that your parents gave you?

- Oshra Friedman: No. My Amharic name is Yehuvmertz (ph.), which means "the best of all". I'm the youngest from 13 kids. 1
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- Robbie Gringras: Wow. 3
- Oshra Friedman: Yes. And my name -- the name "Oshra" I got from a bus driver when I was a new immigrant. 4
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- Robbie Gringras: Explain that. I -- 6
- Oshra Friedman: I was on my way to absorption center and, when we got there, and I was smiling and laughing all the time, so the bus driver said, "Okay, you should call her 'Oshra'." And that's it. And since I got it -- 7
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- Robbie Gringras: Because "Oshra" comes from "joy". 11
- Oshra Friedman: Joy and happiness. Yeah, definitely. 12
- Robbie Gringras: And you happily took that and let go of your original name/ 13
- Oshra Friedman: No. Actually my parents still call me in my Amharic name, my original name, but I completely love my name. It's me. It's really me. 14
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- Robbie Gringras: Because the Zionist story is full of people who have changed their names when they've arrived in Israel, and for some of them it's an upgrade and for some it's a loss. 17
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- Oshra Friedman: I think I didn't make any big issue of it, because, yes, a name is very important, but it's what you made of it. It was me. It fits me. I didn't need to change anything. It didn't change anything that I was before or I could become in the future. And as long as I remember where I come from, it didn't bother me at all. 20
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- Robbie Gringras: So where do you come from? 25
- Oshra Friedman: I was born in Ethiopia, in a very small village next go Gondar, and I immigrated to Israel when I was seven. And that's it. 26
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- And since then, I'm here in Israel. 1
- Robbie Gringras: And so you have memories of Ethiopia? 2
- Oshra Friedman: Oh, yes, of course. I remember -- I remember what I did 3
when I was three and when I was five. I knew what my job was in 4
the community. 5
- Robbie Gringras: What was it? 6
- Oshra Friedman: I had three different jobs. Every single day, I took lunch to 7
my dad and my brothers where they were working in the farm. I 8
took care of my nieces. And I brought water three times a day 9
from the river, so, you know, you can use for cook (sic) and 10
drinking and stuff. 11
My childhood back in Ethiopia was the most happiest childhood 12
that you can ever imagine: free, no worries, even though we knew 13
the Jewish (sic) and we weren't able to talk about it. But I think I 14
was the most free person as you can imagine. 15
And then my whole life turned up and changed when I was, I think, 16
five and a half and when my parents decided that we're going to 17
do the journey to Jerusalem. And then -- 18
- Robbie Gringras: Do the journey. 19
- Oshra Friedman: Yeah. And we started the journey to Jerusalem. We walked 20
for three weeks back and forth. It took us even months to get to 21
Sudan, because we weren't able to go. My dad got sick on the 22
way. And after I think three months, we arrived to the refugee 23
camp in Sudan. We stayed there for about nine, ten months. 24
- Robbie Gringras: As a seven-year-old, were you not all the way along the line 25
saying, "What on Earth are we doing, Mom and Dad? Why are we 26
leaving my happy place?" 27

- Oshra Friedman: No. Actually I saw my journey as kind of an adventure. I
knew that we're going to do it anyway. I mean, my dad used to talk
about it all the time that one day we're going to leave the village
and go to Jerusalem. I knew that something new is going to
happen, probably something better, even though sometimes I got
so upset because we saw people dying on the way, children are
starving, and even families going back to the village. But I always
looked up at my parents' eyes and I knew that there is hope,
because they know that this is something that we need to do. And
if they are not going to change their minds, so ... going to do it.
- Robbie Gringras: And you already had a couple of brothers over there?
- Oshra Friedman: And three of my brothers already did the journey before we
did, even though we haven't heard anything from them. We even
didn't know if they arrived to Jerusalem safely. Yeah, so we did --
- Robbie Gringras: When you say "did the journey", was there a concept like
that of "the journey"?
- Oshra Friedman: When you say "the journey", it's something that people plan
for years and months. You know, I was seven, but they've been,
like, 60 and 50 and they still were waiting forward to Jerusalem.
- Robbie Gringras: You knew it was coming.
- Oshra Friedman: Yes. So that's "journey". I see it as something that you do
physically and also mentally and emotionally, which people don't
understand how those three combine together to explain what a
journey means.
- Robbie Gringras: Sure. I mean, I've been working for weeks. I even can't ask
my children to walk for five minutes to school, so imagine --
- Robbie Gringras: And presumably also a spiritual journey. I mean --

- Oshra Friedman: Yes. 1
- Robbie Gringras: -- were your parents religious? 2
- Oshra Friedman: Yes. Yes, it is. It is. It is. You know what, you remind me 3
something. I remember the one day; it was Friday night, and we 4
were so confused because we, the children, we didn't know the 5
dates and the hours and whatever it is. And I remember it was 6
Friday night, and everybody was standing and praying. And the 7
guide, he was afraid that the soldiers from Ethiopia will find out 8
that we are praying and singing and stuff and that that was -- that 9
moment that everybody was standing on the face to Jerusalem 10
and actually praying by silence, without saying any words. And 11
you could feel the harmony in that. And it was amazing. For me it 12
was amazing. So -- yeah. 13
- Robbie Gringras: And it gives such a different picture of -- in every 14
synagogue, people pray towards Jerusalem. 15
- Oshra Friedman: Right. 16
- Robbie Gringras: But the idea of doing that facing the place where you're 17
going, where you're on a journey physically, spiritually, emotionally 18
towards -- 19
- Oshra Friedman: Yes. 20
- Robbie Gringras: -- in silence. 21
- Oshra Friedman: Yes. And then in the end of it, say we are doing it, our 22
dream is going to come true. 23
- Robbie Gringras: You were ten months in the -- 24
- Oshra Friedman: Refugee camp. 25
- Robbie Gringras: -- refugee camp in -- 26
- Oshra Friedman: In Sudan. 27

- Robbie Gringras: -- in Sudan? And then airplanes came? Angels with wings? 1
- Oshra Friedman: Oh, I don't know. I always say it's like a bird that opened 2
her stomach so people can go through. I remember that night that 3
my dad said, "It's going to happen tomorrow night. It is going to 4
happen tomorrow night." And we were responsible to take care of 5
other kids. I was taking care -- 6
- Robbie Gringras: The little ones. 7
- Oshra Friedman: Yeah, so you don't lose anybody. And they just pushed us 8
into a truck and they brought us in the middle of nowhere, and 9
there was a plane; it was supposed to take us to Jerusalem. But 10
still, I remember that moment because still when we get into the 11
plane, even though we were happy because we know -- you 12
know, man came and he said, "In five hours you're going to be in 13
Jerusalem." We just -- it seems like so easy. We walked for 14
months and now you're talking about five hours of flying. 15
And as a child, we were happy and we were smiling, but our 16
parents were still holding their breath, because they didn't know if 17
that's going to be real. Until we land there, we are not going to 18
smile, we are not going to show any happiness, because we are 19
still on the journey. 20
- Robbie Gringras: Still going. 21
- Oshra Friedman: Yes. And we landed in Jerusalem. Even before that, you 22
know, when we were in the air, a man came to the middle of the 23
plane and he was fat and he was white and we were so amazed. 24
That was my first meeting with a white man. But it didn't amaze 25
me that his color is different. What amazed me is that he was 26
speaking my language and he was explaining, "Welcome to 27

- Jerusalem, and soon" -- 1
- Robbie Gringras: What, he was speaking Amharic? 2
- Oshra Friedman: He was speaking Amharic. Amazing. Amazing. And after 3
five hours, we landed in Jerusalem, which was a very, very 4
exciting thing. I remember all the elders getting off the plane, 5
landing to the ground and kissed the land. And we the kids, we 6
were so excited because we went to find the gold that everybody 7
was talking about. But there was no gold. 8
So we came back to the parents and we said, "Why you are 9
kissing the land? I mean, you haven't kissed us for a year when 10
we were on the journey." And I remember my mom says, "One 11
day you will understand what it means when someone says, 'My 12
dream came true.'" And she was right. She was right. 13
So it wasn't Jerusalem; it was Ben-Gurion Airport. And after that, 14
they took us on a bus to the absorption center, to Ashkelon, for a 15
week, and then we moved to Netanya. And -- 16
- Robbie Gringras: So you went down south and then you went slightly north of 17
Tel Aviv? 18
- Oshra Friedman: Yes. I grew up in Netanya, in the center. So -- 19
- Robbie Gringras: And how did Netanya people cope with black people 20
walking around the streets? 21
- Oshra Friedman: When I got to school, I was, like -- I was amazed. I was 22
amazed that -- first of all, when you take a look on the white kids, 23
they have even different colors. I mean, there's blonde, there is 24
black hair, and stuff, etc. etc. And for them, it was something also 25
different, because they keep touching me to see if my color is 26
going to get off, and -- 27

- Robbie Gringras: You're kidding. 1
- Oshra Friedman: Yes. And I even remember, like, one of my friends in the 2
class tried to paint me with a white color to see how long it's going 3
to stay. It was so funny. 4
But you know what, it goes to the both ways, because I'd been 5
asking them asking questions as much as they ask me questions. 6
And once you know each other and get to know about each 7
other's culture, you realize that, yes, there's people in different 8
colors, with different cultures, and even different thoughts and 9
beliefs. And Jews can be in different colors, also. And once you 10
get to realize that, you get along with each other. 11
Children are easy to change and educate, but the parents are the 12
hardest thing. I remember that I'd been invited by one of the kids 13
to their house, and the mother, she said, "When you go to the 14
shower, does the water still stay on your body or it just gets off?" I 15
mean, stupid questions. But I understand that. And bringing 16
someone to my house is asking my parents, actually, to avoid the 17
culture, the food and the drink and whatever it is, the way they 18
used to have hospitality in the house, and bring something that is 19
more Israeli so it wouldn't feel weird and different. 20
And in years you learn that you should be proud of yourself and 21
where you come from and who you are, and not to change 22
yourself in order to become more Israeli, because -- 23
- Robbie Gringras: So when you were a kid, you were trying to fit in and -- 24
- Oshra Friedman: I did. I did. I did whole things in order to fit in. I stopped 25
speaking my language. I spoke only Hebrew. I was terribly rude to 26
my parents, which is not accepted in my country and my culture. 27

- Robbie Gringras: I also noticed you don't have much of an accent in your Hebrew. 1
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- Oshra Friedman: No, I don't. I don't. Even though I speak three languages, I don't. So you actually hide everything that you -- I never brought any one of my friends to my parents' house, because my parents refused to wear something different or to do something different. So I was, like, "Okay, save that. Don't bring anybody. Just stay out and stuff." 3
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- Robbie Gringras: What do you mean "wear something different"? 9
- Oshra Friedman: I mean you don't have to wear your clothes, like, Ethiopian clothes. You can wear something different, like, more Israeli. But it's so hard to change. And in years after years, I realized that I was lost, because I came when I was young; my parents still, even though they are here physically, they live in the way they used to live back in Ethiopia. And I came to Israel and I have two different worlds. 10
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- Robbie Gringras: Two different worlds. Right. 17
- Oshra Friedman: How you make sure that you'll be able to survive and make sure that you have your own identity. 18
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- Robbie Gringras: Sure. Did your parents ever land? 20
- Oshra Friedman: I don't know. I don't know. I really don't know. 21
- Robbie Gringras: Have they been able to function in Israel, speak Hebrew, get a job? 22
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- Oshra Friedman: My dad passed away 13 years ago. He refused to speak Hebrew. Refused. 24
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- Robbie Gringras: He refused to speak Hebrew? 26
- Oshra Friedman: Yes. He refused to speak Hebrew. He always spoke 27

- Amharic. 1
- You know, when he got here -- and he retired, which is something 2
that you don't have in Ethiopia. You don't retire from anything. And 3
when he got old, as the country suggested, he said, "So what am 4
I? Who am I? I'm not important anymore." And then he started to 5
work in different things and then he realized that he's actually out 6
of doing anything. I mean, he's useless, he's not important, he's 7
not the head of the family anymore, because he retired and he's 8
old. 9
- Robbie Gringras: And his daughter's being rude to him. 10
- Oshra Friedman: Yes. Exactly. And he also understood that, as long as he 11
tried, he would never be able to speak Hebrew or be able to fit the 12
Israeli society. So he said, "Okay, I'll speak Amharic only and, that 13
way, I can keep the culture and the language for my kids and my 14
grandchildren etc." But he never settled down. 15
My mom on the other hand still goes to ulpan -- 16
- Robbie Gringras: A state-funded Hebrew course, an "ulpan". 17
- Oshra Friedman: -- which is weird. I always say that she'll have her PhD in 18
the next years. She caught up Hebrew very fast. She became 19
more independent. 20
I always asked her, "Do you want to go back? Do you ever want to 21
go back, not forever but even for a visit?" And she always says, "I 22
have nothing to do there. I have everything that I need here." 23
So I think she adjusted more than my dad. But still, she had the 24
feeling that the culture is not important for the Israeli society. 25
People don't even want to know about the Ethiopian culture. For 26
the past five years that they have been doing so many activities 27

about this culture, she became, like, proud. She'd take part. She'd
even make gala evenings and dinners and stuff for the
community. And she feels like she's having a very important part
in the Israeli society, bringing her culture into --

Robbie Gringras: And here's a question from somebody from Washington.

Danny: Hi. My name is Dani, from the District of Columbia, and my
question is why haven't Ethiopian traditions and cultures become
more at the forefront of Israeli society in the past three to five
years?

Oshra Friedman: I think it was because we as the Ethiopian community didn't
-- we didn't do enough to bring it to the front or forced the Israeli
society - "forced" - the Israeli society to come and be part of and
know about us. And what happened in the past years is that even
though people are talking about racism and stereotypes and
whatever you call it -- I always say that it's ignorance, because
people don't know each other.
But it goes to both sides. The Ethiopian community has become
open. They actually welcome everyone who wants to know.
People got their own identity and they are proud of it, and they
don't want to let it go. And the Israeli society is more open-minded,
because they see us, which I couldn't say a few years ago. Even
when I got married to the most Ashkenazi person --

Robbie Gringras: Yeah, I noticed your surname didn't sound all that
Ethiopian.

Oshra Friedman: -- I mean, I felt like I need to prove to everyone that I made
it by my own, I'm a very hard worker, and stuff. Today it's obvious.
It's obvious.

So I'll always say it takes time for people to realize that whatever you thought is weird is actually not anymore. And it happens only because you are open-minded to know and ask and the other side is open to answer and reply.

Robbie Gringras: And just another quick question from Washington.

P.J.: Hi. This is P.J. from Gaithersburg, Maryland. My question is: How do you overcome prejudice and racism against the Ethiopian community in Israel?

Oshra Friedman: I would say that we're all racist. Each one of us is racist. Each one of us. All humanity, all of us are racist. The difference is, once you know that you are, what are you going to do about it? Are you willing to study and learn and ask and change your behavior, or are you going to be, like, the most outstanding person by showing your hatred to the other side?

Robbie Gringras: I suppose it's also to do with power as well, isn't it? A racist policeman has more chance of upsetting even a racist kid from Ethiopian background.

Oshra Friedman: Of course. It's also got to do with power. But power is something that you can earn. I mean, yes, the government can give you the legitimacy to be the most powerful person or department, as the police, as the justice system. But we have the power to change that. You cannot sit aside and let it happen. And yes, does that mean to work with the police departments? Yes, go and work with them, because that policeman will have been raised in a racist house, wouldn't change his mind just in a minute. He got to know and study. You have to teach him, which is so weird and bizarre to say, because it's not my job to educate

policemen. 1

Robbie Gringras: Yes, it's not like you have a racism problem. 2

Oshra Friedman: No. Yes, I don't have that problem. 3

Robbie Gringras: He has the problem. 4

Oshra Friedman: He's the one. But once you show him how different you can 5
act, how the cultures are different, how you can work with him in 6
order to see the whole picture -- because sometimes we assume 7
that people know what we think and how we feel and how we 8
behave or where we're coming from. But they don't. We just 9
assume. 10

If you are not talking about it, if you don't show me the whole 11
picture, if I don't know your background, your history, your culture, 12
I wouldn't know what something specific that I will do is going to 13
do to you. And this is our job. 14

To tell you that there is no racism in Israel? Oh, no, I'm not going 15
to say that. It's happening, and it's happening every minute, every 16
single day. Even when we are sitting now, right now, someone is 17
beating or cursing the other outside. It happens. 18

It's our job to show that we can live differently. We can change the 19
system. Changing the system means, if there is more officers -- 20
Ethiopian officers in the police department, you're going to change 21
the way you behave. If we have more teachers, we will be able to 22
change the system. 23

You know, when I go to an interview and I send my resume as 24
"Friedman", I don't write that I was born in Ethiopia, and I even 25
don't write that I'm married and have three kids. Okay? But when I 26
get there, and I always come right on time, and they say, "Oh, 27

you're Friedman?" I say, "Yes. Do you have a problem with that?" 1
You see? People get shocked. But it's our job to change that. To 2
change that. 3

Robbie Gringras: Was there never a point, even as a kid, that you got angry? 4
Like, was there a point when you suddenly -- when there was a 5
shift and you realized that "It's my job to change the way the other 6
people are seeing me?" Was there ever -- 7

Oshra Friedman: I never get angry on that issue, because getting angry, it 8
means that it hurts me. I don't get angry. I know that I have to 9
work twice harder than anybody else to get everywhere that I want 10
to. I know it. That's true. My skin color is not going to disappear no 11
matter how [many] times you're going to paint it or try to take it off. 12
But the way I think, what I study, why I accomplish, is something 13
that needs to be every day even more and more and more in a 14
higher level so I'll be able to make it, because I know -- this is me. 15
This is me. Nobody can change that. What do I do with that? I 16
need to go, you know, and succeed in every single way, not to let 17
that voice of, "Oh, you are Ethiopian. You probably like that. And 18
you are black and you're a woman," and etc. etc., and especially 19
"mother and" -- I'm not going to listen to that voice. That voice 20
doesn't exist. 21

Robbie Gringras: So what are you busy with? 22

Oshra Friedman: I'm having my own TV show on Channel 10, and I'm writing 23
a lot in different blogs and articles. And I've actually been working 24
in the last couple of years in different organizations, nonprofit 25
organizations, as resource development. This is what I do best: I 26
raise money from good people to a very good cause. 27

- Robbie Gringras: What causes? 1
- Oshra Friedman: Students. Single mothers. Living together as Jewish and Arab communities. Education. Welfare. Yeah. 2
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- Robbie Gringras: And so your work is to do with also helping the community that's emerged from Ethiopia? Or are you looking beyond that nowadays? 4
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- Oshra Friedman: I work with the whole system of Israeli society, not just the Ethiopians. I mean, the Ethiopian community is part of the Israeli society. So I work with every one of them. I don't specifically do something for the Ethiopians. It's enough. No more different programs, no more different systems or take all the part of the society and make it like a catalog: You can open this page, you find the Ethiopian; you open this page and you find Arabs, and stuff. No. We live in one country. 7
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- We deal -- most of us, we deal with the same issues, maybe in different ways. 50% of the kids are born in Israel, so they are Israeli for life. I mean, they don't need a different system, they don't need different programs. If I was dealing with issues, when I was a new immigrant, of finding my identity -- most of the young kids don't need that. They are not dealing with those issues. They are dealing with different things: violence, racism. They want to get to the army, very high-level jobs and units. This is what they need. It's different issues. 15
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- Robbie Gringras: So what's really interesting is that for over ten years the Jewish Federation of Greater Washington has supported programs benefiting an under-resourced Ethiopian community in the city of Beit Shemesh and remains the primary funder of these 24
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programs. So, Federation currently provides \$116,000 to the 1
Zinman Matnas (the Zinman Community Center) to provide 2
afterschool youth-outreach centers for Ethiopian youth-at-risk, and 3
an afterschool scholastic-support program for fourth- to sixth- 4
graders. And through these programs, children and teens receive 5
mentoring, leadership training, socialization, academic support, 6
and connections to both Jewish and Ethiopian ethnic heritage. 7
Now, what's really interesting *a propos* Oshra's point is that the 8
program -- whilst aimed for Ethiopian kids, the program is open to 9
all kids in the area, not just those of Ethiopian origin. So in direct 10
alignment with what Oshra's saying, the federation is backing 11
Ethiopians in society, not in separation from it. 12
The Zinman Center has received tremendous success, not only in 13
providing the children and teens with a safe and supported place 14
to hang out after school, but also to help them thrive and prepare 15
for successful futures by developing leadership skills and personal 16
empowerment. 17
You should also know that for 16 years, Federation has supported 18
JDC's PACT program in Afula. Pact is Parents And Children 19
Together. So, PACT provides support to Ethiopian Israeli children 20
in Israel. PACT helps close educational gaps through 21
individualized learning programs as well as wraparound programs 22
like parent-education workshops. 23
Federation currently grants 80,000 bucks to this program and is in 24
the process of handing over the full operation of this program to 25
the Afula municipality so that it's a locally owned project and it'll 26
continue to grow and develop. 27

- Is this the kind of line that you lead in your TV show? 1
- Oshra Friedman: Our TV show talks about the issues that the Israeli society 2
is dealing [with], the difference between the north, south, and the 3
center, and the difference between education in the periphery and 4
the center of Israel, and different societies, genders, justice (which 5
is important; social justice most of the time). And I think, on that 6
program, we raised up the issues so everybody will know that 7
there's things that we need to do in order to improve our society. 8
And not only sectors of the society. The whole society. 9
And everyone who's coming to the program, whether they are 10
Knesset members or CEOs or nonprofit organizations or even, 11
let's say, mayors of cities, everyone raises up the questions of 12
what we can do more and how different is the way the government 13
thinks and the way the municipality thinks and how things are 14
supposed to work in order to give a very good support to the 15
community, the residents. 16
The reason that I love that show is just because we actually 17
discuss the reality in our country that sometimes we are so busy 18
of doing everyday things and we forget that there's others who 19
need some -- more attention, more attention in order to give them 20
more support or even raise up a question, questions of safety, 21
education, welfare, whatever. But it brings the issues up to the air 22
so that everybody can think about it, and maybe one day we'll be 23
able to part of the solution; I don't know. 24
- Robbie Gringras: Oshra Friedman, thank you very, very much. 25
- Oshra Friedman: You're welcome. Was my pleasure. Bye, Washington. 26
- Robbie Gringras: And so I say goodbye to Oshra, full of respect and full of 27

the next round of questions. I guess a rich conversation with a 1
person is always that conversation that leads to the next 2
conversation, because I grew up on what I guess is the old 3
inspiring narrative of the Ethiopian aliyah, the miraculous rescue 4
of Ethiopian Jews from famine, and I remember learning about the 5
challenges involved in the acclimatization of these new African 6
immigrants to Israel. But Oshra is moving on. As she says, most 7
young Ethiopian Israelis were born here in Israel. So the key 8
issues that they're facing are totally different from those of their 9
immigrant parents and grandparents. Nowadays their challenges 10
are addressed with heads held high, with responsibility, and with a 11
sense of empowerment, or at least they are as long as they make 12
sure to take advice from one Oshra Friedman. 13

And thank you for listening. This podcast, part of the Imagine 14
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