**LINE FIVE: THE INTERNAL PASSPORT**

**The Soviet Jewish Oral History Project of the Women's Auxiliary**

**of the Jewish Community Centers of Chicago**

**YANINA ESTRINA NAYMAN**

**Music and Drama Teacher**

**Minsk State Pedagogical Institute**

BIRTH: 1962, Gomel, Byelorussia

SPOUSE: Kim Nayman

CHILDREN: Katya, 1984, Gomel

PARENTS: Wolf Estrin, 1935, Gomel

Clara Goldina Estrin, 1938-1975, Gomel

SIBLINGS:

MATERNAL GRANDPARENTS:

Tsilya Michlin Goldin, October 10, 1908, resides Chicago

Mendel Goldin, 1899-1970, Gomel

PATERNAL GRANDPARENTS:

JEWISH ORGANIZATIONAL AFFILIATIONS (IF GIVEN):

ORAL HISTORY PROJECT

Women's Auxiliary of the Jewish Community Centers of Chicago

NAME: **YANINA ESTRINA NAYMAN**

DATE: July 19, 1990.

Interviewer: Elaine Snyderman

(You said you were born in Gomel, which is the second largest city in Byelorussia. What do you remember about what it was like when you were growing up?)

It was good. I had very good parents, they liked me very much and they always paid attention to me and to my needs. I have a brother, he is eighteen years old now. He is still in Gomel with our father.

My father was a teacher of Physics and Astronomy. In Russia there is only public school, and all grades, from first to tenth are all in one school. My father usually taught in the Eighth, Ninth and Tenth grades, the older children. He was born in Gomel, but I'm not sure where his parents were born.

My grandfather, my father's father, died in World War II so I did not know him. But I know my grandmother, my father's mother. She also lived in Gomel, in her own house. When I was born my grandmother was already retired but I know that she was a salesperson in a food store. Her hus­band died much younger.

(When you were growing up, was your mother working? What did she do?)

Yes, she worked. She was an engineer in a candy, sweets, and cookies factory. She was responsible for keep­ing the machinery running. It was a hard job, eight hours a day. I was in Kindergarten and then in regular school, and my grandmother and grandfather helped too. My grandparents on my mother's side and my father's mother all helped. I was the only granddaughter on my father's side.

My mother's parents... my grandmother didn't work, she had three daughters and she worked at home. My grand­father could do very little work after the war. He worked a little in a factory, he worked with wood. I never knew exactly what he did because he was already retired when I knew him. He was very ill after the war, he was wounded, he was in the Army during the War.

And my mother's grandfather, my great-grandfather, was in Bobroysk. He made the circumcision after the Jewish boys were born. In my house there were not many Jewish tradi­tions, they knew very little Yiddish or the other tradi­tions. But my grandmother on my mother's side was born into a religious family and she always kept Kosher. She had separate dishes and she didn't eat on one holiday, she fasted on Yom Kippur. Now she is in Chicago. (In Chicago, maybe we can interview her too?) I think maybe she cannot, she does not speak English and she is very old and she is not very well.

I remember she told me about, I guess it was after the Revolution, her father three times was arrested because of his religious tradition and because he tried to observe the holidays and he tried to continue his work, but it was against the law at that time. So, she told me about how one time the police came to the house and were looking every­where and were trying to find the knife, the circumcision knife, but the knife was in a pocket in the jacket and this jacket was on the chair. And my grandmother, she was just a girl, she sat down on this chair and the police didn't look there.

(What kind of a house or building did you live in?)

When I was a year and a half, my parents bought a flat, an apartment, a little two-room one, living room and bedroom with a small kitchen. And I lived in this apartment until I came here to the United States. Well, in Russia, getting an apartment is a big problem. (So, even after you were mar­ried and had your child you stayed in the same apartment?) Well, you know my mother died when I was thirteen, and my father married another woman and went to her apartment to live and left this apartment for me.

But many, many of my young friends live with their parents. This is the usual way in Russia, it is really different there. (How do families get along under those circumstances?) What can they do?! Sometimes it makes many problems for children and parents. Sometimes children will go and rent their own apartment. But it is very expensive and young people usually can't do it because they get paid very little and you have to pay a lot of money for rent.

(What was your neighborhood like?)

I lived in a five floor building - on the fourth floor, and near our house were the same kind of buildings. Our city was almost destroyed during World War II, by bombs and because the Germans occupied the city. My grandparents on both sides were evacuated. My mother's mother was in Kazak­hstan and my father's mother was in Siberia. It was very far and very cold. My father was young and he froze his fingers. He didn't loose them but it doesn't look the same as the others. He was all right but it was definitely not beautiful, because he was lost in the forest until they found him.

So after the war, in our city there were many one-floor houses but in the later years there were some high buildings but not like in Chicago! I think maybe the highest was twenty floors. But the five-story ones are the more usual.

(Did your family seem different from non-Jewish fami­lies to you? We you aware of being different?)

I knew that I was Jewish when I was very young because I remember one time, when I was maybe seven or eight years old, one boy called me - you know in Russia they call you a bad word, *Zhid* -I remember this until this time. So I always knew that I was Jewish, not like others. There were many other Jewish children around but I knew that Russians, or Byelorussians, did not like me. I knew it.

(Were your parents worried about this kind of thing? Did you hear them talk about it at home?) Of course. I don't remember exactly what was said but I remember that my grand­mother always did not want her granddaughters to marry Russians or Byelorussians. And my father did not want it either. I think in almost every Jewish family they don't want the children to marry a non-Jew. I heard it from both grandmothers and from my father.

Of course, I expected to do some things at home. And when my mother died when I was thirteen, my father and I took over all the house work. My brother was only three and a half at that time. He went to Kindergarten then.

(Did they celebrate any holidays at home, when you were little?)

Jewish holidays, yes. My parents, no; my grandparents, yes. We had matzos but the last few years it was very difficult because there was not even one temple or syna­gogue. So if you wanted matzos you had to go to Moscow or another big city and buy it. They were very expensive. But my grandpar­ents sent it to our home so we had it.

(Did you have it with a dinner, a Seder, for Pesach, or did you just have it in the house?) In our house, we just had them. But in my grandmother's house she observed. I don't ever remember being at a Seder or things like that.

(Did you know anything about what it means to be a Jew apart from being called bad names by Russian kids?)

I think not. I didn't know any history of the Jewish people or anything like that. We didn't have any Jewish books or any films about Jewish people, like here. When we were here and I saw a film about Jewish people with my husband, we were very glad and when we saw the movie, "Holo­caust" here, we cried. We knew about how Jewish people had it very bad during World War II, but early history we didn't know any­thing. (How did you learn about the Holocaust, in Russia?)

I don't remember exactly how I learned about this but people knew about this in Russia, about World War II, about the Holocaust, they knew. There was just a little in the history books but my parents knew about it and I knew about it.

(Did you become a teacher because it was something that you wanted to do?)

Yes. I don't remember when I decided to do this. I was in two schools to study, in music school and in regular public school. Then I went to a music college for four years and then I went to the Institute. (Did you study musical instru­ments?) Yes, the piano - we had one in our house. When I was six, my parents bought one for me. It was a small spinet, made in the Ukraine.

I started music lessons when I was six. My aunt, my mother's sister, taught me. She was a music teacher. I practiced a lot and liked it.

(Did the Russian educational system provide what you wanted? Did you have any trouble getting into school be­cause you were Jewish?)

No. I always studied very well. In Russia, the high­est grade you can get is a Five. I always got Fives. I remember one time the teacher gave me a Four and I thought that it was because I was Jewish. But, I can't say that it made any trouble for me.

(How many hours a day did you have to practice your music?) Sometimes two, sometimes one hour. Some­times, none. Sometimes I was lazy.

(Had your mother been ill for a long time when she died and you were thirteen?)

No, she had not been ill. You cannot imagine, it was after an abortion. (Oh, did she have an infection?) No. It was a bad doctor, he made a hole, I don't know how to say in English. (He punctured the uterus?) I don't know exact­ly, I was not at home, I was at camp and it was summer and they didn't tell me. But I know that after the operation she was alive but she could not eat and she was very, very ill and then she died. They came to camp and took me and told me about this.

(Was it a common thing for women to get abortions at that time in Russia?)

Many women did.

(I ask because we hear of so many one child familie­s. Or there are two children but there are ten years or so between them, so I wondered if you heard of such tragedies or accidents?)

No, I didn't hear this. But I knew that many women had more than one abortion during their lives. Of course, there are no contraceptives in Russia. I know that for my mother it was the first abortion. In Russia, all medical proce­dures are without additional charges. They pay a pension for the children, very little, but, it depends on her wages that she earned.

(Do you remember how much of a pension it was?) I remember, but it was in rubles. I remember that when we received for me and my brother, it was maybe ninety rubles, maybe less. When I was eighteen, it stopped for me and they paid only thirty-six rubles a month for my brother.

(How old were you when you got married?)

I was twenty-one and I knew my husband about five months before we were married. (Where did you meet?) My grandmother lived near his mother and they introduced us. (What was your wedding like?) Oh, it was big and nice! We, in Russia, all people get married in a municipal organiza­tion that keeps records about all marriages, divorces, birth, deaths, all such things about people. You come there with relatives and friends and the special woman she said some words and con­gratulates you and you sign and that is it. She is really not like a judge, this is just the work she does. And then, our parents and my husband they rented a big hall and cafe and it was big - because we have many relatives from other cities, so we had 140 people. It was very expensive.

(Did you get nice gifts?)

In Russia, in the last years, people give mainly money because they don't know what we want and also, there is nothing in the shops.

(When you got married, did you know already that you wanted to leave the country? What happened to make you decide this?)

No, not then. Because we saw that life there is not going any better, it was just getting worse and worse. And then there was Chernobyl.

(When did you first find out about Chernobyl?)

My father - He was lucky that he heard it. And at school they had a Geiger counter, and he called me - You know it happened on Saturday and on Monday he called me from work and said, "Yanna, don't let Katya go outside for a long time. And let her wash her arms and face many times, more often than usual." But of course, he didn't know how bad it really was. He just saw the counter that was clicking very quickly instead of very slowly. Before Chernobyl, it was just a slow click. But of course, he did not realize how bad it really was and the government didn't tell us nothing. It happened the 26th of April. But we didn't know nothing.

They called people and told them to go a May 1 demon­stration, and told children to go to the demonstration and to stand out in the Sun. I remember it was very hot. And my father went with children from school to the demonstra­tion too, and they stayed almost two hours under the Sun.

Then, I don't remember exactly, maybe May 3rd, they told us Chernobyl Nuclear Station had an accident, but that it wasn't so bad. And that we could stay in Gomel, and every­thing would be Okay and that it wasn't dangerous for children. It was Okay. But it was terrible and people in the government took their children and grandchildren away from Gomel and people began to talk about this and began to realize that maybe it was very bad. But, who had relatives in another city? Who could leave?

And this year I finished my Institute and it was time for the government examination and if I did not go for the examination, I would lose the five years I worked in the Institute. I didn't know what to do. It was terrible. And Kim, he couldn't just leave his work, and we had no money to leave.

So Katya was in my mother-in-law's house for a month, because I was in Minsk. For a whole month she didn't go outside. I called her every day and I cried because I didn't know what to do. It was terrible. And the day I took the last exam, the same night I came to Gomel and took Katya and went to Leningrad and was in Leningrad almost two months. But then my vacation finished and if I didn't want to lose my job I had to go back. But since this happened, we didn't buy any milk for the whole year. We just gave her canned milk because they always mark on the can which facto­ry made it. We also didn't buy any beef, or meat from cows because it had radia­tion. We ate chicken. Because the cows eat the grass and we felt it was dangerous. It was horri­ble.

Now, we know that it was very bad, and that it is getting worse, because we got a letter from our parents and they say the government is paying the people in Gomel extra money. How they can pay for health? And there is no food in the shops. And all fruit and vegetables were radioac­tive.

(How long did it take before you found out that they were evacuating people from around the Chernobyl area?)

In the city where the station was, the accident hap­pened in the night from Friday to Saturday, but they evacu­ated the people on Sunday. But on Saturday, they knew, and in this city, maybe one-inch from station, the children were playing outside, and eating outside, and were waiting out­side. And people didn't know anything even right near the station.

Gomel was not evacuated at all. Some little villages near Chernobyl were evacuated, but not Gomel. How can they evacuate 500,000 people?

(So then, you and Kim were talking about the future and what to do? Had you already decided at that time after Chernobyl that you had to leave?)

Not right away, after Chernobyl. It was difficult to leave, we had to have an invitation from Israel or America to leave Russia, but we didn't have one. Then, in 1988, my relatives got an invitation for themselves and then for us. My aunt, my mother's sister, got an invitation for us from Israel. We received the invitation from Israel in December and then in May we left Gomel. My aunt also lives in Chica­go now.

(What was the first thing you did after you got the invitation?)

We went to the Department of Visas and Permision, (OVIR), and we went through paperwork and documents and our parents have to write that they give us permission, and so on. (Were you treated all right during this period?) It was Okay.

(When it was time to leave, what did you choose to take with you?)

We took a little clothes and we sent one box of luggage to Vienna, to HIAS, some books, and they sent it on to New York and then Chicago for us. We knew we needed pillows and blankets to sleep and some clothes. When you fly by plane, there is a restriction on the weight you can take. When you go by train, there is not. But you know that in Italy there will be restrictions. Because from Italy to the USA, you know that you can only have two bags per person. So we knew that we were three persons and could have only six bags. We knew this in Russia, already.

(Your brother is still in Russia, do you think he will come here?)

They sent us an application and we sent it to Washing­ton and now they have a case number and they are in the computer and they are already scheduled for an interview at the American Embassy in Moscow the 24th of October.

You know it is difficult, because now we have to pay for them and it is a lot of money. We have nine people in Russia, so we probably will have to pay $12,000. We don't know how we will do it but we have to do it.

(Is your father going to come too?)

Yes. All: my father, his wife and my parents-in-law and my husband's sister with her family and my brother, of course.

(end of side A of tape.)

I learned a little English in school. From Fifth grade people study a foreign language, in my school it was Eng­lish. It is only for one or two hours a week, so it is not very much. Then, in the Institute, I studied it for two years, but it was only twice a week.

(When you got to Vienna, you didn't know at that point, whether you could go to the United States, or Israel.)

We knew that we wanted to go to the United States but we didn't know what would happen. (Were you given a choice or how did it happen that you came here?)

Everybody had a choice, but then it depends on whether you receive refugee status or not from the American Embassy in Italy.

(Did they give you this status because you came from Cher­nobyl?) No, they don't pay any attention to Chernobyl. I'm not sure why they gave it to us.

In Vienna, they met us in the train station and ask "Israel or the United States?" Then we were two weeks in Vienna and then they sent us to Italy and in Italy we were scheduled for an interview in the American Embassy and then we went to the Embassy and spoke with the Consul. Then, after a week, we heard that, "Nayman, you will fly on the twenty-fourth of July." and that was it.

(When you landed in Chicago, did someone meet you here?) Yes, some people, they had signed for us and we didn't know them. They had relatives in Gomel and we asked them. They were here only six months themselves. So it was difficult for them, but they met us in the airport with a paper sign, "Nayman", because we never saw each other be­fore. And we lived at their house only six days and then we rented an apartment and we came to live here on our own.

We were in Italy, one month and three weeks. Living on your own after six days in America, it was very difficult, because J.C.C. gives you check after you are here a month. They said, that your sponsor would keep you in the house for a month, but we could not stay with these people that long. They have three children, in a very small apartment. We were very grateful to them for keeping us for six days, but then we rented an apartment and it was very difficult and very hard without any money, without relatives and without friends.

There were times when I was crying.

I didn't work yet, and Kim first worked at a Pizza place and then, in the end of December, he found work at the Kosher-Sinai factory. So now he works at Kosher-Sinai and one or two evenings he works at Pizza. So he has one full-time job and a part-time job.

(We are interested in what kinds of help you got from the different parts of the Jewish Community in Chicago, and if you got any help from the U.S. government. You had refugee status, what does that mean for you?)

I think we received help only from Jewish Family and Community Service, from the Jewish Fund, not from govern­ment. Because we received checks, from JFCS, and we re­ceived no money from the government. The first few months we received Medicare from Jewish Family and Community Ser­vice. It is a little white medical card and on upper left side it says, Jewish Family and Community Service. We used Mount Sinai, it is very far.

(Your home is furnished very beautifully.)

I told you, but maybe you will laugh, because this TV is from garbage. It works, the color is not very good, but it works. You know, Jenny Spallone, she helped us get this sofa and lamp and some other things.

DATE: September 27, 1990 - Second Interview

Interviewer: Elaine Snyderman

(I've met your grandmother, and know that she was nearby after your mother's death. Was she involved with the family much when your mother was alive?)

I don't remember exactly what things were like. But I remember holidays we'd spend together. Our family was close. My mother had two sisters and they were very close to each other. So holidays we'd spend together and we saw each other quite often.

(Do you remember stories from after World War II?)

Especially my grandmother would talk about this time. My grand­mother never worked, so they didn't have a lot of money. Only grandfather worked. And they had three daugh­ters, and my grandmo­ther always wanted her daughters to have good educations. So all three daughters had high educations and all three studied music. My grandmother, she did every­thing for them. She kept a cow in her backyard so she had milk for the children. She had a chicken so she would have eggs. And she had a garden with vegetables and fruit, and she never worked outside the home, but she was always work­ing in the home. She was always working in the yard or in the house. And she always cooked well. Everyone liked her cooking.

(Did your mother ever talk about the piano?)

My mother didn't study piano. She started to study the cello. When she was young, I don't remember, but I think my grandmother told me it happened when they were in the evacu­a­tion that she played with other children and somebody hit her, I don't remember exactly, and something happened with her ear. And then in one ear she couldn't hear well. And so she studied for maybe a year, the cello, but then she often was sick, and it was quite heavy, and then she stopped.

But the other two daughters had musical educa­tions, my Aunt Raisa was teaching conducting, choir and singing at the music college in our city, and the other daughter is now in Israel, she was a music teacher. She is older now. She's retired. My mother finished school with a silver medal. My grandmother thinks she deserved a gold medal, but that because of her Jewish nationality she re­ceived a silver medal. But it's very good. It's all As.

So then she entered the Leningrad Institute. In a big city there are better universities, better institutes, better education. So she took the exams of course, and enrolled in the Leningrad Institute of Food Technology, and she studied five years and then she came back and found a job. She was an assistant supervisor. And she worked all this time at the factory, at only one job.

(what about living in one room?)

They all lived in one room. It was big, but it was one room. I don't think my mother felt any resentment.

(What did she tell you about her childhood?)

I don't remember. I was a kid when she died. Because of the Nazis, because Gomel was under fascist occupation, Grand­mother was in Uzbekistan, somewhere in Middle Asia. And my father and his mother were somewhere in Siberia. I told you about his fingers. Maybe he went by himself to the forest to forage for firewood, and he became lost, and until she found him, his fingers had frozen. He didn't lose them, they only lost their shape, became swollen. But he can do every­thing, they just look ... He still went on to become a mathematician and a physicist. He can do anyth­ing.

(Did he tell you any stories from his childhood?)

Sometimes about his school, or about people with whom he was in school, but I don't remember anything exactly. I think maybe they were always working. I was with grandpar­ents often. Mother was also working all day, and father. And maybe because I was little, I don't remember anything much about their childhood.

(Stories from grandparents...)

I remember a story about my great-grandfather. Some­times they told me about our relatives, you know, but I don't remember anything interesting. This story, it was interest­ing. I memorized it. But my grandmother from my father's side. She often talked about her husband. Like he loved her and he was a very good husband, and when he died in the war, she never got married again.

(When you studied piano with Raisa, where was the piano?)

I was six years old. First Raisa gave me some lessons at her house, and then I went to school and studied music there.

(problems getting family out of Russia-- meaning of refugee status)

Refugee status means a lot. Without this status I think few people can get here. Because if you don't have any relatives, you won't receive help if you can't find a job, it's only if you have rich relatives who can support you. And of course many Russians don't have any relatives at all. We don't have any relatives at all here. We are the first from our family. And so for us it means every­thing. We have refugee status, so they bought us tickets. But now we repay HIAS. We start to repay them. But it's a little amount every month. And of course in Italy we didn't have $1,500 a ticket for each person. So they bought us tickets. They met us in New York, and we spent the night in New York, and then we took the plane to Chicago. For three months we received money only from Jewish people, nothing from the govern­ment, only from Jewish people. For three months we received money for apartment rent, and for food, and it was for three months, and we received $700 for furni­ture. Then they gave us Medicare. We have a counselor in Jewish Family and Vocational Service. It means a lot for us, refugee status.

We have the I-94 visa, and that gave us permits to work. And we have the right for getting green cards,---­ only it will take a long time, but we should receive a card because we have refugee status.

(So your family in Gomel is waiting for an appointment? with the US Embassy in October...)

They have to answer the questions. I hope they receive refugee status. I don't know exactly how they determine who gets refugee status and who gets immigrant status. I read in the newspaper, a daily Russian newspaper, "New Russian Word" from New York, there are now many different laws, and some new rules have been made, but I don't know exactly how they work.

When we were in Italy, we didn't know anything. It was like a play. You can receive refugee status or not, it was like a lottery. Nobody really knew, because almost every Jew was in the same situation. Many were refused in Italy by the American Embassy. So nobody really understood how they determined if you were a refugee or not. We filled out many applications, and had interviews, too. People who were refused refugee status by the United States, some went on to Israel, others stayed to wait. And sometimes they would re-apply and sometimes a second time they'd be refused refu­gee status, and some people would wait until they were the last immigrants in Italy. It was finishing in Italy because of many rules, and because Italy had the soccer champion­ship, and some people who waited long enough, they didn't go to Israel, they went to the United States. I know one woman in the United States who stayed in Italy 10 months. She was refused for 10 months and then she came. The [Joint] was willing to pay for her to stay there.

(Your grandmother has a very deep religious background. Because of the repression in the USSR she had to raise her daughters without the traditions. So the next generation knows even less.) Nothing. (Now that you're here, how do you think you're going to raise Katya?)

I think I want her to know that she's Jewish and to be happy about it. Dignity. We felt this way in Russia. We know that many famous people are Jewish, so we know there's a pride about it. We really didn't know anything about Jewish traditions and customs, and then we came here and now we have two Jewish families who are our friends, they are very good friends, and they help us to learn Jewish tradi­tions. On Rosh Hashona, we were together in the tem­ple, and Katya was here with us and she asked many questions and it was interesting for her. And Katya was in camp all summer, and they had shabbat. And she sings some songs in Hebrew. A little.

Our friends belong to a reformed synagogue. Temple Ch'ai. I like the reformed Judaism because we grew up like atheists, and we're not so young like Katya, so I think we will not accept orthodoxy - we accept, we understand, we like it, we like the people who absorb all this, but it's difficult for us, because we were atheists and knew nothing about all this. So for this [in the reformed] it's more open and there's more freedom of choice. But it is very interest­ing. We went many times with Jennie Spallone to this temple and the rabbi is a good speaker and it is very interesting to listen to him.

(Would it matter to you if Katya's playmates are Jewish or not Jewish?)

I think not. Of course I would like it if she played with Jewish children, but I only want her to play with good children, because I had in Russia many Russian friends. It doesn't depend on nationality - it depends on people, wheth­er you're a good person or not. And I like Jewish, but some Russians are good, and some Americans, and some Jews. Especially here in America with lots of nationali­ties and immigrants, it's a country of immigrants, so she has to learn to play with everybody.

(How would you feel about her marrying a non-Jew?)

Of course I want her to marry Jewish. Of course. [We plan to be Jewish here.] If I was a Jew in Russia, where it was unpleasant and even sometimes dangerous, no, but here when somebody asks me, yes, it's pride.

(Would you tell people you were Jewish?)

At work everybody knew I was Jewish. And I would say it with dignity so that they wouldn't see that I was afraid that I'm Jewish, so they wouldn't say bad things about Jews behind our backs. Sometimes people would say bad things about another Jew. So I'd say, "I'm Jewish", then they'd feel respect, and fall silent, and say "no, no, no, you're a good Jew." And then they wouldn't say things like that in front of me.

My daughter is in first grade, in public school.

(Observations you would like to make?)

I have only one hope, to find a job. Because if you are working here, then everything's okay. Of course there are some problems. You can live very well if you work. I have only one hope and dream, to find a job. My husband is so-so with his job. It is a very hard job. He's not afraid because it's hard, but there's no future. He's young, and all the way until retirement to wash meat. And only he works. And so he hopes I can find a job so he can go study. He wants to study English. He worked in a shoe factory in Gomel. But there's no shoe factory in Chicago. Only a little one, where they make ballet shoes, but it's not enough money even for an apartment. Now he even has two jobs because it's very difficult. He delivers pizza. It is very difficult.

(What was the worst time for you in Russia?)

I think when my mother died.

(...and since you've been here)

When we came here it was very difficult. We got an apartment, and there was nothing here. We slept on the floor. And nobody called. The phone was silent. We had nobody to speak with. I cried because I missed my family there. I felt so lonely. It was so hard. My grandmother came ten days after we got here. And the second hard time is now I've finished my course and am looking for a job. I worry about finding a job, that I've spent $4,000 for tui­tion and won't find a job. I've sent out 80 resumes. Sometimes I call and they say to send a resume.