

Interviewee	Interviewer	Monastery	Date of interview	Keywords
Brother Philotheus (1925 - 2010)	Sister Therèse Schellekens	Brothers of Tilburg	May 2, 1980	School for blinds; Kananga; Kenya; Nguema; Education; Tshikapa; Zaïre

Brother Philotheus belonged to the Brothers of Tilburg Monastery. His mission in Zaire last from 1959 to 1975. His mission in Kenya started in 1976 and is still running in 1980 (this interview was given during his holidays). In Sikri, Kenya, he currently sets up an agricultural project for deaf people and children.

#### Audio 1

- Discussed his youth and scholar career. After Training College, he became a novitiate of the Brothers of Tilburg
- Discussed why he chose this path. Why he became a member of this monastery
- He became a teacher and preferred biology and agriculture
- When becoming a teacher, he was forced to learn French which gave the opportunity to go to Zaire for his first Mission. He became Superior/Abbot in a Belgian school and started to teach Dutch
- After abolishing Dutch because of the independence of Brussels ('60), he was asked to teach English

#### Audio 2

- About his time in Zaire

#### Audio 3

- More about the time in Zaire
- He left Zaire with permission in 1975 and stayed in *Huize Fatima* (somewhere in Tilburg) waiting for his next Mission → turned out he was sent to Kenya

When Philotheus went to Kenya, the Brothers mentioned that Sikri was a good place for him. There, blind and deaf men/boys worked on the field. Philotheus expected to be in charge but when he arrived a lot of trouble about leadership was going on (not totally clear in his description). Main point: other Brothers didn't take care of the field. The former leader looked down on agricultural work. Besides, the field, there was small cattle too but everything was rather shabby.

- Philotheus and Ben Koppens went to the Superior/Abbot to asking to be sent to the former principal's home.

#### Audio 4

Q: Tell me about Sikri. How does it look? What was your mission? A whole school?

A: Sikri is 400 km from Nairobi to the West (Lake Victoria) near Kisumu

A: I started in January 1970. My mission was working with blind and deaf people in agriculture. Within this theme, I was free to develop my own plan

A: Christine Kenyatta (daughter of the president), head of Special Needs Education, came by. He showed the poor state of the school. He told her to come back next year and ensured that the state of Sikri school and environment would be improved step-by-step. She never came back though. However, we improved a lot.

A: Our Brothers started to work with blind people. **Brother Theo from Nijmegen** started the project. Despite the good start, it diminished over time.

Q: *There are many deaf and blind students in Sikri; is it (blindness and deafness) a consequence of a lack of vitamin A?*

A: Yes. Measles too. Measles and vitamins

Q: *Did the children live there too (Boarding school)?*

A: Yes. I mentioned we started with blind students but the income of blind pupils decreased. We tried to reach them in several ways (writing[?], television, radio). It caused a peak but it decreased again. **Brother Tom de Bruin** started with deaf people (Nairobi agreed) around 1975. It was the first group I had to work with. Blind people were welcome too.

Q: *Were they all together?*

A: Yes, not in the same classes but they lived together

Q: *Could you please tell me about the problems that were caused by this 'living together'?*

A: That they lived together? I...

A: Nowadays (1980), more blind people are coming. The amount of deaf people is good. I didn't experience much trouble because they lived together. I think both groups can benefit. The deaf people are very friendly to the blind. The majority of deaf people respected by the blind too. They help each other very well even though the communication is very hard.

Q: *I was already thinking about that issue. Because deaf people use the manual alphabet?*

A: No, they don't know a manual alphabet. They use sign language

Q: *Sign language? But blind people cannot see that...*

A: Most of them are visually impaired (not totally blind). Currently, I have 12 blind students; only 5 of them are officially blind. Visually impaired is not that bad, they are easy to lead (I work). The deaf are a great group to work with. They are interested to work in the field, they prefer practice not theory. In class, it is horrible to cope with deaf people. The communication between blind and deaf students is really hard, almost impossible, but they keep trying. Visually impaired students try to teach the blind how to make some signs (e.g. TO-HELP)

Q: *Hmmm [admiring tone]*

A: Yes, they want to communicate anyway

Q: *Hmmm and the staff? Were they educated like happens in the Netherlands? Did they learn methods or how to approach them (the students with special needs)*

A: **Brother Theo** [...] was the principal in Nijmegen and **Tom de Bruin** also had been to Nijmegen. I am not educated in this discipline at all. But I have a black teacher who went to England. At the moment, I have 3 black teachers and two of them learnt (in England) how to operate with deaf people. The third teacher took a course for working with the blind. We are a group of 4 Brothers and 1 of them is the head of a braille printing office.

Q: *All Brothers on one compound?*

A: Yes, we had **Ben Koppen**, **Brother Sixtus van Edelewout (?)** who was head of the braille printing office and worked at school for crafting with blind students. Further, we had a Belgian **Brother Rijmon (?)** who I previously met in Zaire.

During my break, like now, I got **Brother Wouters Rijmon**. Also, I got **Brother Marcel Achten**<sup>1</sup>, who was principal of the deaf in Belgium. He is very good in sign language. If you talk, he translates

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<sup>1</sup> In Memoriam, *Doven Nieuws*, [https://archieven.doof.vlaanderen/uploads/r/federatie-van-vlaamse-dovenorganisaties-vzw-2/b/5/5/b55942a1c0832ca291272d283fc9b7d4928eedca25d7db9e198b50abf5e14b35/FEV\\_docu\\_2013\\_5001.pdf](https://archieven.doof.vlaanderen/uploads/r/federatie-van-vlaamse-dovenorganisaties-vzw-2/b/5/5/b55942a1c0832ca291272d283fc9b7d4928eedca25d7db9e198b50abf5e14b35/FEV_docu_2013_5001.pdf).

everything into sign language. He came over to Kenya for a year. There we practiced sign language on a daily basis. Two black Brothers and two other Brothers in the school learnt sign language because many deaf students came in. There were some primary deaf schools and they came to Sikri when finished. Some of them I already knew from our own primary school. Some students I didn't know. They came from another deaf school founded by the Sisters of ... where did they come from...?

*From Heerlen (city in the Netherlands) I guess, The Little Sisters of Saint Joseph?*

No, they came from Nyang'oma, the Sisters from Oudenbosch (**Sister Laetitia**). Some of them (teachers?) came from St. Michielsgestel, but they were good. Their skills were poor. They couldn't do anything in communication. They couldn't lipread or communicate in sign language...and I had to deal with them...some boys know [...]

*Q: That seems an impossible starting point?*

A: Yes, but I didn't have a choice, I had to. Therefore, we did a lot practical stuff. That went well. In-class was drama.

*Q: Yes, and you had to teach them, right? Otherwise, they remain illiterate*

A: Yes, we have to make the best of it and hope it will improve. So, I started with sign language but it is high...I know it pretty well but it is almost impossible. Most boys who came here are 16-20 years old and then they start to learn sign language while I intended to teach them about agriculture: about working on the field, the animals. It took a lot of time to make myself clear because they didn't understand us well. They didn't learn sign language in primary school

*Q: What is the biggest problem? The deaf or the blinds?*

A: The deaf are the biggest problem during theory class, the blinds are the biggest problem in the field.

*Q: Then, about the 23 buildings. One is the Brother-house. I assume a primary school...*

A: We don't have a primary school. The buildings on the compound are a Brother-house, a big crafting place, two departments, a braille printing office, my old office with typists and speech therapy, a school with four classrooms.

*Q: But what kind of school?*

A: Our school

*Q: Yes, but what level?*

A: I can't say. Maybe post-primary. I won't put a label on it, that would be pretentious...

*Q: So, you cannot compare?*

A: No

A: [Further about the buildings] A hostel with dormitory, a stable and a staff room. Further, a stable for cows, pigs and chickens and there is more...

- We now have 550 chickens distributed over 6 types but all pedigree chickens. The boys learn to feed and raise them from baby chick to breeding chicken. They also learn to raise chicks. The school of Philotheus offers 4 systems of chicken farming. Further we have a herd of 60 sheep, 16 cows and 25-30 ducks who we slaughter every month. And the field...
- In the congregation we have two booklets about Kenya including pictures and information about Sikri, Masogo (?), and Bezorze (?). I didn't mention Masogo yet but there is another Brother house

with 12 Brothers and a secondary school. It is 17 km away from Sikri. We are 85km away from Kisumu and the Victoria lake.

- After Easter we got the permission [not clear] and started to build a new desk, a new craft place, a crop store and stables for our cows and sheep and chickens. the name of our school is **“Agricultural Training School for Blind and Deaf”**

Q: *How about sponsorship?*

A: The Belgian government payed 600.000 gulden (former Dutch currency). The project is paid by Belgium, but in the beginning, we didn't receive money for the school. Sometimes social services payed a little bit. In 1974-1975, the government started to cover a part of the costs. In this way, it became a maintained school. It is not sufficient so we have to contribute lots of private money. That's why we have a Sikri foundation in the congregation. Many people donate and that money is used for the school's sake.

Q: *The work on the field, 32 acres, is everything done by blind and deaf students?*

A: Yes, almost everything. A group of 40 men/boys are currently working on the field. If everyone works hard, much work is done. However, not the whole field is good for agriculture: there are also rocks and hills

Q: *And milking cows?*

A: That's done by the boys too. It's a **training school**. The government gave us 6 people who train the boys (a farmer, a cook, a night guard, a cleaner, another farmer and someone who assists me on the field. We work on the field from 7 am until 10.30 [am/pm?])

Q: *I think deaf people work hard*

A: Yes, as long as they work with tools in their hands, they cannot communicate, it's great to see.

- In my visitors' book, I wrote things about our visitors: people from Nairobi, of Kopluid, visitors from education division, people from social services, from the US
  - Professor Kop from the US stated that this is the future for disabled people
    - i) He preached in the US and came in touch with the members of Peace Corps<sup>2</sup>. Therefore, everyone knows about Sikri
  - Last year, members from Peace Corps came by. One of them was educated in sign language and claimed to be sent by Christine Kenyatta to see our agricultural school since we are unique in Kenya

Q: *Your school is for boys; is there an equivalent school for girls?*

A: There is a vocational center for girls. They get trained for household purposes. They learn things like knitting and sewing.

Q: *Did you ever consider to educate the deaf by television?*

A: I thought about it several times. I ordered 25 vibo<sup>3</sup> [?] tapes for Sunday evenings (which we do for two years). I also ordered new ones for educational purposes

Q: *I admire all things that are happening over there. What do you cultivate?*

A: We cultivate corn since that is the main folk food

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<sup>2</sup> U.S. Peace Corps is an organization in the U.S. that aims mutual acknowledgement between US citizens and citizens in other countries (Wikipedia).

<sup>3</sup> <http://www.vibo.be/masterplan.pdf> [?]

Q: *Do you also have a corn mill?*

A: No

A: Milk comes from the cow farm. Everyone gets 0.5 liter a day. For breakfast, they eat corn porridge. At noon they get corn with beans and in the night, they get pocho [?] which is made of corn too. The pocho [?] is served with vegetables from our field (if possible). In this way, we teach them to eat veggies. On Sundays, they also get duck or rabbit meat. Each Sunday, I slaughter 7 rabbits or 7 ducks for morale, not for sale. Besides corn, we have sweet potatoes of which the leaves are fed to the rabbits and cows. Further we have peanuts, lettuce, spinach, pepper, endive, parsley, carrots, leek, beetroot...I tried everything. I teach the group about leeks, with sign language.

Q: *So, these two groups, blinds and deaf, that is contra-traditional, right?*

A: They don't mix, they have their own part on the field. So, I do my duties twice (e.g., something with corn): one time with the deaf and one time with the blinds on their own part of the field.

Q: *Ahh, so they won't be confronted with each other's difficulties? But of course, they do in the group*

A: Yes, they will. But both groups pull together. For example, the blinds gather around the radio to listen. However, on Sunday night, they all dance together

Q: *Then the issue of aftercare...is it age limited?*

A: Actually, we accept them when they are 15-20 years old

Q: *What happens when they become 20*

A: Well, the course takes two years so we accept them when they are between 15-20 years old. The time is limited. This makes it hard because I am expected to also teach boys who cannot speak or lipread at all

Q: *What do you consider as most important (primary)? Practical or theoretical knowledge?*

A: Practical knowledge, period. I already told that if there was no practical aspect, I would step out of the mission

Q: *Are there ways/materials/treatments to teach the deaf-mutes how to talk?*

A: Yes, but that's not an option here, we are way too late for it since you need to start < 3 years. Two years ago, I brought an equipment tool for hearing test purposes. It is an expensive tool I got from Belgium (+/- 30.000 Belgium francs i.e. +/- 750 euro). Further, I could buy [...] for 12 boys from St Michielsgestel (like hearing aids/horns). However, because bankruptcy, the deal was off. I'm happy we didn't buy those things

Q: *Why?*

A: Those boys were not trained in hearing or lipreading. To put a horn on his ears won't help him. It only helps in young children. The boys here are +/- 16, I can't teach them to talk about tomatoes. They would have no idea what is going on. They might have some residual hearing but it's not sufficient. Training would be a waste of time

Q: *Doesn't the problem of society, for these disabled people, increase because they are taken out of their own environment for a certain period of their lives and are forced to come back?*

A: That is a difficulty. Especially for the boys who can still speak their own language. Those boys who became deaf in later life due to an accident or illness. Currently, a primary school boy

who had a collision on the playground became deaf. That boy spoke Luo pretty well, but that is starting to weaken now. But he is very good in practice and is good in the classroom. Because he had that elementary school, say five classes. And when he returns soon it will improve. Of course, we try to put those Luos together, there are three that may still speak. And with a Luo teacher to train on that, so keep those boys busy in Luo: lip reading and the like. That's all part of the system.

#### **Audio 5:**

*Q: How do you select teachers?*

A: I think... We talk a lot together, without having even discussed this, we are working on that a lot. The classes are selected. We already select our classes together. Not the first day, but we make a preliminary separation after two days. First, they happen to be together and then we test them for example on their knowledge. And sometimes a bit on character.

*Q: I think you also select them per tribe?*

A: No, no, no, no, no. We don't do that

*Q: Well...at least one problem is solved*

A: We have 1 class for the blinds and 3 classes for the deaf. We call those deaf classes A, B and C. C is the class that has never been in school. I have an experiment with boys who have had no chance or who never actually learned anything in elementary school. Who, let's say, have been in a primary school for two or three years and may have gotten bored or that the head of the school has discovered that there is another agricultural school. Because we are still in second place. There is a black Brother technical school<sup>4</sup> in Nyang'oma and they prefer it because it offers technique.

*Q: A black Brother?*

A: Yes, Brother Wakesa (?) from a congregation in Uganda with a little branch in Kenya<sup>5</sup>. Now, several Brothers from that congregation are active in Mumias and founded a technical school

*Q: That school gets priority?*

A: Yes, that school is preferred over ours. They prefer a technical school, learning to hammer and bricklaying, over agriculture.

*Q: Ok, then we also give it an [unintelligible] degree of deafness and blindness.*

A: Yes, especially with the deaf. We cannot always say that most deaf people are in the lowest class. Because there are also deaf people who can end up in class B. Which are very clever. If they have had Nyang'oma, they can know more than young people who have never attended a real school for the deaf but at a normal primary school.

*Q: Is there a doctor for the ears?*

A: A specialist from the Netherlands comes by on a regular base: Maartje Rzenstok, she's a volunteer.

*Q: Do you have staff-meetings too?*

Yes, but not always officially. But...each morning at 10am we are ready for a sign language course. A sign language sister teaches us sign language for 30 minutes on a daily base. Then follows coffee.

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<sup>4</sup> St. Joseph Technical Institute for the Deaf [?] <https://www.kenyaplex.com/colleges/1910-st-joseph-technical-institute-for-the-deaf.aspx>

<sup>5</sup> Banakaroli-broeders. See audio 6

Q: *Do they go on holiday break?*

A: Yes, three times a year. Now they are on vacation, that's why I'm back again. They start on the 14th, so I have to be there before the 14th.

- Students are happier when they are here (on the group), especially the deaf because they can communicate with other deaf people

Q: *What is worse, blind or deaf?*

A: ...I would restate that... Someone who has always been blind or someone who has always been deaf...Then I would say, you better be blind, because your brain is still developing. While someone who is deaf, their brains stay on a certain plan and they hardly develop. And that's because the speech is not there. Because the correlation between speech and thought: logical thinking and analysis.

- They also ask me if I don't want to start a normal agricultural school. Because there are none. And then there are also girls, because they are there again. Maartje Rozenstok asks for girls and others. I say "then I don't remember where I am, do I?"
- We have one "normal" boy. He had a brother here who was deaf and at home he had a brother and sister who were deaf. I say "he must understand the deaf well." And he is very sympathetic, let's try, if it doesn't work, we can send him away. Yes, that is good. And now he is the foreman in the chicken department and has a beautiful character. He has been working with us for a year. Beautiful character, he instructs the deaf and is in the blind class. Because with the deaf class he did not progress fast enough. Now he's with the blind, because they can reason and he almost knows braille too [laughs]. And he instructs the boys. That could well be a boy who later gives instructions to the chickens and cows, because he was interested in everything.

Q: *They (the deaf) are quite sensitive, aren't they?*

A: That is not so bad. I also used to have it before I started to work with these guys... If you ran into a deaf person, your first feeling always was that they're not good, you know. As a boy for sure. It is not good. "Uhhhh," with those sounds and stuff. And I thought so too. But that is not true. They shouldn't be considered as "well, they are not good."

Q: *Say Brother, I may call you Ad, religious education, how did it work?*

A: Well, that's a serious issue. So, as far as that religion is concerned, the main obstacle is that +/- 50 percent of those boys are not Catholic. There are say 5 percent Catholic, Mohammedans, SDJ, Adventists. And you have the Nixa [?], African Church, Friends [?]. You have a lot of sects, don't you? Lots of sects.

Q: *And how is that happening in your group of blind and deaf-mute people?*

A: That is not the case with us at all. We have mass (?) twice a week, in the recreation room. Now we recently have another Priest from Mill Hill. He is inclined to help us with this. But he did not know how. The education itself, yes, they get a lot of Bible, including Bible slides. This new Priest really wants to teach the blind, but he doesn't know what to do with the deaf. It is an inhuman task to talk about religion. The deaf can't understand. If it is difficult to talk

about a watering can and a coup coup [?] and about spinach, when you start talking about the Lord, then you should start with "the man with the beard", right?

Q: *That you explain it to the deaf, huh?*

A: That is very difficult. They have not been educated in all those concepts of faith, hope, friendship and so on. I don't know how those guys experience that either

Q: *Are experts coming to you? In the field of religion, psychology and the blind and deaf ...*

A: Not much. Sometimes. What I said later Dr. Kops from America, our Brother Marcel for sign language, that finger speller from Pisko [?]. Our main disputrice [?] Doesn't know much about it. I also said to that disputrice, I know more about the schools of Kenya from now on than you do. Because I get them from all schools and I can at least judge them. But real experts who say "how it should be," don't come by.

Q: *Deaf and deaf and dumb is close together eh. But deaf ...*

A: We never say 'deaf and dumb', just the deaf...

Q: *But there are also deaf-mutes amongst them?*

A: Most are deaf and dumb. That's one thing for me: being deaf and dumb. With us. If I have three of the 28 boys who can talk a little, it is top sisters. The rest can't talk. Maybe "good morning". So, then you see how they are prepared for that elementary school.

- The black teacher with us, at least 1 of them, I have never seen such an African. He has changed so much in 4 years that you no longer knew him. And the people with us also say "it is fantastic, he works from morning to evening". He enjoys his job, he is honored to work with me, but he really enjoys helping the boys. Really for the disabled. I've never seen that before.

## **Audio 6**

- I feel that living here is useful. The people here are watching how they use the money they have earned. And I feel that the work for disabled people makes sense too. I actually just discovered that. Of course, there is much more meaningful work, but you have to see it for yourself.

Q: *How did this work actually start? This work with the deaf, how did that come about?*

A: Well, that was actually to fill the place of the blind who weren't there. But the number of blind people is increasing.

Q: *Is it possible to train staff [talking about leaving the school in Zaire]*

A: That's what I want to do here, too. I have a teacher who has the highest degree and who is committed to saying "don't you want to take over?" "If I wanted to, I wouldn't be able to do it yet," he says. Not only because it is economically difficult, with all that capital in it... Because they could not do that, but it can also be less, that does not matter. But Nairobi does not look at that experience, it sends someone with a very expensive Agricultural background and whether someone is a manager.

- We are in the [unintelligible] region of malaria here and at least 2 to 3 times a year I have severe malaria.



Q: *Which bishop is in Kenya now?*

A: With us it is Tiberius Mugendi, that is the bishop of Kisii. I can't say he's so great. I never saw him here at the school. But have been to him several times

Q: *So, no financial support?*

A: No, not at all

Q: *What about marriage to these guys?*

A: That's a good question. I did not really study that, but what I heard, then the only solution is "deaf with deaf", huh. That's in Belgium, Hasselt, too. Otherwise, it is almost impossible.

- We have made a monthly sheet of two sides, very simple: deaf and blind from Sikri, and we have already sent them to boys with whom we think we can keep in touch. Boys who left school last year.

Q: *Did you file your work?*

A: I brought 2x100 slides and I'll probably leave them in Tilburg

Q: *Wouldn't it be better if we got access to it?*

A: Of course, I have many pictures too. At least 5 books with color-photos. All made by myself

Q: *Will you take them back again?*

A: No, I will leave them at my brothers'

Q: *What's his address?*

A: Wim Mommers, it's not that hard...

Q: *So, if we want to see the pictures, we need to get in touch with him?*

A: I will let him know

Q: *Yes, and the slides. Do you have a small journal/magazine or a diary?*

A: No, I don't have my own diary. We do have two Kenya books and I would certainly start there. That's before my time. Because there should be a series about Sikri in Meetings, our magazine. They have already asked that, but firstly you must be able to write and secondly you must have time for it. Because we have enough photos.

Q: *Is there something left about the founding of Sikri?*

A: Yes, the booklets which are down here in the basement. You could have them

Q: *And did they have regular contact with home during the years at school?*

A: Yes, they could write letters

Q: *What kind of environment did these guys come from? Were there differences in their backgrounds?*

A: I have noticed, I noticed that these students are not actually from higher circles. Because if that was the case, it would be easier for the parents to come over.

Q: *So, a difference in social class was not present?*

A: Yes, there was a difference, but sometimes I wondered "why isn't there a child of the minister here," for example, that might be the case. But it isn't.

Q: *Are the older boys getting some sort of competition system in what yields the land? In terms of payment?*

A: The boys are not paid. In the second year I started to pay the boys 10 percent of the proceeds, but I can't keep up

Q: *Do you have sufficient sales area for the yield of the products?*

A: It is not a problem in terms of poultry. I have a very large freezer that can hold a whole cow. So, I slaughter 50 of those broilers and I bring that to Masogo [?], Because that freezer is there because electricity is free there. Then it pays off in Kisumu, for example. I easily lose about 7000 eggs a month. I sell them to the people, supermarkets and schools in Masogo. As for the vegetables, that is very difficult. You give that lettuce to the chicks or you grow little lettuce. I want to make another roof, not a greenhouse, but a roof. There I can use lettuce and the delicate things: tomatoes, lettuce, strawberries ... Crops that easily get destroyed by hail.

Q: *And who will manage this?*

A: I don't know yet. Perhaps the teacher's wife so she could earn some money herself

Q: *You are not financially dependent of Holland?*

A: No, but we have to declare the costs to Holland and the Kenyan government

Q: *Do these students respond to your calling? Two-fold calling: to be brother, unmarried, and missionary.*

A: The blind sometimes speak about it, but now the blind speak a lot of Swahili, eh. And I don't understand that language. I do believe that a lot of boys have at least appreciation: They see that we spend much of our time on them, they are humanity. And they also understand that we are religious, but whether they understand why... I don't know. And they will see the celibate life. The deaf don't always know. Some religions don't know what a Brother really is. I sometimes notice the signs they say to each other saying "is he writing to his wife?" If I have to write a letter quickly at night. So, no.

Q: *They [the deaf] cannot understand this, right?*

A: I don't think so

Q: *It is typical that only men stumble over celibacy life.*

A: Yes, it is so natural, because the man is often the pacesetter. But also, with the Abes [?], They can hardly live alone, of course, that is not African to live alone. In addition, sisters often go up in status when they become sisters. [Criticism of these sisters because they were challenging: "silver shoes and the way of walking"].

Q: *Agricultural equipment like shovels, rakes and so on. Can you finance all that yourself?*

A: Yes, whether by the Sikri fund or now with the new badge of the Belgian project. [Also, about blind Salvation Army, which continues in the question of whether he can keep it up for a long time: depending on good chemistry/matching between the team of four brothers, the three black teachers and thirty workers. And no one should die unexpectedly. "I can no longer withdraw if I want to go to NL" Ben Koppers cannot go back to NL, he cannot do without him. Problem of volunteers who come to help but still have to be fully trained while they only work for a short time].

Q: *How is the temperature during the nights?*

A: Good. We go to bed around 9:45 pm but it takes a while before everyone is ready to sleep. Next morning, we get up at 6:30. Always.

Q: *And surveillances in the dormitories?*

A: Until they sleep. After that, the night guard takes over

*Q: You just said you wanted to tell something about providing jobs*

A: More and more people get to know our school. And now it happens that they offer jobs. These are people who have a higher position and want to invest their money in, for example, a chicken farm. That's how I was able to give several boys a job.

A: I also faced difficulties because of this. Apparently, Mister Wayitte has not paid those boys for months, or underpaid. I got bad letters from one of those two deaf boys and I couldn't quite hear it, but I noticed that those boys were furious. That Wayitte was drinking and that they were not allowed to go to the market to buy things they need, and so on and so on. I could write no more than a letter to Wayitte to ask what is going on. But no answer. The mother came to me "what's the matter with my boy, can't you help?". That mother has been with me at least 25 times. I sent someone from social services there, but Wayitte was gone without a trace. Those boys come back to me and I give them new work with a Priest, where they got well paid. [The mother is still angry with Brother Philotheus and threatens to sue]. So, it shows how difficult it is to add aftercare.

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