

## **“JUNCTIONS” BETWEEN GYPSIES AND NON-GYPSIES. POSSIBILITY OF CONNECTING LINKS BETWEEN GYPSIES AND NON-GYPSIES**

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**Abstract:** *“Justitia generalis ... virtus prout a charitate imperator, potest dici quodammodo charitas, et charitatis praeceptum tota lex.” (Billuart, 1829).*

*It is known that culture as a scale of values in ethnic groups, like the Hungarian gipsy communities, is specifically a whole, in spite of its special character, in which every value is in connection with other values and is a part of the whole European culture. So, the government in power should make it possible for both the majority and minority what is vital for human life e.g. food, clothing, healthcare, work, education, culture, authentic information, the possibility of founding a family etc. (See “Gaudium et Spes – encyclical letter, 26)*

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### **Introduction**

Increasing and worrying inequality such as poverty, affliction may be experienced among the gipsy population. The huge economic, social and cultural differences between the Hungarian majority and the gipsy minority may get unbearable, besides these inequalities are inconsistent with social justice and equity and with human dignity. They may jeopardize social peace. (See “Gaudium et Spes – encyclical letter, 29)

The questions arise: Can the culture of Hungarian gypsies be developed? Do young gipsy people have the chance to develop their abilities? And how?

There are not ready-made answers to the solution of “how” neither in pedagogy nor in andragogy. Solution may only be found after carefully studying and considering all the circumstances.

### **Differences and recognizing each other’s values**

Nowadays different approaches to the notion of inconformity can be observed in research and in the media. It is doubtless in the view of considering the material and the behavioural culture of Hungarian people and that of the gipsy people that a lot of differences can be found in many respects. They both should learn about these differences and mutually recognizing them start building a bridge between the majority and the gipsy ethnic groups enriching each other’s culture.

Saint John Paul II of blessed memory wisely called our attention to the strategy of connecting links which increase and enrich both the majority and minority’s culture. According to John Paul II instead of differences, tensions and conflicts those elements should be emphasized which may help to connect the two parties and lead mutual cooperation while keeping the values and diversity of both cultures.

There are some possibilities of finding connecting links in the mutual way of the process of getting to know and recognizing each other’s values and what might be learned from gipsy’s attitude.

In my opinion the helping attitude might be sought for in the personal world view. Readiness to help is typical attitude of the gipsy population.

### **Short flashback to historical roots**

Perhaps it is due to the fact that they had become Christians (Armenia VII century) before we did in Europe. At that time, they got integrated and incultured in a definitely more individual centred world of Byzantine Christianity. This influence still exists not only vertically in the form of asking for transcendental help but horizontally as well when besides looking for material help, they seek for spiritual comfort in different Churches and religious communities.

Due to their historical position gypsies endured fear, prosecution and were subjects of humility for centuries. In their defencelessness they passively adopted themselves to different nations. At present the only guarantee of successful integration is forming active and creative compliances with the gypsies' cooperation and with our personal help in educational institutes, self-organized cultural communities, in the Churches and at work as well. Mahatma Gandhi's ideas should be followed: to serve the whole society with patience and activities free of violence or exclusion and the same time the values of both the majority and minority should be kept. To achieve this goal is to turn with fellow-feeling interest to gypsies and to accomplish by recognizing mutual interest with empathy.

### **The strength of Gipsy communities**

In gipsy communities the retaining power is stronger than in other communities. So young gipsy people leaving their community may easily get into doubtful or dangerous situations in this consumer's profit-hungry society built on individualist ideas. These young people often become victims of exploitation. Considering all the facts and situation, unnecessary segregation and assimilation could be avoided if the leaders of gypsies and those of the "gadzsó" (non-gypsies) were honest, creditable and reliable people and if the principle of congruity could be realised.

In a gipsy community the child is the most important person – the soul of the community. The attitude of a gipsy family towards children is retaining love which is true for intrauterine life, too. Gipsy mothers have always been refusing abortion. It is a nice example of the respect of human dignity. It would be truly wonderful if this sort of attitude could be included in our modern world-concept. Another principle may be observed in gipsy communities; when an important decision has been made, they accept it positively and unconditionally.

According to Carl Rogers it would be worth applying the above-mentioned principles to our connections between majority and minority.

### **Service, kindness, humbleness**

Let me mention the three principles set up by Sándor Karácsony, late professor of Debrecen University, in his work: "Hungarian Peace". In his view the core of pedagogical vocation should be: "service, kindness, humbleness" (Karácsony, 2001).

In my opinion these words ring with the keywords of pedagogy and andragogy and these concepts should appear in structure of connections between Hungarians and Gypsies. There is no empathy without service, no acceptance of each other without kindness and no credibility without humbleness.

Finally, to sum up our task let me quote professor Karácsony again: “I connect, intermediate or lead if I could be threshold honestly, truly, patiently, modestly by God.” (Karácsony, 2001)

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