

Anne: is unemployment a good way to ask ourselves?

Question of unemployment for gypsies is difficult to speak about because of their marginalised/marginalising experience, therefore why not explore alternative employment, e.g. social economy sector (France). Cooperative, small activities of entrepreneurs, this could be inspiring as a way of employment for gypsies.

Also, from Zsuzsa's presentation: what is needed is a perspective of inculturation and be open to the desires and dreams of gypsies. This openness could be used in social economy, e.g. cooperative investments in small projects, e.g. Emmaus. Example from St Denis: refuse collectors.

Reflection about unemployment especially for gypsies, one criteria of reflection is how to give them the capacity to be creative, we need to recognise their potential.

Christian: unemployment only part of problem of integration for travellers. No point in looking just at unemployment if we don't look more broadly at the general problems of travellers: prejudice, schools etc. As in most cases of marginalised populations, the best way out of unemployment is to get good education. Schools should therefore be the focus. Their problems are very similar to youth of non-French origin. Anti-discrimination is an important step, how to make employers see them in the same way as a French employee.

- 1) focus on educations
- 2) anti-discrimination measures for broader society

Zsuzsa: I would like to offer our programme which is tested, it consists of little steps and works well. We started out from human dignity which is a Jesuit value and the project is long-term. It has 7 modules which can be employed for gypsies of different levels of education, starting from adult analphabets (because I think it is the women who need to be educated because an educated woman will radiate in the family, what we saw yesterday was this module for women, for next year there are 25 who would like to join the programme), now we are also preparing gypsies from other parts for entry into the labour market. **We were thinking of travelling Roma as well who we perceive as rootless so that we can give them a root and they can have a terrain, a kind of homeland. Our method is a bottom-up approach, so it is us who approach gypsies, not them approaching us.** The preparation of such a project is meticulous and this is the key to its success. Because these people desire love and good words and they are keen on changing and undergoing formation. Gypsy pastoral work cannot be separated from the work, so my boss is going around, blessing houses. Together, we make plans, what are the possibilities within the families, more work or not, and then we try to involve the whole family from kids to the elderly. So this work is quite slow and has a slow pace but in the end it proves to be effective because not only is the person learning, but also gains back his/her dignity and faith in God. We are not missionaries, we are not pushing faith on to anyone. One in our group is a witness of Jehova but he will come back to the mother church. I think that the walls of separation which we have built up can be demolished by bricks, the way it has been built. So what I suggest is to see the work in the field because it's nice to see what's being done on the ground and then one can share in a day's work. I am visiting houses as if I was at home there myself. So this school cannot be built on our strict Prussian model because gypsy souls cannot accept this, it would break them. So this is what I want to offer, we have a model, a project, an elaborated thing, and you could use the modules. I have been working with gypsies for a long time, I know their cultures, female practices, how to beg like a gypsy woman, read palms and my boss also knows

everything about gypsies, so he needs two minutes to be at home with any gypsy family.

We need a project like this for each gypsy settlement in order to really help people. We also need to link education and public labour – if people would receive minimal wage for being on the programme, everybody would be helped: no more unemployment and gypsies could feed their families.

Giacomo: anthropological, sociological, economical questions:

- 1) cultural anthropology: which is the place of work in the gypsy life?  
Differences among gypsy groups, but basically, we cannot assume that the understanding of work is the same as ours, so listening is really important
- 2) sociological: integration and ethnic identity – some issues in their lifestyle need to be questioned but balance between integration and cultural respect
- 3) economical: how do they fit into the market? Creating skills and valuing them, work on society's prejudice, with employers. Place for those who are less skilled in the market. Shift to industrial economy and then on to knowledge economy really left gypsies behind

*Educational projects would be linked to the answer of the sociological question, possibility to take part in society, read, write, interact. Questions can be tackled depending on how we answer the above questions*

Pressing issues:

- motivation for work, for education
- prejudice (enormous in society)
- tension between cultural identity, history
- what are the needs of the modern labour market?
- Integration into labour market as it is, or are there other ways that work better for gypsy mentality.

Comprehensive programme needed: education for children and adults, work placements, work programmes, inculturation, pastoral care.

Best practice: specialised agency on state level (like in Slovakia)? Lots of programmes of Zsuzsa's programme all over the country? Policy against discrimination? Schooling system, special support? Minimum wage for public works (i.e. while in education)? A Jesuit European response?

We need a common response because it's a European problem and it is about one of the most marginalised groups and it is therefore a "pressing issue" for the Social Apostolate. Touches many aspects of society, like refugees (Arrupe). Agg Sociali will be working to influence public opinion (before it was Albanians, now it's Roma).

Anne: Degree of problem in France: two different issues: French gypsies, historically settled in France, problematic but not huge issue. North-African and gypsies recently fought in Perpignan with some dead. In Alsace, gypsies left their caravans and mayor had settlement burnt – public opinion was very divided, especially church said it was not acceptable. Perhaps it's not the major issue in France. Employment issue is not about just giving a technical response, see Giacomo's three levels. As Christians, we must be attentive of these three levels. Question of Romanian gypsies is very different. Sakozy has spoken to Romanian government.

My dream is that this could be a Jesuit response, as a Jesuit school of the poor.