

# The LGBT Community in Relation to the Different Perspectives in the Republic of Kosovo

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## Abstract

The LGBT community faces numerous barriers to equal care such as refusal of care, delayed or subordinated care, ill-treatment, unequal policies and practices, little or no involvement in health education and inappropriate restrictions or visit restrictions. I have made researches on these inequalities in different communities in the Republic of Kosovo. The perspectives I have addressed in my research are: Psychological Perspectives, Religious Perspectives and Social Perspectives where there are many debates about LGBT people but I have also explored these perspectives from other perspectives such as education level, income, geographic location, language, the status of immigration and culture, the beliefs belonging to this community in the Republic of Kosovo.

**Key words:** LGBT, psychological, religious and social perspectives

## 1. Introduction

"On behalf of Love" is the first pride parade in Republic of Kosovo for the LGBT community and their supporters, which will be held on 10 October 2017 at Skanderbeg's Square. For the first time in Pristina streets are expected to publicly defile men and women who have sexual orientation differently from the majority of the population. Everywhere in Europe is created a nervous whenever the LGBTI community publicly shows up. This is especially true for Balkan countries. The first reactions were not good. All this comfort LGBT community is not in their activities by persons who consider that they defend "" human morality, which, according to them, of different sexual orientations collide with.

When Tuesday's organizers announced the event, they called for support from citizens and state institutions for preventing violence against the LGBTI community and providing services in the protection and well-being of victims. (Gazeta Insajder 09.10.2017 14:33)

## 2. Theoretical approach

### 2.1. Psychological aspect

Homosexual orientation means having romantic or sexual emotional relationships (gay and lesbian) with members of the same sex. (Psikologjia e homoseksualitetit, 2009)

People with homosexual or bisexual orientation for a long time have been stigmatized. With the rise of the homosexual political movement in the late 1960s, however, the punishment of homosexuality as immoral, criminal, and ill has grown. The introduction of the term homophobia by George Weinberg in the late 1960s challenged traditional thinking about homosexuality and helped focus the attention of society on the problem of prejudice and stigmas. (Gregory M. Herek, 2004, "Homofobia")

Contemporary scholars and activists have used homophobia to refer to sexual attitudes dating back to ancient Greece. (Fone, 2000).

The origin of Greek word "homo", which fits better with fobisuffix (from Greek phobos, which means fear) With this structure, homophobia literally means, fear of similarity or fear of the likes. (Boswell, 1980, page 46)

Definition of homophobia: an irrational fear of hatred, disgust or discrimination against homosexuals or perceived homosexual behavior. It can be experienced by heterosexual people as well as LGBTI.

Homophobia can be appeared in different ways:

### 2.2 Personal homophobia either or internalization (engagement)

Self-determination by a gay person about his sexuality. The person believes that feelings of attraction for the same sex are bad, sinful, immoral or abhorrent. For a heterosexual person, this may appear as a fear of

perceiving others as gay and results in trying to "test" his heterosexuality. (Illinois University Manual, January 2012)

### **2.3 Interpersonal homophobia**

Usually it results in the expression of hatred or dislike of others thought to be gay, lesbian, bisexual, or transgender. This can be explicitly expressed through behavior that ranges from name to call to murder, or implicitly, for example through the jokes that people say.

### **2.4 Institutional Homophobia**

The fear of homosexuality in our society is evident as discrimination. Governments cooperate with structures, churches, institutions and other organizations that discriminate against young people in different ways. Fair examples of this are the policies and legislation that prevent homosexuals from marrying or not being considered as their relatives for a dying partner, or the termination of non-return of a living partner of the same gender. The official collection of data that ignores sexual orientation as a category is a more delicate form of institutional homophobia. (Illinois University Manual, January 2012)

### **2.5 Cultural Homophobia**

Social norms that mean heterosexuality is "the best" and that all are or should be heterosexual. Media perpetuate heterosexuality as a norm by not presenting or representing a homosexual viewpoint, for example through television, where most of the characters are supposed to be heterosexual. (Illinois University Manual, January 2012)

Psychological spectrum services are the basic services that the LGBT community should provide. Constant violence, insecurity, vulnerable well-being, and discrimination as features to which the LGBTI community is subjected to repeatedly affect affective emotional problems, generalized anxieties, somatoform disorders, social phobia, major depression, and emotional spectrum disorder which are not typical of the community.

Knowing these obstacles in this community was an incentive to look at the perception of communities in the Republic of Kosovo in relation to discrimination which is done to this community.

### **3.Aspect of jurisdiction in the Republic of Kosovo**

#### **Although the Constitution specifies the following:**

Article 37 [Marriage and Family Law]

1. According to free consent, everyone has the right to marry and the right to establish a family in accordance with the law.
2. Marriage and settlement are regulated by the law and are based on the equality of spouses.
3. The family has the right of special protection from the state, in the manner prescribed by law. (Kushtetuta e Republikës Kosovës 2008)

#### **The law on family specifies as follows:**

- (1) Marriage is a legally registered community between two persons of different sexes through which they freely decide to live together for the purpose of family creation.
- (2) A man and a woman have the right to marry and to form a family without any restrictions on race, nationality or religion, and are equal during the marriage relationship, and the settlement of marriage.

### **4. Methodology of research**

#### **4.1.The purpose of the research**

Study performance of interrelation between the perception of the population in the Republic of Kosovo and the emotional state of the LGBTI community.

#### **4.2. Research tasks**

The scientific tasks of this study focus on three main directions:

1. Present the theoretical experience of LGBTI community problems, civic perception and emotional state of the community.
2. Analyze the theoretical and practical approach of religious leaders over this community (Muslim and Christian).
3. Ascertain what attitude the citizens hold regarding this community in the Republic of Kosovo.

#### 4.3. Procedures

The questionnaire will be administered in the Republic of Kosovo.

The first step in this process will be the dissemination of the questionnaire" (I compiled from Dr George Weinberg Society and the Healthy Homosexual 1972).

This questionnaire will be administered at different ages grouped as follows:

Age 15 to 45

The next step I have realized is the self-report with representatives of the Muslim Muslim and Christian community in the Republic of Kosovo.

#### 5. Analysis, processing and interpretation of results

Analysis and processing of data will be done through a questionnaire prepared for different participants of different regions in the Republic of Kosovo.

Another kind of analysis we have used the free expression of the empty space in the questionnaire within the text sent by the community to the professors of Islamic theology.

The results analysis aims to uncover the correlation between the emotional state and the perceptual and prejudicial problems that occur against the homosexual community and to see the relation between those variables that we have mentioned above.

#### 6. Elaboration of the results

##### 6.1 Community of Christian researcher

(In side of the questionnaire I have left a void space to give their opinion about the homosexual community)

Artur Krasniqi, pastor of the Protestant Evangelical Church in Kosovo.

*"Burri i vërtetë martohet me grua të vërtetë", wrote Krasniqi, that in Albanian means "The real husband marries a real woman".*

*"At the beginning, God created Adam and Eve, not Adam and Jahen," is his next statement. Here is the reference to the Constitution of the Republic of Kosovo where he says:*

*"God is Love, true love stems from God, love is not constitutional. It is stronger than the Constitution and more powerful than hate" he wrote, referring to the Constitution of Kosovo, which allows and recognizes marriages between the two sexes.*

Below he continues to express his opinion on this issue.

*"No one can declare against God, nor can the constitution be against God. No one can redefine God's law on marriage. God has given the family a sanctuary and this can not be destroyed or replaced with sin," he says.*

##### 6.2. The community of Islamic theology researcher

(In side of the questionnaire I have left a void space to give their opinion about the homosexual community)

By doing the analysis of the results, one of the Islamic theologians states: "... to Allaah one of the most hated human deed is homosexuality even more than 'zina' (Zina means sexual intercourse outside marriage) because this ill disease loses the kind of human ..." (F.Mellova)

This negative phenomenon according to Islamic beliefs is divided into several perspectives:

1. *"Homosexuality is at contrary with life; Concentration into sin turns into tradition; 3. Homosexuals are bad people; 4. Homosexuality is an ugly and badly act; 5. Health hazards from this offense and 6. Loss of human semen ... "*

2. *homosexuality is a sexual cramp in opposition to life and destroys it because it sheds the life span on a dead land that is not prepared to accept it and to feed it, instead of laying it on land prepared for its acceptance and development ... "*

Another theologian for this issue of the LGBT community says:

*"... Homosexuality in the Islamic viewpoint is considered as an anti-human quality, an immoral sin and an anti-social act.*

*Since homosexuality is an act that stifles social life and increases birthrate, Islam considers it very harmful and forbidden ... The history of the people of Lut as mentioned in the Quran is the most powerful argument that testifies to the detention and punishment of such an action. Allah Almighty says: "(Surat al-Nayl: verse, 54, 58).*

Driton Zhinipotoku

Allah in the Holy Qur'an Says: *"Your women are like a field for you, so you approach your fields as you want."* (Quran Baqarah, 223)  
*"... therefore, the need and orientation towards the spouse is: spiritual, emotional, natural, physiological, health, moral, religious, social and civilizational purity..."*

Driton Zhinipotoku

Ibn Abbas r.a. when asked about homosexual punishment. He replied: *"You have to send them to the top of the highest building in the city and throw them down. Then they should be throned by stone."*

Ulvi Fejzullahu

Osman Musliu- Imam from the city of Drenas, Republic of Kosova in the interview for Balkanweb replied: *there is no development "to get everything from the West".*

*"I see the problem with these arrangements from the point of copying things without realizing it. It seems to me that emancipation and democracy have been misunderstood. It is not a development to take everything from the West and to try to follow it blindly. The problem with this category of people is not a Western progress, but a result of many developments there for centuries. We know very well the state of family life in the West "*

Osman Musliu- Imam from the city of Drenas, treated the issue of Islamic provisions in relation to the LGBTI community

*"Islamic provisions are clear about this issue. It's a forbidden action. This is a provision that can not be changed in time or space circumstances. Like many other provisions as alcohol, gambling, zinaja etc. can not be changed. Today we live in a time when out-of-marriage relationships are seen as normal and acceptable. But we as Muslims believe that zina is one of the forbidden actions. We also live in a world where alcohol is the favorite drink. But Islamic provisions regarding this issue are clear and cut, " he said.*

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### 6.3.Citizens Community of the Republic of Kosovo

Based on the analysis of the questionnaires done in the Kosovo Assembly we have received the following results:

We have distributed 900 questionnaires and from the inside questions were reported these data as follows:

**Question 1:** Should homosexuals be jailed to protect society?

322 people reported that they have to be jailed, 482 of whom reported that they should be sent to family education facilities and 96 reported that they should not be imprisoned.

**Question 2:** Should homosexuals be allowed to have powerful posts in government?

Out of 900 respondents to Republic of Kosovo, 708 of them reported that they should not be allowed to have such posts and such persons in government influence the opening up of their community and defend their causes.

**Question 3:** Could a homosexual be a good president?

Of the 900 participants in the survey, 847 of them have stated that this is a bad indication for Kosovo's society.

**In the fourth question:** I would be very afraid if my child had a gay teacher. Of the 900 participants, 847 of the respondents stated that their child would be taken away from that school.

**Fifth question:** If a gay would sit next to me in a cafe or bus, I would become very nervous? 900 participants stated that this did not pose any concern for them.

**Question 6:** The idea about homosexual acts is disgusting? All participants report that yes it is.

### 7.Conclusions

Based on the analysis I had done on the three research constructs I came to the following conclusions:

The perception of the population for this community is influenced by many dimensions:

1. The first dimension The Constitution of the Republic of Kosovo does not support this only community, because it is related to a legal provision with discrimination and does not specify it within the family code. More are media speculation than there is a legal basis.

2. As far as the theologians' approach is concerned, it is very negative determinants in the way the holy books are presented and how they treat the religious representatives within their community, where it is known that this community accounts for about 95% of the population in Kosovo.

3. And based on the questions raised in the questionnaire, this phenomenon is very unacceptable for the citizens of the Republic of Kosovo and this community is more likely to be speculated mediatically than positively perceived by the population in Kosovo.

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