

**Survey
on the
attitudes
of the kosovar
society
towards
homosexuality**

Libertas

**Survey on the attitudes of the kosovar society towards
homosexuality**

**Quantitative and qualitative research on the opinions
of kosovar citizens**

December 2012

**This research was conducted by the Center for Humanistic
Studies "Gani Bobi"**

Supported by Civil Rights Defenders

Design: DZG



Description of the sample

The research, survey in the field and the focus group talk were conducted at the end of December 2012.

In total 755 surveys were conducted from which three samples were created. The first survey was represented with 686 respondents where Serbs and other minorities were calculated according to real percentages from current Kosovo demographics. The second sample was with Albanians as the dominant ethnicity in Kosovo represented by 623 respondents. The third sample was with members of the minority communities that were surveyed with additional quota. These were added to the sample base in order to have the opinions of this category represented with more relevant frequency instead of remaining with a quota from 8 to 10% of the total, of around 80 respondents.

The surveys were conducted throughout Kosovo in 28 municipalities, that does not include their total number but few abbreviation were done by omitting one municipality from areas around big centres, as we believed this would not damage the representation of the opinions of the whole.

Beside the survey we conducted one focus group talk with representatives of several youth categories. Initially the focus group was planned to consist of members of the LGBT community, however the discussion was scheduled during a time when tensions were high after the attack at Kosovo 2.0 and Libertas. The LGBT community did not feel sufficiently safe and secure to attend such a discussion where there would be non-LGBT people present, therefore the focus group comprised of a group of students.

The questionnaire and main indicators

The questionnaire for this research, except the demographic part, contained a few questions that on first sight had nothing to do with the topic but they helped us to identify few aspects of social stratification and beliefs in Kosovars attitudes towards the LGBT community. These questions were on living standards, religious and political (who they vote for) affiliation, as well as a few key issues on Kosovo's and Kosovars orientation. For example attitudes towards the West, on Kosovo's integration in the EU, as well as evaluating the development of democracy in Kosovo.

In addition to these we raised the question of what is the youth of Kosovo lacking today, do they need more freedom from constraints, as an indicator of liberal and anti-authoritarian outlook, or in contrast, Kosovo youth are lacking more discipline and order, as an indicator of conservative and authoritarian worldview.

The intersections of these indicator questions with direct questions on general and specific issues of the LGBT community in Kosovo, have enabled us to create some tables and graphs that reflect the causes of very high social distance of Kosovars towards the LGBT community.

In general Kosovo's society does not have a rational and tolerant perception toward homosexuality as a social reality. The majority do not like it because they share mainly traditional mentality, patriarchal and authoritative based on stereotypes and common prejudices, which otherwise are not characteristic only for Kosovo's society, but are prevalent, in different levels throughout the world.

Demographic records for the sample

GENDER		%
Female		45.4
Male		54.6

AGE		%
15 – 19		7.5
20-29		35.3
30-39		20.3
40-49		16.4
50-59		11.1
Over 60		9.4

PROFESSION		%
Farmer		3.8
Non qualified worker		10.2
Qualified worker		14.1
Clerk		2.0
Private entrepreneur		7.3
Worked in education		3.6
Director / manager		2.0
Journalist/ artist / politician		0.1
Pensioner		3.3
Student		25.0
Housewife		16.8
Police and security forces		0.6
Other		11.2
Total		100.0

Demographic records for the sample

EDUCATION		%
No education		1.1
1-4		1.7
5-8		14.1
9-12		34.0
13-14		22.9
16-16		21.6
Mr.		3.7
Spec.		0.6
Dr		0.3
Total		100.0

NATIONALITY		%
Albanian		89.1
Serb		6.2
Muslim		0.3
Bosnian		1.0
Goran		0.1
Turk		1.0
Ashkali		1.1
Roma		0.7
Egyptian		0.4
Total		100.0

Context

Recently in Kosovo society, mainly in the media, but even at several institutional levels, a great debate has been raised on the issue of homosexuality. This debate came as a result of an event that happened December 2012 in Prishtina. The event was related to the promotion of Kosovo 2.0 magazine, which their upcoming number had sex and sexuality as it's main theme. This promotion turned into a violent situation when members of radical and fundamental movements claimed that in the magazine homosexuality was promoted. According to them this was an immoral human condition that offended Kosovo's morality and tradition. Afterwards in front of the Youth Palace protests were held where the police had to intervene. Two days later a member of the LGBT community was badly beaten in front of the Libertas office.

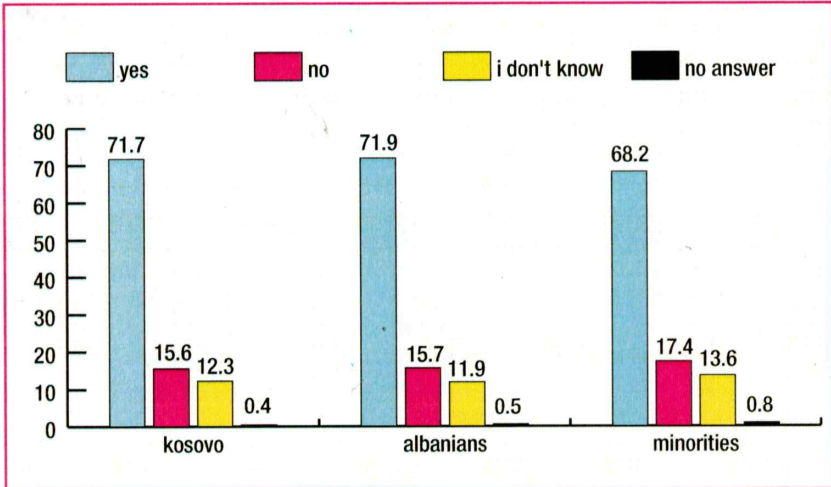
All this triggered a large public debate regarding homosexuality and homophobia. In this debate two parties were involved; one was mainly of the religious provenance that is against homosexuality by arguing that homosexuality is immoral and anti-religious, and the other party did not see this practice as legitimate and part of individual freedom and human rights. Beside these two parties, in the mentioned debate it could be distinguished even a conservative patriarchal attitude, which was not part of the reactions of religious organizations. This patriarchal attitude is homophobic however, its origin is related with the ethnocentric mentality, according to which "the Albanian national tradition refuses the practice of homosexuality". In this perspective the homophobic attitude is justified with the idea that "we as a nation are against the homosexuality, not because we are Muslims, but because we are Albanians".

The study aimed to identify few factors about the spread of these attitudes in Kosovo's society.

Findings and general attitudes toward homosexuality

It seems that the debate on homosexuality, which occasionally LGBT activists and supporters provided the stimulus for and lately after the incidents that took place in December 2012 in Prishtina, has had an effect in raising the level of awareness, if not the knowledge, to Kosovo's citizens on this social human condition.

On the question directed to respondents on knowledge regarding the issue of homosexuality in Kosovo 71.7% stated that they are knowledgeable on this subject. In terms of ethnic differences 71.9% of Albanian respondents stated this response, while respondents from communities in the quota of 69.2%.



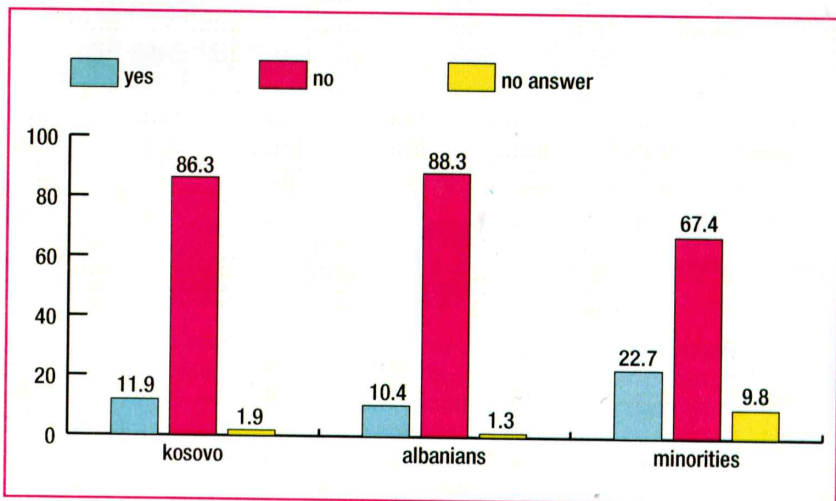
1. Information on the existence of laws that protect LGBT rights

This indicator shows that the debate has penetrated almost all levels of the Kosovo society, including ethnic groups that make up the society.

Knowing personally a homosexual

An important aspect of recognizing the problems and issues that members of the LGBT community face with is that citizens might (not) know personally a member of this community. An indicator found from this research is this: in Kosovo level, 86.3% of respondents stated that they do not know a LGBT person. This percentage is higher among the Albanian respondents (88.3%), and lower among the minorities (67.4%). Among the latter there is a greater personal knowing of LGBT community members (22.7%). Such

indicators can be explained by the fact that in Kosovo's society the issues of homosexuality continue to be very sensitive, loaded with powerful stereotypes that lead people to deny any kind of social experience with members of the mentioned community.



2. Personally acquainted with a member of the LGBT community

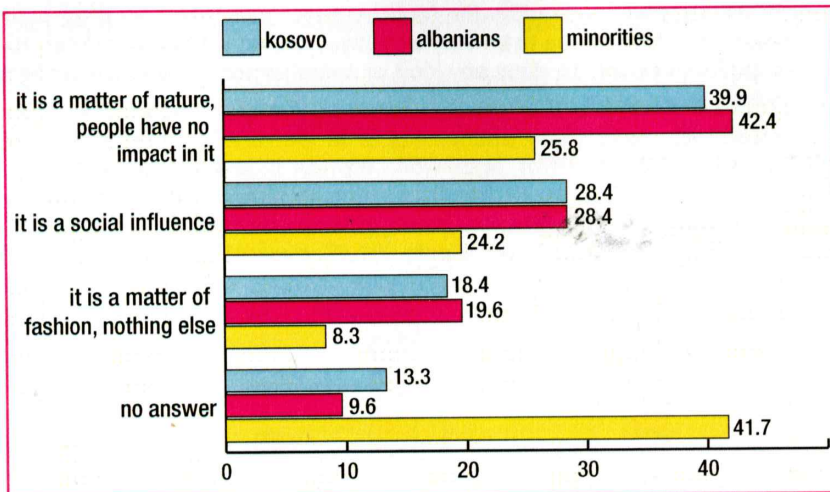
Why is somebody a homosexual?

The debate held in Kosovo on homosexuality has affected the scale of the origins of this human condition, if it is a human condition people are born with and determined by nature, or a product of social environment in which an individual with homosexual orientation lives in, or on the other side, an issue of social style.

In Kosovo, 39.9% of respondents believed that this human condition is natural and people are born this way. Albanian respondents, 42.4% share such a thought, while among minorities it is significantly less, with 25.8%. Meanwhile, 28.4% in Kosovo, 28.4% of the Albanian respondents and 24.2% of those minorities believe that homosexuality is a product of social circle.

This shows that the perception on the natural origin of homosexuality is far more widespread, especially among the Albanians. The minorities dominate with the opinion of not knowing anything on this issue (41.7%).

Often in the public opinion circulates the idea that the so-called "homosexual behavior," more than a natural born orientation, or a social environment effect, is a social practice that has cultural mode norms. A significant percentage of respondents hold this opinion: in Kosovo, 18.4%, 19.6% Albanian respondents and significantly fewer minorities, 8.3%.

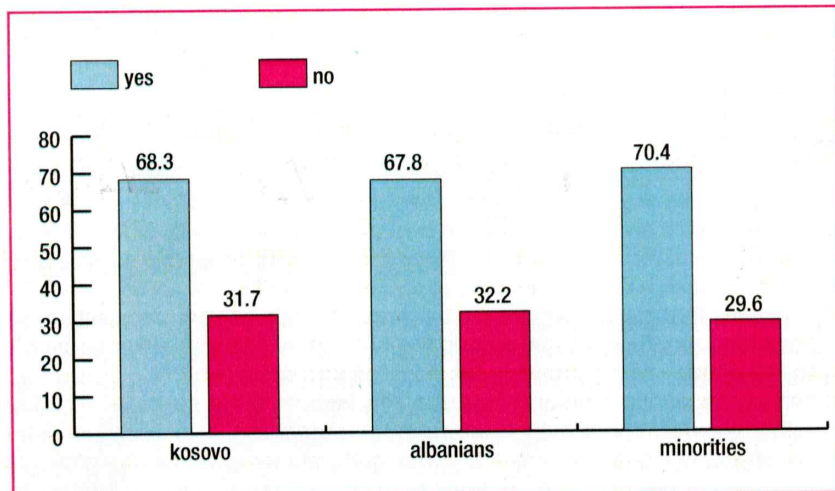


3. Why is someone homosexual?

On the special western "origin" of homosexuality

The context of this opinion is related to an idea that circulates in the general public, that homosexuality and the LGBT issue in Kosovo has become a problem and is debated from a pressure by Western countries.

This opinion has a broader support in Kosovo (68.3%), Albanians (67.8%) and still higher among minorities (70.4%).



4. LGBT community has become an issue due to the pressure of western countries

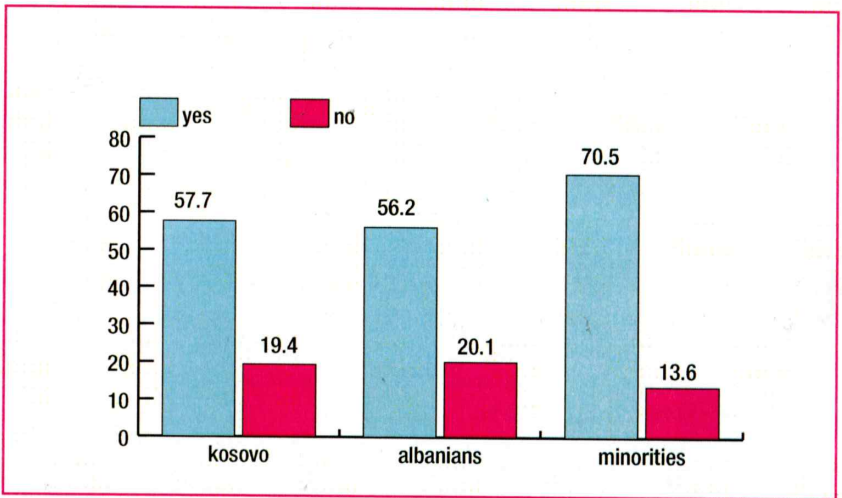
This can be explained with the fact that western countries have a high level of liberalization and affirmation of LGBT rights and this is naturally viewed as a cause of debating on homosexuality in Kosovo society, which aspires to become a member the European Union.

“Hiding” and “appearance” of homosexuality

The strong patriarchal and traditional character of Kosovar family and society in general has determined the fact of revolving the social human condition of homosexuality into a major taboo.

This taboo has two meanings: the social silence of this human condition and, when it appears, is even hiding it. This code of silence and concealment in recent years has been somewhat shaken.

Thus, 57.7% of respondents in Kosovo perceive that homosexuality that was once was hidden, now is appearing openly. 56.2% of Albanian respondents and 70.5% respondents from the minorities share such an opinion. This indicator may come from the existence of a dynamic change within the traditional rigid structures of Kosovo society.



5. Homosexuality was once hidden, now it appears openly

Negative and positive opinions of Kosovars toward homosexuality

Reconciliation with negative attitudes toward homosexuals

The public debate recently held in Kosovo on homosexuality has identified a high level of homophobia in Kosovo society, although officially LGBT community members enjoy the rights and freedoms guaranteed by the Constitution of the Republic of Kosovo and with the Law against Discrimination. In reality they face social aggressive practices of discrimination wherever they appear.

RECONCILIATION WITH NEGATIVE CLAIMS TOWARD HOMOSEXUALS		
	YES	NO
1. Homosexuality is an illness	47.6	30.1
2. Homosexuality endangers the society	61.6	20.7
3. I don't mind if a person is gay in the private life	35.9	47.9
4. LGBT should be prohibited by law and punishable	50.6	22.0
5. The idea of protecting LGBT has been created by the West to destroy our family and tradition	36.9	30.3
6. Under no circumstances I will hang out with gay / lesbian people	45.9	28.6
7. Marriages between two persons of the same sex should not be allowed under any circumstances	57.3	20.7

The research has identified a high degree of extreme negative attitudes towards members of the LGBT community. These opinions range from those where it is considered that homosexuality is a disease (47.6%) up to those who believe that this human condition is a danger to society (61.6%). As a result of these attitudes, respondents are supporters of stricter policies like prohibiting with law and punishments for LGBT persons (50.6%), or prohibiting same-sex marriages (57.3%).

A tolerance towards the LGBT community members is accepted if only LGBT people are so in their private lives (35.9%), but not if they publicly express their orientation (35.9%). The exclusion from the public sphere is also related to the refusal of the respondents to socialize with homosexual people under any circumstances (45.9%).

In context of all this is obvious the opinion that the idea of protecting LGBT community has been created by the West to destroy our family and tradi-

tions (36.9%). This opinion is likely related to critical attitudes toward the Western society that are mainly the origins of radical Islam, whose circuits are very active in recent years in Kosovo's society.

However, this opinion could be partially an echo of confrontations between liberal and conservative circles in the Western world regarding the issue of legalization of same sex marriages and of allowing children to be adopted by same sex couples. The strong media promotion of western debates, which were followed with protests, is creating an impression in Kosovo's opinion that we are dealing with issues that are exclusively dealt by the West. This is not considered as a matter of expanding the spectrum of human rights and democratization of society, but as a unique part of the western culture which in the eyes of those who care for "our national traditions and values" takes the form of a foreign debate that "does not belong to us" and that cannot be adapted to "our tradition and culture." Here we talk about Kosovo society, or Albanians and other communities living in Kosovo, who conceive this particular tradition even with current homophobia concepts.

Reconciliation with positive attitudes toward homosexuals

The research has also affected the issue of evaluation of respondents with positive attitudes towards members of the LGBT community. One of these approaches is that LGBT persons are people like everyone else. 62.7% of respondents approved such an approach.

RECONCILIATION WITH POSITIVE CLAIMS TOWARD HOMOSEXUALS		
	YES	NO
1. Homosexuals are born	40.7	35.4
2. LGBT persons are people like everyone else	62.7	25.1
3. Once homosexuality was hidden, while today is spoken about and appears openly	57.7	19.4
4. Homosexuality has always existed	36.1	25.0
5. I don't mind to socialize with LGBT people even though I do not belong to this group	24.0	51.7
6. Gay people should be allowed to adopt children	7.1	72.3
7. LGBT people should have the same rights as any other citizen	37.9	28.4

A significant percentage of the respondents consider that homosexuals are born as such (40.7%), that homosexuality has always existed (36.1%), and that once was hidden, but today is spoken and appears openly (57.5%).

A majority does not approve the position that socializing with LGBT persons is a completely normal socialization (51.7%) and also a majority of 72.3% rejects the view that LGBT people should be allowed to adopt children. Of reconciliation with the adoption of children are only 7.1% and 21.6% are undeclared.

Another positive attitude towards homosexuals is that they should have the same rights as all other members of the society. 37.9% of respondents approved this approach, despite the 28.4% who have an opposite opinion. In this category, exactly 1/3 of the respondents, or 33.7% did not declare their opinion.

From this it can be noticed that there is large equilibrium of decay between negative and positive attitudes approvals about members of the LGBT community, where it can be clearly stated that homophobia is dominant in Kosovo society. Among those who primarily are aware that homosexuality is something innate, and that has always existed, and that in turn know that human rights should apply to all groups of the society, but the support of these positive attitudes conflicts with stereotypes and homophobic prejudices. And this situation creates a type of ambivalence, "yes, homosexuals are like that by nature, but society and the state cannot tolerate their open demonstration because this however, is a perversion!"

As known in the religious beliefs as the existence of the devil, that requires rejections of his incentives in order to lead to the degeneration of the society, as well among the respondents who agree that homosexuals are born as such, or that has always existed, appears the prejudicing reflex of its refusal as an antisocial human condition and "evil".

The role of the level of education in the creation of positive and negative opinions

Based on the assumption that the education of the respondents may have an impact on their views about homosexuality, we analyzed the questions that tested the attitude towards the LGBT community and if the level of education affected the level of prejudice. The two tables below show that among the three groups there are major differences in perceptions, especially among respondents with lower education and secondary education, and those with university and higher education. Despite this, there are some inconsistencies for example the answer of respondents with higher education on the question of whether homosexuals are born as such, there were more negative responses, 28.6% instead of positive 23.3%, while of those with high school education is the opposite (60.6% with 53.6%).

NEGATIVE ATTITUDES TOWARDS LGBT / RESPONSES BY LEVELS OF EDUCATION	NO EDUCATION NOR PRIMARY SCHOOL		HIGH SCHOOL		UNIVERSITY /MASTER / PHD	
	YES	NO	YES	NO	YES	NO
1. Homosexuality is a disease	17.7	12.3	60.3	55.9	21.9	31.7
2. Homosexuality is a threat to the society	19.5	9.7	57.3	58.6	23.2	31.7
3. Homosexuality should be banned by law and punished	19.7	11.0	59.3	58.5	21.0	30.5
4. Homosexuality was created by the West	22.8	13.7	57.4	59.9	19.7	26.4
5. Homosexual marriages should never be allowed	19.7	13.2	57.1	52.4	23.2	34.5

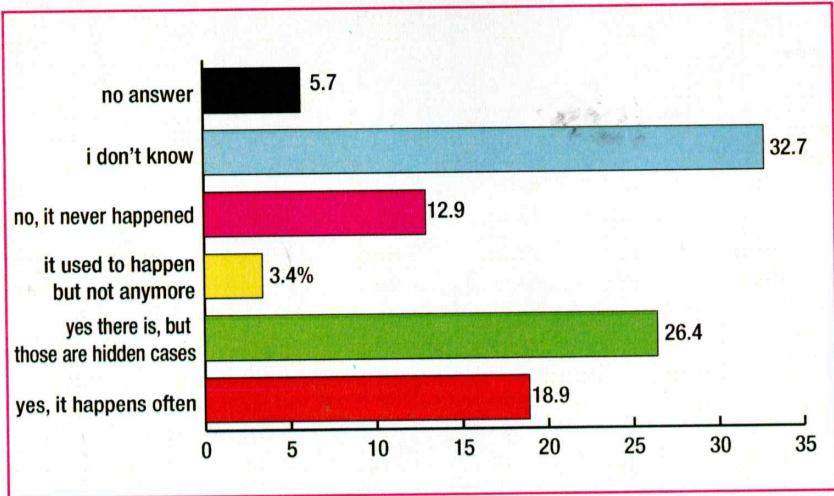
POSITIVE ATTITUDES TOWARDS LGBT / RESPONSES BY LEVELS OF EDUCATION	NO EDUCATION NOR PRIMARY SCHOOL		HIGH SCHOOL		UNIVERSITY /MASTER / PHD	
	YES	NO	YES	NO	YES	NO
1. Homosexuals are born as such	16.1	17.8	60.6	53.6	23.3	28.6
2. I don't mind socializing with homosexuals	16.0	18.5	53.8	61.5	30.2	20.0
3. LGBT persons should be allowed to adopt children	16.0	18.4	52.0	57.3	32.0	24.4
4. Homosexuals should have equal rights	14.7	21.6	56.9	55.3	28.4	23.1

~~Discrimination and violence toward the LGBT community~~

Not only in the case of using violence against the Kosovo 2.0 magazine and Libertas that occurred in December 2012, but also consistently cases of violence and discriminations against members of the LGBT community are reported. This reporting is mostly done at the social communication level rather than in the media or institutions

As a result of the fact that the media and other institutions are almost interested to deal with such reports, the research has identified that a significant percentage of Kosovar respondents do not know whether or not there is violence against homosexuals (32.7%) or they have refused to respond (5.7%). Among the respondents the opinion that violence does occur is more wide-

spread, but that these are isolated cases (26.4%), while the answer that violence is happening often has lower level (18.9%).



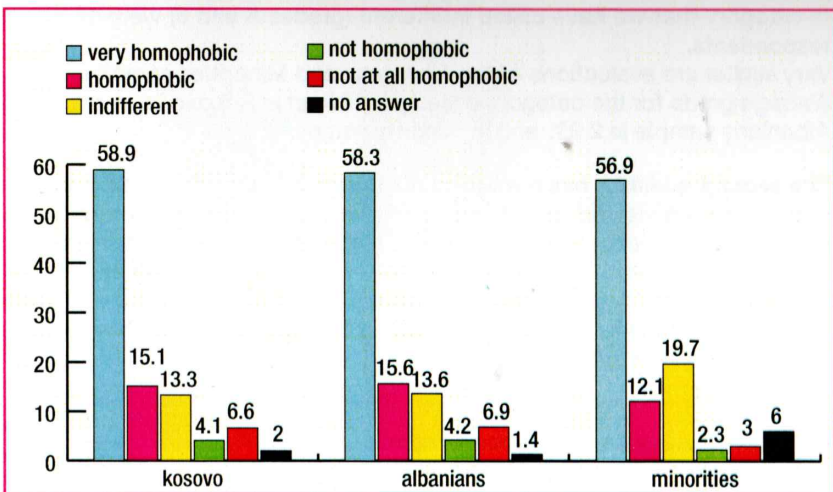
6. Is there any discrimination or violence towards the LGBT community?

At this diagram the small percentage of those who deny the existence of violence is obvious, where 12.9% of the respondents choose the option that violence never happens, while for the answer that violence existed earlier and today is not present 3.4% declared so.

Thus, it is more than obvious that only a small minority of about 1/6 of the sample rejects violence against homosexuals, while almost half of them claim it. Thus, assuming that among those who did not want to answer must be a considerable number who silently accept the practice of violence; this research result can be taken as evidence that the Kosovar society is aware of the high degree of discrimination and violence against homosexuals. Consequently, in this society dominates the homophobic prejudice, it is more believed that this violence would be justified, rather than punished and distanced from it.

The degree of homophobia

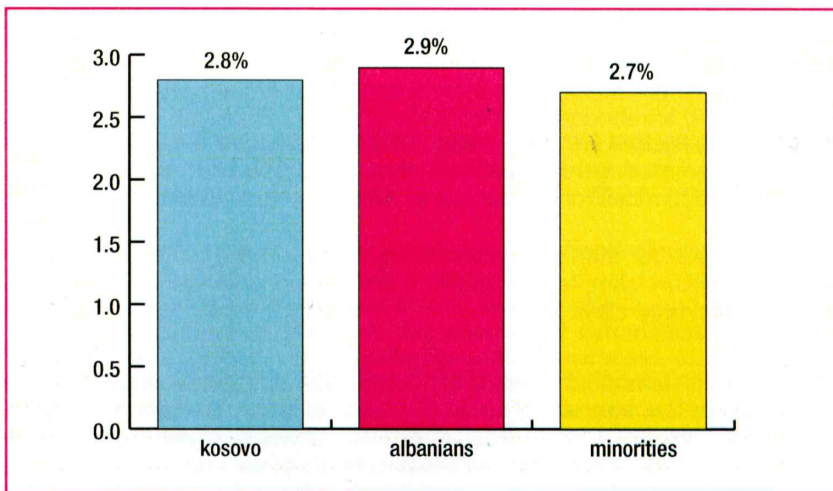
In this research, we have not used the full extent of Bogardus scale in order to measure social distance towards members of the LGBT community, but reduced it into only two questions. Firstly, would respondents be concerned if they realize that a work colleague or friend is homosexual and secondly, how much would they be concerned if they realize that a family member is gay.



7. How would you feel if you discovered that a colleague of yours was homosexual?

Respondents were asked to rate concern with evaluating grades from 1 (very concerned) to 10 (unconcerned).

Generally in both categories of social distance rejection or homophobia is in a very high degree. In a representative sample of Kosovo, when respondents were asked about colleagues/friends 58.9% have evaluated with grades 1 or 2, and 15.1% of grades 3 and 4, in total this constitutes 74% of respondents. Not homophobic which assessed with grades 7 and 8 are 6.9% and extremely not homophobic grades 9 and 10 are 2%; in total not homophobic are of 8.6% of respondents.

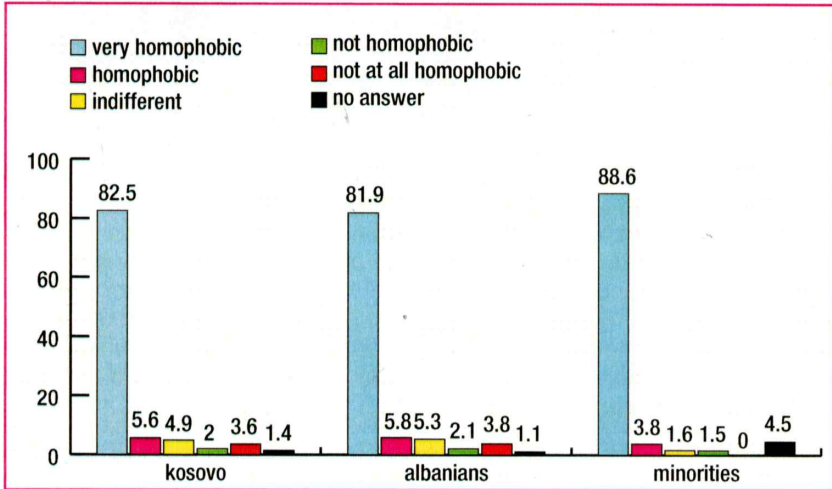


8. How would you feel if you discovered that a colleague of yours was homosexual (average)?

In category that we have called indifferent (grades 5 and 6) were 13.3% of respondents.

Very similar are evaluations of the Albanians and Minorities samples. Average grade for the category colleague / friend in Kosovo level is 2.8% in Albanians sample is 2.9% and in minority sample is 2.7%.

The second question has measured the concern if a family member shows that he is homosexual, and homophobia in this case appears at an even higher level. In Kosovo representative sample 82.5% of respondents gave grades 1 or 2, and 5.6% grades 3 and 4, in total it constituted 88.1%. Not homophobic which assessed with grades 7 and 8 are 2.0% and extremely not homophobic which grades with 9 and 10 are 3.6%, in total they are only 5.6% of respondents.

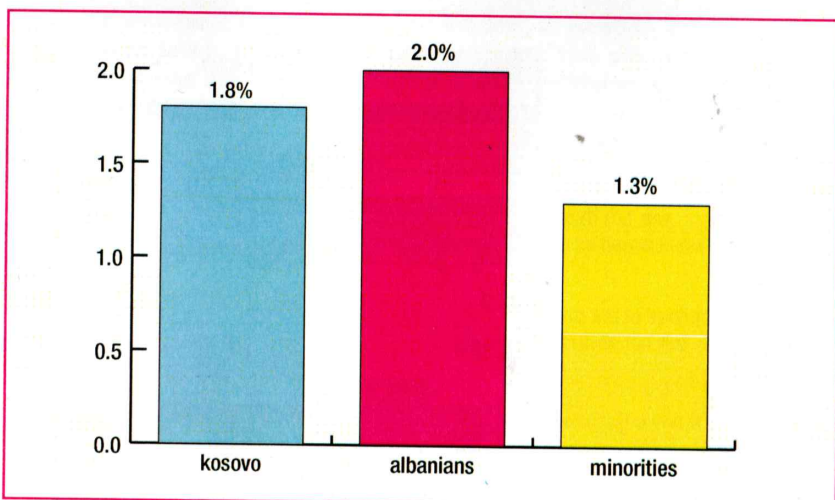


9. How would you feel if you discovered that a member of your family was homosexual?

In the category that we have called indifferent (grades 5 and 6) are 4.9%. The diagram has also an indication of those who refused to answer at 1.4%. Similar are estimates for the sample of Albanians and minorities.

Average grade for the family member category is 1.8% in Kosovo sample, 2% in Albanians sample and shows more homophobic value in minorities sample, with only 1.3%.

It can be concluded that the level of homophobia in Kosovo becomes higher as far as approaching social circle and especially the family of the respondents. The results show in Kosovo not homophobic is only every 20 respondents, while 19 others display homophobia of varying degrees and the majority of them indicating extreme homophobia.



10. How would you feel if you discovered that a member of your family was homosexual (average)

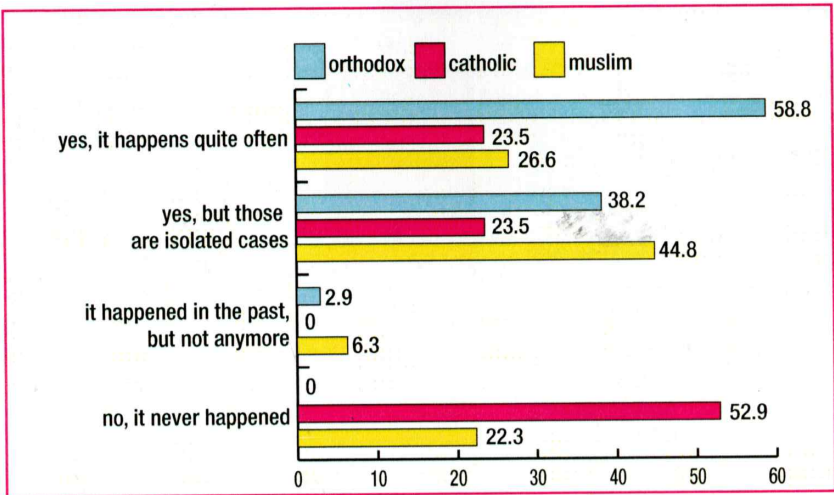
Leading contributors to homophobia in Kosovo

Religious homophobia

In regards to the assessment of violence against homosexuals from the perspective of religious believers, the majority of Catholic respondents believe that this violence has never happened (52.9%), while considerably this assessment is lower even among the Muslim respondents (22.2%).

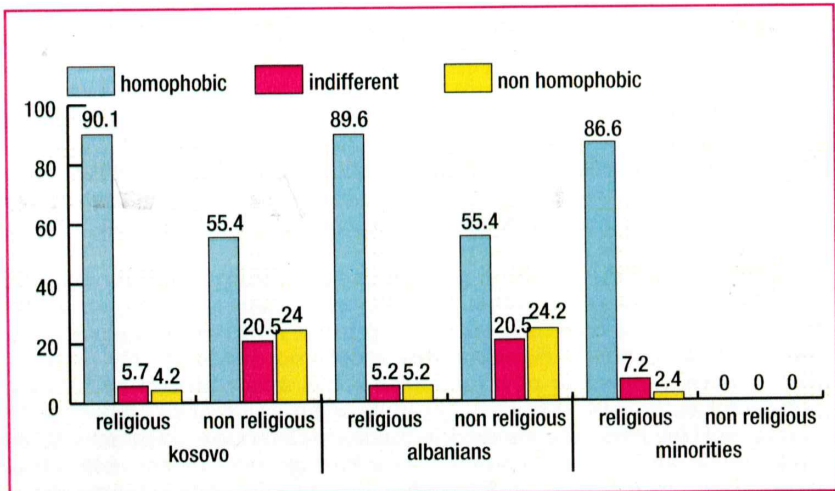
The other assessment that violence toward homosexuals is a frequent violence is found among the majority of Orthodox respondents (58.8%); while significantly lower this assessment appears from the Muslim respondents (26.6%). They mostly support the view that violence against homosexuals is random and isolated cases (44.8%), which makes up 38.2% of the Orthodox respondents.

From these indicators it can be concluded that from religious views the acceptance of violence towards homosexuals is more expressed among Kosovo's Orthodox believers, less among those Muslims, and significantly lower among Catholics. However, this should not automatically be translated into an expression of a particular social awareness of believers of these religions against homosexuals. It is considered that an impact for the relative high level of violence declared among Orthodox believers was the broad media effect of the Pride Parades from previous years held in Belgrade, which were banned by the authorities. It is known that the electronic media and the Belgrade press were spread intensively in areas where Serbs live in Kosovo, and those are the main source of their information.



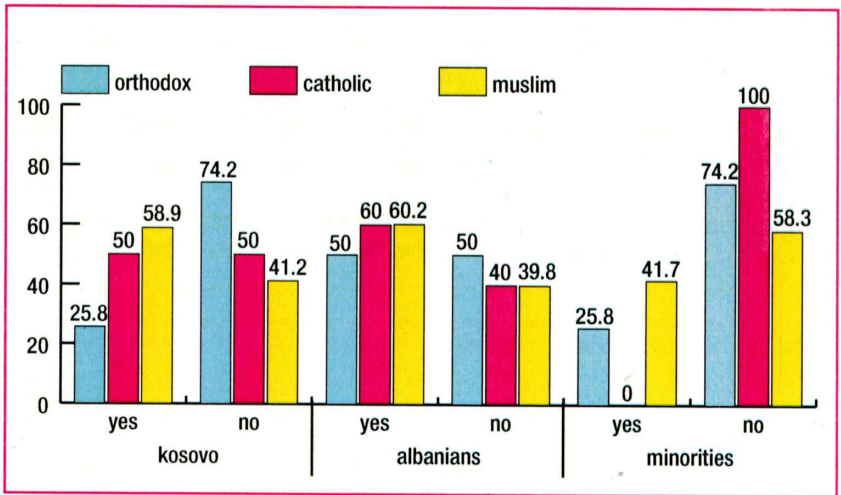
11. Is there any discrimination or violence towards the LGBT community?

The research has also identified a high degree of correlation between membership of confessional groups that are active in religion practice, on the one hand, and the level of homophobia on the other hand. Thus, in Kosovo 90.1% of respondents who declared to be active believers have expressed homophobic attitudes. Albanian respondents make up this level by 89.6% of the quota, while minority respondents are bit slightly lower, with 86.6%.



12. Homophobia amongst active believers and non-believers

For those who have been declared as infidels, in Kosovo, the level of homophobia is lower than the level of believers, but still remains high at (55.4%), whereas they observe a higher level of indifference towards homosexuality (20.5%) and non-homophobia (24%).



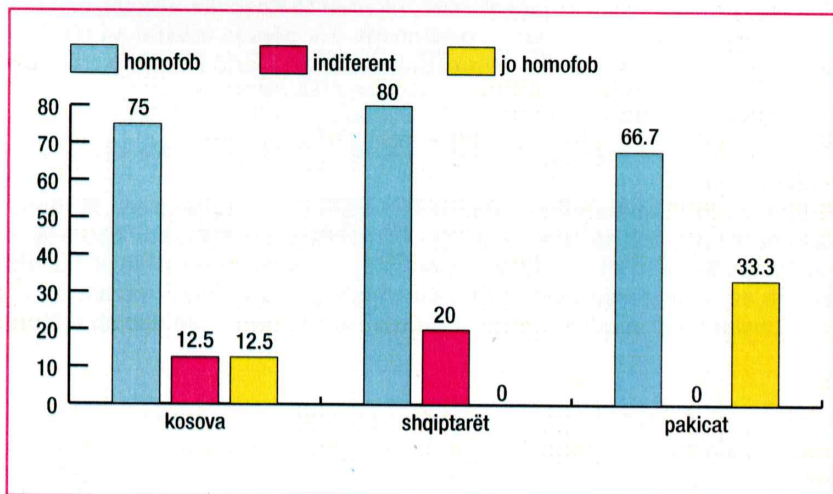
13. Should LGBT people enjoy equal rights with heterosexuals?

The same appears to the differences between Albanians and minorities. All this implies that religion is one of the most important sources of homophobia and prejudices, as well as stereotypes about homosexuality. Homophobia contributors are mainly active believers who believe that homosexuality is in contrast with the religious moral code, which is considered as the exclusive guide for individual and social life.

As an additional two indicators to the impact of beliefs in homophobia we have also considered the answers of active believers from the three religions with the question "Should LGBT people enjoy equal rights as others?" and their finding is that "religion is the only right path".

On the question of rights, in the total sample from Kosovo, 58.9% of the respondents stated that homosexual rights should be equal with those of other citizens, at the Albanian sample 50% declared so and at the minority's sample only 25.8% declared so.

Another intersection of collected data shows the correlation between active practice of confession and the declaration that "religion is the only right path," which indicates that the belief on faith is dominant and an exclusive value for humans. In this context, 80% of Albanian respondents and 66.7% of minority respondents, who believe that religion is the only right path, have declared homophobic attitudes.



14. Feja është e vetmja rrugë e drejtë

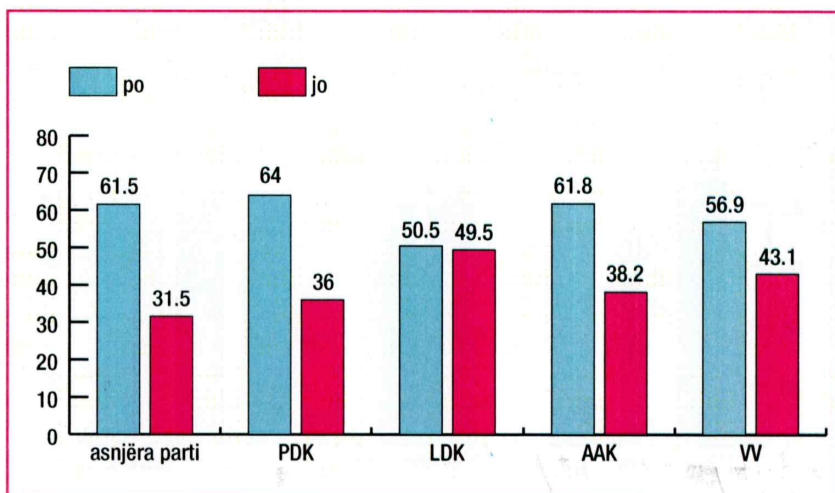
Vetëm 20 përqind e të anketuarëve shqiptarë që kanë këtë vlerësim për fenë janë deklaruar indiferentë ndaj homoseksualitetit, dhe 33 përqind nga pakicat që kanë të njëjtin vlerësim kanë deklaruar qëndrime johomofobe. Por, duhet të kihet parasysh se këto vlera, sidomos për të anketuarit nga kategoria e pakicave që në anketë janë përfshirë në numër shumë të vogël, shkalla e gabimit të mundshëm statistikor është shumë e lartë, dhe ato duhet të merren si indikacione potenciale për të cilat duhet siguruar prova nga hulumtime tjera që ose janë më të detajuara dhe zbërthejnë motivet shtesë të perceptimeve, ose bazohen në mostra më të mëdha që e zvogëlojnë dukshëm mundësinë e “gabimeve statistikore”.

Homofobia dhe partishmëria

Partitë politike të sotme zakonisht karakterizohen nga diskursi i vazhdueshëm afirmativ për mbrojtjen e të drejtave dhe lirive individuale dhe njerëzore. Pothuajse të gjitha partitë politike në Kosovë shprehen se programet e tyre përmbajnë vlera perëndimore, liberale dhe demokratike. Hulumtimi ka evidentuar se zgjedhësit e partive nuk mendojnë krejtësisht në përputhje me programet e partive të proklamuar për barazi të drejtash për të gjithë qytetarët, pavarësisht dallimeve që ata mund t'i kenë.

Kryqëzimi i të dhënave për votuesit e deklaruar të partive, me qëndrimet që i kanë shprehur ata për homoseksualitetin, tregon shkallën e lartë të homofobisë nga ana e elektorateve, gjë që në përgjithësi homofobia dominon në Kosovë.

Kështu, pro pikëpamjes se personat homoseksualë duhet t'i gëzojnë të



15. A duhet homoseksualët t'i kenë të gjitha të drejtat si të tjerët?

gjitha të drejtat sikurse të tjerët janë deklaruar 64 përqind e të anketuarëve që kanë thënë se votojnë për PDK, 61.5 përqind e atyre që votojnë për Lëvizjen Vetëvendosje, 61.8 përqind e atyre që votojnë AAK dhe 50.5 përqind e atyre që votojnë LDK-në.

Pjesa tjetër e të anketuarëve nga partitë politike janë shprehur kundër barazisë së të drejtave për homoseksualët. Ky tregues lë të kuptohet se përkundër retorikës liberale dhe demokratike, elektoratet e të gjitha partive politike në Kosovë nuk janë krejtësisht të çliruara nga ndjenjat dhe qëndrimet homofobe.

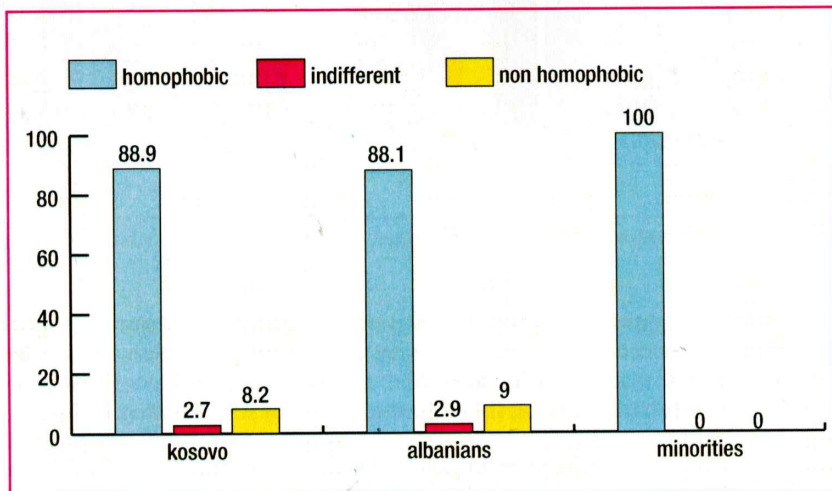
Këtu vlen të përmendet se shkalla më e lartë e homofobisë evidentohet te të anketuarit që kanë deklaruar se janë në LDK (49.9%). Kjo ndoshta mund të shpjegohet me faktin se LDK e promovon veten si parti politike e djathtë, me ide dhe vlera tradicionale dhe konservatore. Tradicionalizmi dhe konservativizmi ideologjik përbën një burim të rëndësishëm të homofobisë edhe në vendet tjera. Duhet cekur se në Kosovë, sikurse në vende tjera të botës postkomuniste, pjesa dërmuese e partive po kështu deklarohen me orientim të djathtë, ose si qendër e djathtë, kështu që krijohet konfuzion se cila është e djathta e vërtetë, dhe cila falce ose e modës.

“Antiperëndimorët”, BE-ja, demokracia dhe homofobia

Në shoqërinë kosovare, prej kohësh dominon mendimi se ne jemi shoqëri europiane, që synojmë një ditë të bëhemi pjesë e Bashkimit Europian.

that Western values are dangerous for Kosovo society and therefore we have to be careful with the West and its values we receive, often criticize this orientation.

Usually these ideas are circulating through the forums and certain circles that promote values and ideas of fundamental Islam. In this research it is clearly reflected that those who declare themselves as anti-Western, homophobia is displayed at a higher level. The survey shows that 88.1% of Albanian respondents are critical of the West are homophobic, and only 9% of them are non-homophobic and 3% are indifferent toward homosexuality.



16. We should be cautious towards western influences

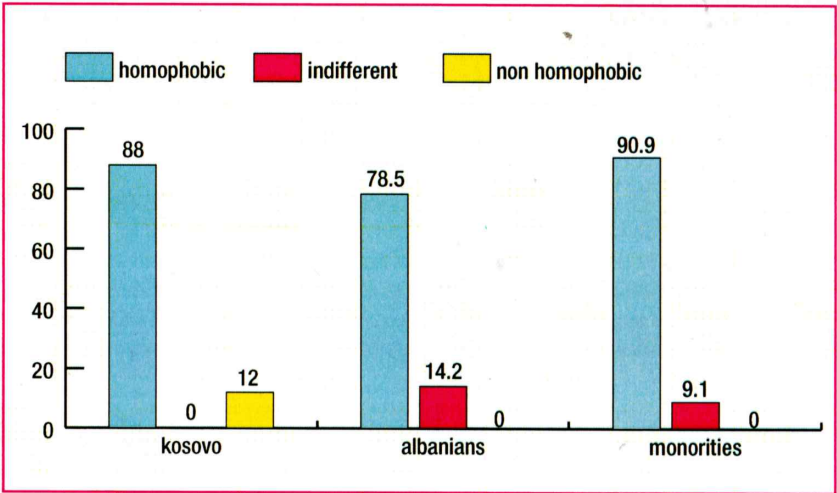
In the minorities case, the research has identified a full level of homophobia among those who are critical of the West (100%), but this criticism, particularly among Serbian citizens, is not related only with moral criticism of the West, but is connected to NATO's intervention in 1999, an intervention which then-casted the Serbian state from Kosovo.

Although it is countered in principle, the research has identified a very high level of correlation between homophobia not only among the respondents who declared that they stand against integration in the European Union, but also by those who are pro EU integration.

It is interesting that the rate of non-homophobia is higher among minority respondents declared pro EU (19%) than that of Albanians (9.8%) and on Kosovo's overall sample (10.2%), while at the anti EU category the non-homophobia has higher value, in relative proportions, is that of Albanian respondents (21.4%).

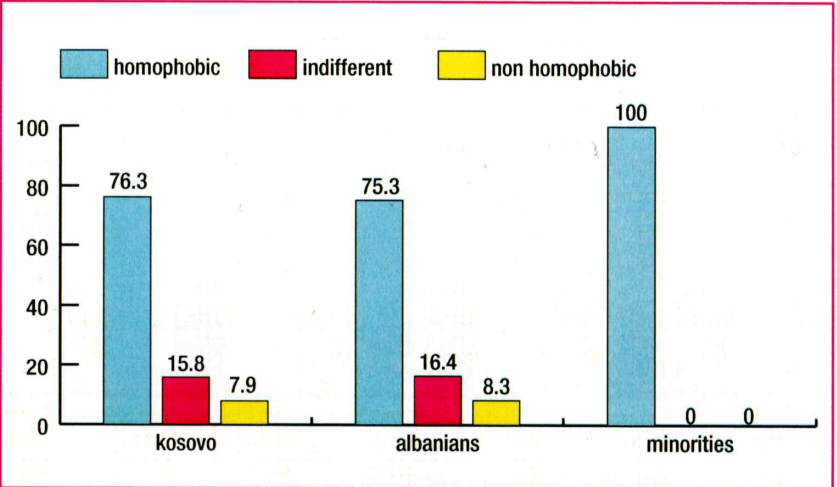
On the other hand, homophobia catches even higher levels among those respondents who think that Kosovo should not become part of the Euro-

pean Union. So in Kosovo 88% stated their homophobic attitudes, 78.5% of Albanian respondents and 100% of minority respondents.



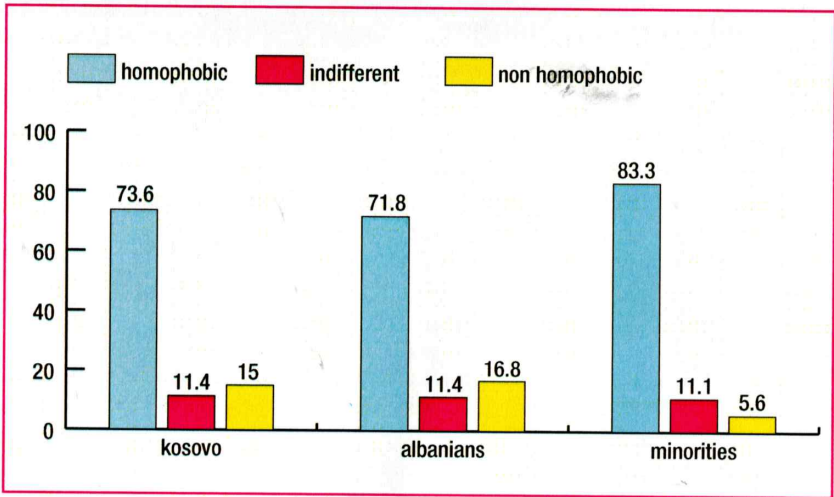
17. Kosovo should not be a EU member

The same situation is also among those respondents who believe that Kosovo is a EU country, have high levels of expressed homophobia: on Kosovo level is 76.3%, 75.3% among Albanian respondents and 90% among minorities.

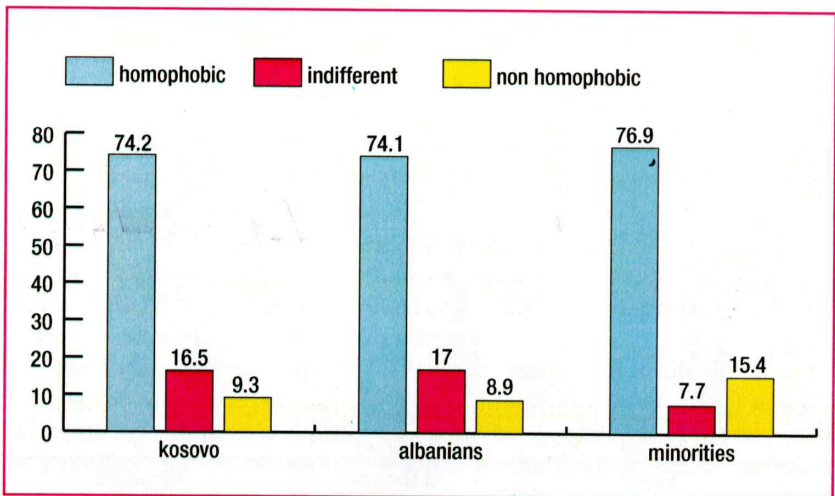


18. The degree of homophobia among pro-western respondents

Such indicators can be explained by a sociologically known fact that ordinary citizens always adopt attitudes and beliefs that may be opposing with each other. Ordinary citizens often do not consider the logical coherence of their beliefs and attitudes.



19. Homophobia among anti-democratic respondents



20. Homophobia among pro-democratic respondents

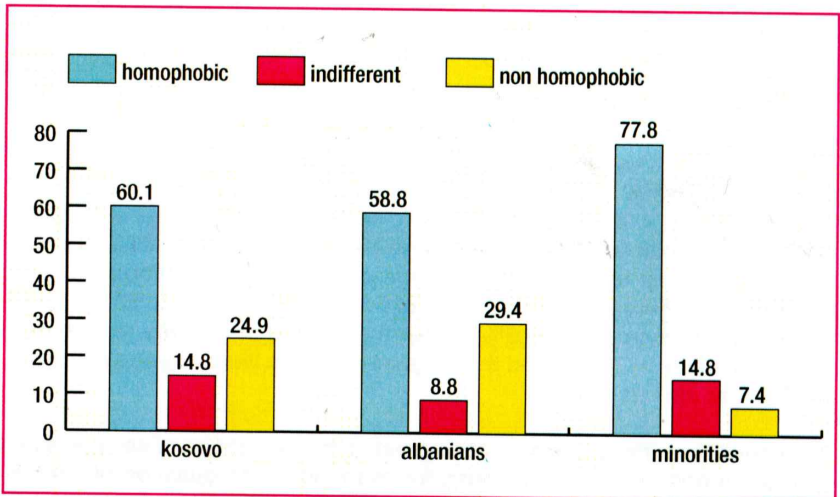
The research has also covered the issue of the relationship between homophobic attitudes, on the one hand, and anti-democratic and pro-democracy, on the other hand. An evident result is that there are no significant differences in attitudes towards homophobia among respondents who have democratic conviction and those with anti-democratic obedience. In Kosovo, as democrats (74.2%) and as well as anti-democrats (73.6%), are homophobic. Even this correlation shows the appearance of contradictory attitudes among Kosovo's citizens.

Some dimensions of homophobia

By intersecting statements of the respondents identified with attitudes and homophobia trends, with specific questions on dealing with perceptions of treating LGBT community in Kosovo, we draw some important indicators to build more detailed profile of homophobia in Kosovo society.

Homophobia and violence

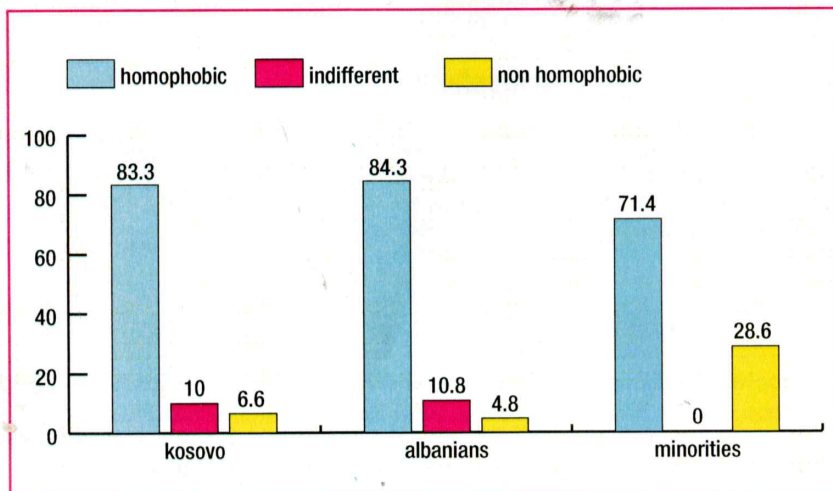
Homophobic respondents are more likely to deny that discrimination and violence against homosexuals is a common occurrence (Kosovo 88.3%, Albanians 84.3% and minorities 71.4%) than to assert that the phenomenon exists (Kosovo 50.1%, Albanians 58.8% and minorities 77.8%).



21. Violence against homosexuals happens quite often

Proportions resulted to be opposite, although in the lowest level, of statements from non-homophobic respondents. For the opinion that discrimi-

nation and violence against LGBT in Kosovo occurs frequently 24.9% of Kosovar respondents expressed so, 29.4% of Albanians and 7.4% minorities. However, the presence of denial of discrimination and violence against LGBT among the category of non-homophobic respondents is presented with inverted values (Kosovo with 6.6%, Albanians 4.8%, and minorities 28.6%).

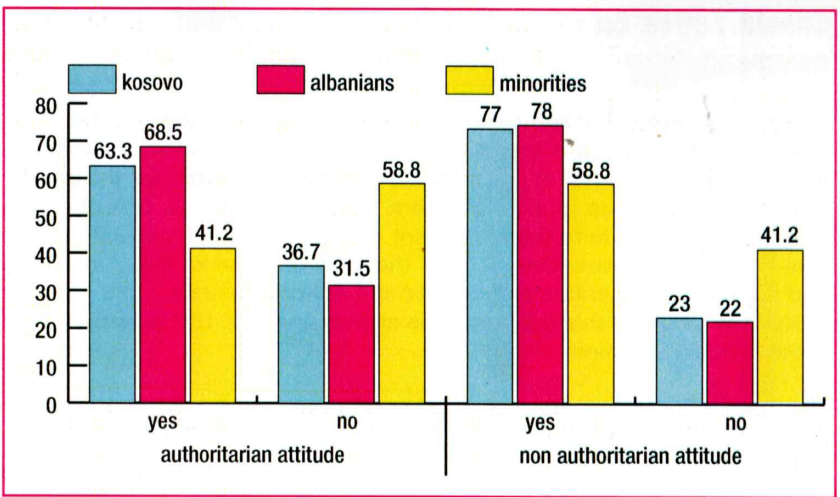


22. Violence against homosexuals never happens

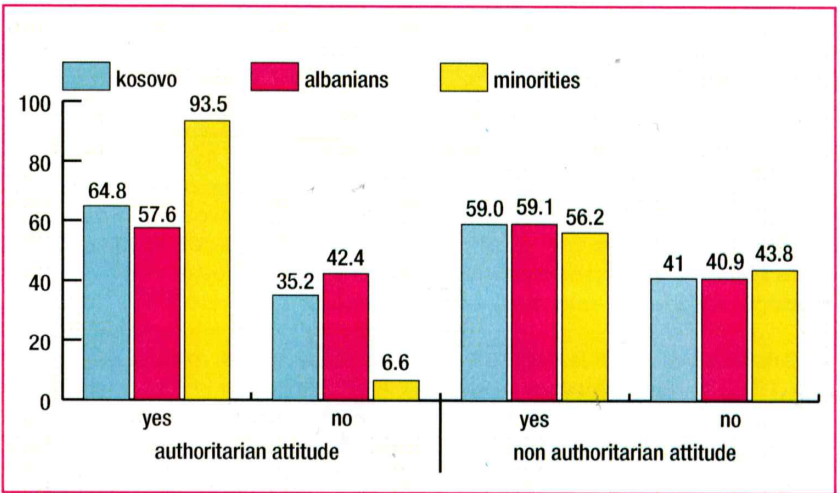
Homophobia and authoritarianism

Respondents, who are identified with conservative and authoritative beliefs, appear more homophobic than respondents identified as liberal and not authoritative, as reflected in the following diagram. Here, the opinion that homosexuals are people like everyone else, the difference between the authoritarian and non-authoritarian type attitudes in both sample volumes, are significantly in favor of equality (Kosovo 77% compared to 63.3%, Albanians 78% compared to 68.5%). While the sample of minority respondents is the opposite: 41.2% stated that homosexuals are like everyone else, while 58.8% that are not alike.

In general the differences are not so great at the perception of various issues related to homosexuality, because for example at the question of whether homosexuality is a disease, differences remain but are lower. Answer YES to homophobia and non-homophobe: Kosovo sample 35.2% to 41%, Albanian's samples 57.6% to 59.1%, while at the minority samples authoritarians beliefs are dominant that homosexuality is a disease in the ratio of 93.5% compared to 56.2% of non-authoritarians.



23. Homosexuals are humans like everyone else / (non)authoritarian attitude



24. Homosexuality is a disease / (non)authoritarian

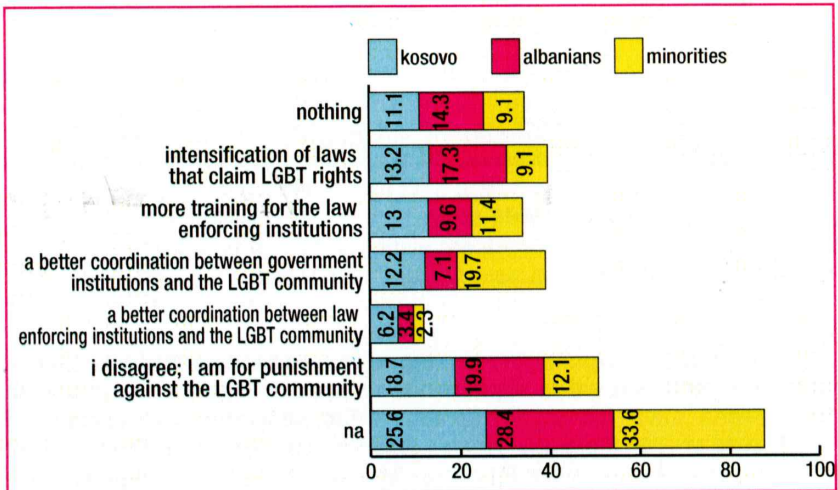
Should action be taken to improve the position of the LGBT community?

A very extreme level of homophobia and refusal to undertake any measures to improve the position of the LGBT community in Kosovo society is reflected in the answers given to the question in which it is asked for the opinion of some respondents regarding several listed measures as potential acts that would contribute to the attainment of this goal. A fifth or 19.9% of the Albanian sample respondents stated that they are against these measures and preferred prosecution and punishment of homosexuals. In Kosovo's sample this percentage is slightly lower of 18.7%, while 12.1% is the minority samples.

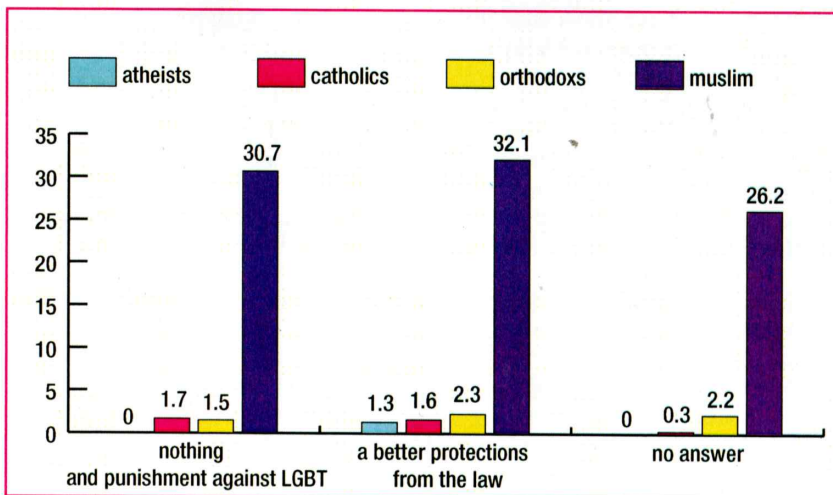
Non-homophobic attitudes are expressed at almost the same proportion of 17.3% of Albanian respondents who favor measures for intensification of laws that claim LGBT rights. In Kosovo level this option is supported by 13.2% of respondents, while with minorities is 9.1%.

A better coordination between law enforcing institutions and the LGBT community does not have large support (Kosovo 6.2%, Albanians 3.4%, and minorities 2.3%)

Better coordination between the government and the LGBT community has slightly larger support (Kosovo 12.2%, Albanians 7.1%, minorities 19.7%). Approximately up to this level are the recommendations of the most common measures for training the law enforcement (Kosovo 13.0%, Albanians 9.6%, and minorities 11.4%).



25. What should be done in order to improve the position of the LGBT community?



26. What should be done in order to improve the position of the LGBT community?

When it comes to the question of measures on how to improve the position of the LGBT community, an additional diagram has been created with intersection of data representing respondents identified as active believers with their positive and negative attitudes about these measures. The presented percentages reflect the proportion of numerical ratio between religious communities in Kosovo, so the numbers for Orthodox and Catholics, and for atheists are in small amounts, but in this case we were interested in the ratio within each of these categories, instead of how many are pro measures to improving the position, how many are against, and how many did not want to declare.

Atheists, who are very few in proportion, all respondents of 1.3% were declared for strengthening and tightening the laws that protect the rights of the LGBT community.

Among the Muslim respondents, 30.7% were against the measures and for punishment, 32.1% for measures that will improve the position of LGBT, and 26.2% did not declare their opinion.

The Catholic respondents are slightly more for opposing measures and for punishment 1.7%, instead for better legal protection of the LGBT community which is 1.6%.

The Orthodox community has a difference somehow more evident but in the relative proportions has 1.5% for punishment, 2.3% for better legal protection of the LGBT community.

Evaluation of Media

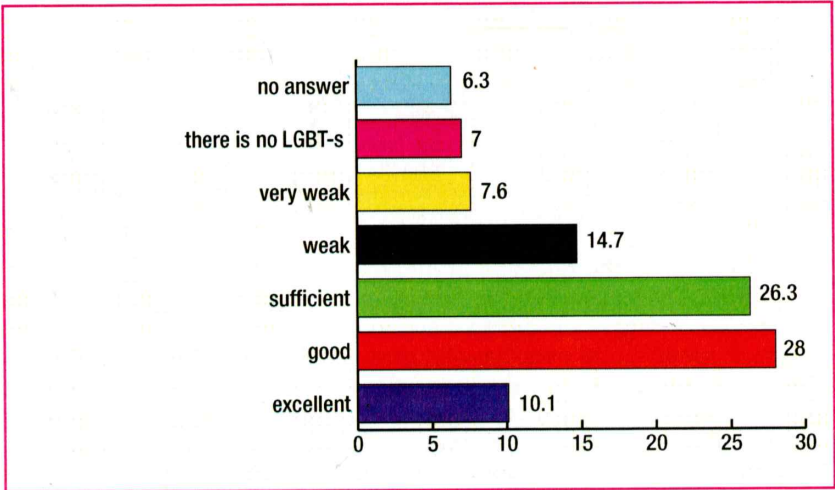
Assessment of the LGBT community treatment in Kosovo media gives no indication of the importance of the media role. Slightly more than a quarter

of the respondents think that the media treat the LGBT community very good (10.1%) or good (28.0%). In total 28.1% which have a positive opinion about how the media treat the LGBT community.

Likewise, a little more than a quarter of the respondents shared the opinion that media treatment was neither good or bad (26.3%).

22.3% of respondents think that the media treatment of LGBT community issues is poor (14.7%) or very bad (7.6%).

7.0% think that in Kosovo there is no LGBT community, and 6.3% of respondents did not answer the question.



27. How is LGBT community treated by kosovar media?

~~THE FOCUS GROUP~~

Part of the research was also with interviews and open conversations in the focus group, part of which were mainly university students with different profiles.

~~The importance of the debate on the homosexuality taboo~~

Focus group discussions have highlighted different views on the debate regarding the LGBT community. These views differ from the views, on which this debate is premature, or of second-hand, by taking into account the fact that Kosovo society is fraught with other much larger problems and there is no time to focus on such secondary things. Others consider that the debate is important and recent because the issue of the LGBT community has to do with human rights.

An example of these two approaches and statements from two participants of the focus groups, Roland and Tina's opinions can be shown. Roland states "it is a useless topic to deal with homosexuality, when you have other, more essential problems in our country." On the other hand, Tina believes that this topic "is not a secondary problem, as it deals with essential human rights." In the focus group discussions, when it came to the debate on homosexuality, evidenced is even the fact that Kosovo society generally knows very little about this human condition, which to some extent is often considered as taboo. This taboo is broken only on levels of unserious friendly conversations. So while Valentina was saying that this topic is taboo, as a result, we have the fact that was underlined by Donjeta on her claim that "I have discussed with friends only when we have been joking. Otherwise we never discuss it as a serious topic."

This taboo has created a situation of a huge information vacuum in the public, a vacuum that is filled with stereotypical content and homophobic prejudices. This condition is best articulated in the opinion of one of the participants in the focus group, Liridon: "In the school you learn nothing, the media covers it very little or nothing, the family does not speak at all. Then the only way for youth to be informed is through religious sources like mosques and churches. In other words, the most conservative part of the society talks about homosexuality and teaches us. But they teach us only the negative sides, so the information is biased. While you cannot get balanced information, then you have been served with only one side of the truth and most certainly the majority of the society will hate or have prejudices for homosexuality ... in order to have a fair opinion and to create ways how to remove this taboo, we need to begin to learn through the media and school. This takes a little while longer than we think we can solve the problem. Requires a longer time for people in Kosovo to begin not to have prejudices toward these people and accepted them as equal parts of the society. "

The violence against Kosovo 2.0 magazine and attitudes toward homosexuality

The focus group discussions have highlighted a generally critical attitude toward the organizers of the violence against the promotion of the Kosovo 2.0 magazine. These organizers are related to circles prone to Islamic radicalism. It is mentioned as a fact that while their circles promote homophobia, as something inspired by the values and morals of society, on the other side "through their representatives in the Assembly of Kosovo have not done anything to stop the ratification of the Law on 'Hoqa e Madhe' and the Law on Prizren, laws that have broader impact on our society rather than a group of homosexuals, which was actually just a magazine promotion" (Roland).

Violence is considered as something unacceptable, when under the constitution "as if we have our rights, they (LGBT community) should be free and do not need to think that tomorrow a "Muslim" can go out and beat them" (Tina). Regarding the attitude towards the homosexual human condition, they seem to be more pluralistic. At first sight it is considered that this human condition is widespread throughout the world. Liridon mentions an example of an international survey indicating that "the percentage of homosexuals in Western countries and Islamic countries is the same, but Muslims are not allowed to express their orientation", while the second sequence is determined the continuing existence of this human condition even in the Kosovo society. Rita for instance tells the story of her grandfather, according to whom "this human condition has existed from long ago." Regarding the biological dimension of the human condition are recorded attitudes of those who say that "homosexuality is born" (Roland), up to the positions according to which homosexuality is an obtained experience in life (Liridon).

In regards to the social side and a personality of homosexual, interlocutors who admit communication situations with them say that nothing had changed in the behavior of their actions regarding communicating with other people that could have them as friends, but not even family members. As an illustrative example can be taken Rita's statement where she says "I understand my friend, but do not understand my brother", but even Valon's example who told that he has a homosexual friend with whom he stays, plays football, communicates without any problem, but cannot conceive that such a tolerance he might have even if one of his family members appeared to have homosexual predispositions. Here is his opinion: "my best friend remains my best friend. No matter what sexual orientation he has, I would have accepted him."

From this we can conclude that beside the public traditional homophobic attitudes, at the level of individual relations we have a more tolerant attitude towards homosexuals within the area of social circle, and an intolerant attitude towards their family's social space. We can understand the other, but not ourselves. This is another form of homophobia, which may be qualified as a family homophobia. This can be explained by the fact that our society continues to be dominated by the concept of traditional and patriarchal family.

~~Laws and violence toward the LGBT community~~

Although the Constitution of the Republic of Kosovo contains very clear and quite advanced provisions in terms of human rights and freedoms in the field of sexual orientation of the individual, it can be noticed that in real social life, members of the LGBT community face various forms of active homophobia, hatred, social marginalization and physical violence.

The constitution and laws, though formally protect this social minority, realistically it is discriminated against. The interlocutors in the focus group evidence this. Isuf, claimed a large-scale of violence against homosexuals, and said "in addition to physical maltreatment there is also a psychological violence, which sometimes is even worse than the physical one." According to him, this is done by institutional officials as he himself has been a witness when a "police officers have physically attacked them."

The fact that the LGBT community feels threatened not only by ordinary citizens, but also from various institution officials is also confirmed by Liridon who relates to a case of "after being beaten by police have been sent to the hospital and doctors have not healed, but have only argued that they are mentally ill."

All this indicates a high level of discrimination and violence against the LGBT community. This violence can be divided into three forms: physical violence from ordinary citizens; occasional violence by public officials and structural violence. The last one should be underlined that homosexuals do not have same access as others in social institutions.

~~Pride Parade estimates~~

One of the topics covered in the focus group was the topic of the possibility of organizing a gay parade in Prishtina. Based on the incident that happened in December 2012 with the promotion of the Kosovo 2.0 magazine, where there was open violence, the interlocutors are generally skeptical that such a parade could be held in Kosovo. In such case, the risk of even greater violence would be many times higher because "there was a debate about sex and violence was committed against those people who attended that promotion, then imagine if 50 people go out and say, "we are gay", what would happen" (Liridon). Such a thing might have "a terrible end" (Roland). According to the interlocutors this situation is understandable for homosexuals too so even if there was a call for the parade, "none of them would go out because they do not dare" (Valon), so "for a parade great steps should be undertaken towards strengthening country's identity" (Roland), in terms of promoting European standards in Kosovo society.

In this context dominant is the opinion that Kosovo society is not yet ready to react peacefully or with indifference to such a parade because active homophobia continues to be universal in most levels of the society.

Ways to improve the position of the LGBT community

Regarding the possibilities of improving the current situation in the social lives of the LGBT community, the focus group predominates the idea of applying awareness strategies. Starting with the media that should launch in-depth debates, presenting various scientific and religious arguments, then the schools, where they could introduce this topic as part of the sex education programs. The context of family life is not excluded, but in order for that to happen, we should “firstly fight with the shyness of parents and children. Since we do not primarily speak on sex, how we could discuss homosexuality” (Liridon). But, such a thing seems less feasible in the context of a family where the traditional mentality dominates.

Findings

- The debate on homosexuality in Kosovo has identified three types of views on this human condition: a homophobic religious attitude, a liberal anti-homophobic attitude and an ethnocentric homophobic attitude.
- Regarding the importance and the moment of the debate different views are captured, from which two views are noted: one that considers that this debate is premature and secondly because Kosovo has other larger problems to handle, and the other that emphasizes the idea that this is very important and current debate because it directly affects human rights and freedoms;
- Homosexuality continues to be a major taboo in Kosovo society, in the family, at school, in the media and in other areas. It's covered only in form of a “humor among friends”, but not as an issue that deserves serious in-depth discussion;
- In regards of attitudes towards homosexuality in the Kosovo society, in general levels dominates a homophobic attitude, in the field of interpersonal relations a kind of tolerance can be seen toward homosexuals and homophobia appear more intolerant when considering the sexual identity of family members;
- A triple violence exists against the LGBT community in Kosovo: violence from ordinary citizens, occasional violence by public officials and structural violence;
- On the pride parade, dominates an opinion that Kosovo society is not yet prepared to react either peacefully or with indifference toward the progress of such a parade;
- For improving the positions of LGBT people in Kosovo it is believed that the best way is to apply awareness strategies in media and at school levels, not excluding even debates on this topic even within families.