

2015-04-27

Fråga-svar

Kosovo. Kristen konvertit

Fråga

Hur är situationen för kristna konvertiter i Kosovo?

Svar

Situationen för kristna i Kosovo

US Department of States (USDOS) årsrapport över religionsfrihet beskriver situationen för olika religiösa grupper som ojämlik och att religion och etnicitet många gånger flyter samman. USDOS (2014):

The U.S. government estimates the total population at 1.85 million (July 2013 estimate). Local census data identifies 95.6 percent of the population as Muslim, 2.2 percent as Roman Catholic, and 1.4 percent as Serbian Orthodox.

Government authorities did not take steps to ensure that municipalities treated religious organizations equally on property issues, in particular with regard to churches and cemeteries.

There were reports of societal abuses or discrimination based on religious affiliation, belief, or practice. Close links between ethnicity and religion made it difficult to categorize some incidents as exclusively ethnically or religiously motivated. Leaders of different religious groups reported generally good relations with one another and participated in numerous interfaith discussions and initiatives.

Sammanlänkningen mellan religion och etnicitet illustreras i en stycke med efterföljande fotnot i en rapport av International Crisis Group (2012):

Church officials report ongoing low-level harassment: Albanian nationalist graffiti on church walls, insults and occasional gunfire. Securing title to church property and enforcing other rights guaranteed by the CSP can be an exhausting and uncertain process.⁷³

⁷³ Crisis Group email correspondence, church official, May 2012. They also clearly want their churches and monasteries to be classified as “Serbian” not “Orthodox”, “Christian” or something else. (s. 9)

Kopplingen mellan religion och etnicitet synliggörs även i en rapport av Freedom House (2011):

The constitution guarantees religious freedom, and ethnic Albanians, who are predominantly Muslim, enjoy this right in practice. There have been outbreaks of systematic attacks on Orthodox Christian churches and other sites associated with the Serb population

Enligt en artikel av Balkan Analysis har den albanska etniciteten spelat större roll än religion i Kosovo, samtidigt som problem kan uppstå vid exempelvis blandäktenskap. Balkan Analysis (2011):

[Kosovo] ... has been marked by a persisting struggle between Albanian Muslims and the Orthodox Serbian minority. In the past, this struggle has frequently involved attacks on religious structures, including vandalism of churches, mosques and cemeteries. However, Albanians of either Muslim or Catholic background have generally had good relations with each other due to a strong feeling of shared ethnic nationalism over religion.

... as pointed out by a recent article from Avvenire, an Italian, Catholic-oriented newspaper, relations between Catholic and Muslim in everyday life are not as smooth as they might seem at official levels: for one example, inter-faith marriages are still deeply reprimanded in many families.

Attacker på konvertiter

Reporters Without Borders (RWB) skriver om dödshot mot en journalist som anklagats för apostasi. Det är oklart om mannen i fråga konverterat. RWB (2014):

Reporters Without Borders is extremely concerned about Visar Duriqi, a Kosovar journalist specializing in political Islam, and calls on Kosovo's interior ministry to provide him with protection. He has received many death threats, including threats of beheading, since a radical group accused him of apostasy.

The fact that Duriqi has received more than ten threats should alert the authorities to the urgency of his situation. In his reporting, he has repeatedly drawn attention to the existence of extremist groups in Kosovo. This increases the concern for his safety.

Duriqi's coverage of Islamic issues and religious extremism has been a source of annoyance in radical circles.

Apostasy is punishable by death in some Muslim countries and Kosovar Muslims who accept a radical interpretation of the Koran agree that death is an appropriate fate for apostates.

Även Human Rights Watch (HRW) beskriver incidenten och hur anklagelser om konvertering används som hot. HRW (2015):

Journalists continued to face attacks and threats during 2014, particularly those reporting on radical Muslim groups. In September, Visar Duriqi, a journalist at the GazetaExpress newspaper who had reported on political Islam, received death threats, including of beheading, when a radical Islamist group accused him of apostasy.

I en äldre USDOS-rapport beskrivs hur en konvertit från islam till kristendom attackerats och hur den undersökande polisens agerande ifrågasatts av församlingen. USDOS (2011):

Protestants reported the kidnapping and beating of a community member in the Decan municipality on December 25. The Protestant community reported that the attack was religiously motivated, and a group calling itself "Army of Allah" sent two threatening e-mails to the community member prior to the attack. At the end of the reporting period, a police investigation continued. The Protestant community raised concerns about the initial stages of the police investigation, reporting that officers asked the victim why he converted from Islam to Christianity.

I en artikel från 2009 berättas om ett annat fall då en konvertit hotats och attackerats. Historien har dock inte gått att bekräfta från andra källor. The Weekly Standard (2009):

On August 20, a man named Gjon (John) Mehaj declared ... that his home in the Kosovo village of Prigode-Istog had been burned to the ground. ... He had received "numerous, anonymous threats" from radical Muslim groups before and after he was baptized in a Catholic church on August 3. He was joined in his act of faith by 20 other family members.

Mehaj had earlier been denounced in an email from something called the "Islamic Defense Organization of Kosovo."

The same "Islamic Defense" gang identified a previously-unknown network, titled "Jihad Calling," as proud perpetrators of violence, and endorsed it in attempting to "cleanse Kosovo of Christian unbelievers," by bloodshed. A third crew, the "Forum of Young Muslims in Kosovo," assailed Father Pren Kola, the Catholic priest who baptized the Mehaj family. It also invoked the Serbs, but in mirror-fashion, claiming that Catholics represent a bigger threat to the Kosovars.

Until recently, open strife between Albanian Muslims and Catholics was rare. Religion was long considered secondary to nationality, language, and regional affiliations among Albanians ...

Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

Källförteckning

(alla källor hämtade 2015-04-24)

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