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FACULTY OF SOCIAL SCIENCES

DEPARTMENT: SOCIAL POLICIES AND THE WELFARE OF CHILDREN

MASTER THESIS

THEME:

**INTER-MARRIAGES IN KOSOVO:
THE POSITION OF CHILDREN AND THEIR INTEGRATION IN
SOCIETY**

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Introduction

Recognizing the family as the first core of social organization, where love and mutual respect is cultivated not only between couples, but also among other members of the family can be considered that the family is the most sacred thing, the place of spreading humanity the entire human culture and civilization. Man who is considered as a "holy" creature and "the ruler of the globe, it is divided into two genders, division which through the marriage enables the existence of the mankind.

The process of marriage as a socio-cultural act which is important and complicated at the same time, has aroused me the curiosity to deal with it. Treatment of this theme as a whole is large, therefore, I am defined in this diploma thesis to treat inter-mixed marriages. Cases of mixed marriages in the reality of Kosovo are not as numerous, but we think they are an interesting and necessary material to be treated. Our research will begin with a theoretical overview, to keep up with the own research and findings in the field.

Kosovo, with its geographical and geostrategical position, geomorphology of the relief, geological and pedologic resources, hydrography, its flora and suitable climate for a better and healthier life, not only made possible the permanent population of ancient times and without parting but such circumstances were favorable condition throughout historical trends for other people and cultures to possess and live in it. As a result of the severe circumstances, especially in the last two centuries remained some residue of different ethnic groups, which in the general demographic structure all together do not reach the 10% of native Albanian population. However, this mixed ethnic structure and however symbolic with small ethnic affiliation but confessional too, created chances and opportunities of marriages relationships between different religions but also between different nationalities of the same confession. Although it failed to become a phenomenon, however, they are listed as cases of interest and socio-cultural treatment.

The phenomenon of inter-marriages in Kosovo, has followed the historical events mainly, but also the socio-economic circumstances of families or individuals that entered into such marital relationships. The period after the World War II, is known as the period that was mostly related to the inter-ethnic marriage; when most of them cohabit or one of the partners live, as an interfering subject (eg the women). Since Kosovo in the period in question, but even earlier, as it is known, it remained under the umbrella of the so-called Yugoslavia, economic and social-cultural communication was between the ethnic groups mainly in these areas. So, immediately after the Second World War, in that deteriorating condition in every aspect, we have a movement of the economic character of the workforce from one environment to another, especially the attendance of people were in those places where was made a larger destruction, in terms of possibility of employment but also for creating marriages, this happened with the Albanian population of Kosovo. Although for example in Bosnia, which turned out very destructed from the war (1992- 1995), but even the last one (the war in Kosovo in 1999), especially with the loss of men and as it is known to us "Bosnia remained in women" since the men were taken from the

war, it is introduced to us the phenomenon of multiple marriages with Bosnian women. This phenomenon found spread throughout Kosovo, but mostly appeared on families and environments that were economically poor, and as a result of that condition the occurrence of such marriages in the population measurably was justified, although as a phenomenon has never been accepted. Albanians, as a dominant local population in Kosovo, have more received from others, and in extreme rare cases have given.

In fact, the provision has never been acceptable, the girl has made this choice without the consent of the family, which has resulted in "her exclusion from the family." Marital connections made between the Albanian nationality, Serbs and Montenegrins, also were neither accepted nor frequent. Mostly there were marriages with women of this nationality. In those cases, most of the times the women made religious and national conversion in the affiliations of the husband. This is also an aspect with interest of scientific treatment. These marriages for successors have reflected in many aspects of life and their behaviors in the social environment that they deserve also in special treatment access.

Phenomenon itself is the marriage between the two Albanians of different religions Muslims and Catholics. When we talk about such marriages, then it should be mentioned the fact that recently mixed or religious marriages have increased in all Western countries, as day after day in Kosovo or in other territories of Albania as well, and it is considered that this phenomenon will be present every day more and more, to the fact that Kosovo society is part of globalization, and I think that is not a negative phenomenon at all, but proves that our nation is not xenophobic or racist in this regard.

These marriages in population are justified as marriage within the entity and are more acceptable from this point, although from the confessional perspective were not preferably in environment for different reasons and circumstances, therefore they are also rare. Also, a different approach with interest within the topic in question represents the generation of best reports or non communication between families in such marriages; then the phenomenon of divorcing between these relationships etc.

Conclusion

As in all other societies, in the Kosovar society as well "the family institution" has a long tradition. Recently "the family institution" in Kosovo is going through some changes and developments stages. A special aspect of the institution of the family is marriage. A special type of marriage is inter-marriage, which has been the subject of which we wrote in this master thesis.

In the past, but not very distant, marriage in Kosovo society is traditionally arranged according to the docks and customary norms. A huge impact on the regulation of marriage has had the Kanun of LekDukagjin. The influence of religious rules regarding marriage has been smaller. In more recent times, marriage is regulated by the positive law.

The phenomenon of inter-marriages in Kosovo is known for a long time. But it was not expressed in a large scale almost never in history. There were some periods when this social phenomenon of inter-marriages in Kosovo has been more significant. Such a period was the period after the World War II, when there was an influx of ethnic and inter-marriages. These marriages were mainly between Albanian men and Bosnian women, and more rarely Serbian women.

Regarding the phenomenon of inter-marriages in Kosovo, this phenomenon is not very popular. Two religious beliefs to which most of Kosovars belong to, the Muslim and Catholic beliefs, both have their own rules regarding the issue of inter-marriage. Muslim religion permits marriage of Muslim men with non-Muslim woman if they belong to any of the monotheistic religions, but does not allow the marriage of Muslim woman with a non-Muslim man. Also, the Catholic religion doesn't prefer the inter-mixed marriages, but at the same time does not prohibit such a thing. It is advisable to avoid these kinds of marriages due to the difficulties and problems that may arise later in marriage and family life. Inter-marriages, even though they may be accepted by the Church, they are considered to be outside of the Canon Law, so if you do not abstain to the rules of the church, this kind of marriage is not regarded as a sacrament church.

The surveyed citizens within the conducted research for the master thesis have expressed their views and opinions regarding the phenomenon of inter-marriages in Kosovo. The majority of respondents are open to the idea that someone from their family members to marry someone who belongs to another religious faith. Regarding the attitudes of respondents to this issue there is no difference when they compare variable as religious affiliation, gender, age or education of the respondents. Of respondents aged 25 to 35 years is seen a more opposed idea towards the idea that anyone from the family members to marry someone of another religion, compared with other age groups that are more open to this idea. The majority of surveyed respondents think that cases of inter-mixed marriages may affect the preservation and cultivation of religious tolerance, which are known to Albanians.

Unlike the relationship between the couple and their relatives, in cases of mixed-inter marriages of which the respondents mostly feel that they cannot cause significant problems when it comes

to the relationship between different generations in families these marriages can become the source of problems and difficulties. Generational conflict is expressed in all families. In cases where parents belong to different religious denominations, then between them and children may arise additional problems because of disagreements over the names, education, and children's connection with religious norms and institutions.

Mixed-inter marriages have impact not only within the family but also in the closer and wider circle of the family. The effects of inter-mixed marriages are sensitive and also noticed more in their children. Nearly half of respondents think that inter-mixed marriages have no significant impact on the family relations between a woman and her husband's family. Approximately one third of respondents express their opinion that inter-mixed marriages can impact on the preservation and development of the tradition of religious tolerance, which the Albanians are known in the world. Approximately one third of respondents think that such marriages may contribute somewhat to the preservation and development of religious tolerance.

In the end we can conclude that the phenomenon of inter marriages is not very widespread in Kosovo, citizens are mainly opened to such marriages and these marriages are not expected to cause problems in the conjugal life of the couple and their family circle. So I can conclude that based on the research as well as general knowledge, the relevant literature for this issue is very sensitive and as important to the study, we understand that to our people continues to prevail the tolerance known with years for the Albanian nation in every aspect.