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Hello and thank you for joining us for K2.0's podcast *Konteksti --* I am Besa Luci. One of the fundamental human rights that has been violated in the past few months during the pandemic is the right to public assembly, the right to protest. Since the beginning of the pandemic in Kosovo back in March, the freedom of movement and public gatherings were curbed in various ways, depending on the epidemiological situation or government decisions. On the one hand, the introduction of these measures in certain moments is understandable as a way to prevent and manage COVID-19 infections, but on the other hand, considering that the pandemic looks like it will continue for some time, and knowing the importance of protest as a basic form of expressing civic opposition and discontent, it should be guaranteed that -- within these new circumstances -- this right can be exercised. And lately, following the approval of the Law on Preventing and Combating the COVID-19 Pandemic in August, it seems that the institutions allowed a lot of space for interpretation when it comes to the regulation of public gatherings, or whether they are allowed or banned. Besides this, the Law on Public Gatherings itself, which has not been updated since 2009, has a few problems regarding the right to protest. To discuss further about this issue, I have invited Rina Kika, a lawyer based in Prishtina, and Jeton Mehmeti, a researcher at the GAP institute. Thank you both for joining me in this conversation.

Rina, I would like to start with you. Could you help contextualize the conversation by offering us an interpretation of the law, the Law on Preventing and Combating the Pandemic, in relation to the right to public assembly. Where do you see the problems in terms of how the law is drawn up?

**Rina Kika:** The right to public assembly is a fundamental human right, but it is not an absolute right. As a non-absolute and relative right, it is possible for this right to be curbed if some criteria defined in the Kosovo Constitution and the Law on Public Gatherings are met. The measures that were approved by the Kosovo government, which limit the freedom of assembly, naturally had to be in accordance with the law, they need to be necessary in a democratic society and need to have a legitimate purpose. The previous government in Kosovo, the Kurti Government, introduced the initial decisions that were to do with the limitation of the right to assembly, and we have two decisions from the Constitutional Court that define the limitations regarding this right, and when a limitation to the right of public assembly and freedom of movement can be considered legal and fair. According to the first decision by the constitutional court, when it ruled that the government decisions were incongruous with the Constitution, the court decided that government decisions invariably need to strictly uphold the law, which defines the possibility of limiting the right to public assembly. Now, after the approval of the Anti-Covid law, as is it called by most, it has been defined that the freedom of assembly can be curbed by the Kosovo government -- the Ministry of Health, pardon me -- and that decision absolutely has include a convincing and detailed justification that also shows the connection between the measure and the prevention of transmission of COVID-19. However, both decisions taken by the Hoti government -- the decision that was taken on June 28, 2020 and the one taken three days ago -- I consider that they do not meet this condition that the Assembly decided on through the Anti-Covid law, because they include a justification that is neither convincing, nor detailed regarding the way that this fundamental human freedom can be limited, such as the freedom to assembly, which is something very important for every democratic society.

**Besa Luci:** How do you observe this in practice -- if we consider this interpretation of the law the way you articulated it, what are the consequences of this in practice, who is allowed to gather and who not, because on the one hand, people did indeed organize protests, there were protests by certain groups in the past few months, but there are also protests that are not being allowed by the police... they are not approved or allowed to take place. What are the practical consequences in this regard?

First off, I would like to mention that the decision introduced by the Kosovo government three days ago is in itself contradictory, among others. It says: "Gatherings of over 5 people are prohibited," whereas the next paragraph says "All public assemblies are prohibited." So, the concept of human gatherings in fact does not exist in the Law on Public Gatherings. They are called public gatherings, manifestations, but not "gatherings of citizens." These gatherings also do not specify a timeframe within which this limitation of public assembly will be applied, which also makes this decision unlawful. In practice, we see the allowance of some public gatherings held for various reasons and we see a sort of unequal treatment in the selection of groups that are allowed to hold public gatherings. We have seen, for example, the restaurant owners -- when they protested in favor or reopening cafes so that the gastronomy sector can start operating again, there were a lot of participants, I mean there were perhaps more than 50 people who took part in those assemblies, which I think they notified Kosovo institutions about, but they also allowed the gathering because they did not disperse the crowd. Furthermore, there was a gathering that we wanted to hold with the campaign "Justice for Kujtim," and the Kosovo police automatically issued a decision for prohibition, which we considered unjust, and we filed a lawsuit at the Basic Court of Prishtina at the Department for Administrative Conflicts, to contest this unlawful decision. We notified that there will be a gathering for the delivery of the petition "Justice for Kujtim." One of the biggest criticisms that his lawsuit conveys is precisely the responsibility of the Kosovo Police and the State Prosecution, and we consider that this decision is tendentious, the issue prohibiting this gathering. In our notification that we submitted to the Police, we wrote that there will be 10-20 participants and that masks will be provided for everybody and that social distancing will be respected. There was no justification for them to prohibit this gathering and for this reason we are challenging this decision.

**Besa Luci:** We'll get back to that later, because I also wanted to talk a bit about the protest planned for "Justice for Kujtim," but before we get to that, Jeton I would like you to join the conversation. As part of the GAP Institute, you published an analysis of the Law on Public Gatherings in 2018, we are talking about the Law on Public Gatherings, the last version of which is from 2009 and it has not been updated since then. There are plans for a new draft law, but as far as I understand it has not started circulating yet, it is not public. But let's get back to the base Law on Public Gatherings, which should regulate the right of every citizen to protest. How do you see the current law, and what are the shortcomings when it comes to the harmonization of the law with international standards, because this is something that is mentioned in the 2018 report too by GAP.

**Jeton Mehmeti:** In fact, the report was a continuation of regional reports, because almost every country of the region worked on a similar report to see how the legal infrastructure functions regarding the freedom of assembly in each country, and the aim of the study was to analyze it in three levels. The first one was looking into the legal infrastructure and determining its accordance with international conventions on human rights and the right to assembly. Then, we looked into the current organization and management of public gatherings in our country and thirdly, how the accountability matches international standards, both in terms of organization and management of public gatherings. We have seen a few shortcomings during the composition of the report, for instance... one of them was that the law does not clarify the issue of spontaneous gatherings, it does not define it properly because, although it is allowed for people to spontaneously organize themselves and gather somewhere, be it to protest or to express discontent about something, the law, however, can stop such a gathering with the justification that there was no prior notification. This is a defect that should have been fixed. Moreover, it does not properly define the issue of counter-protests. In our country, we have seen recently that when a protest happens, a counter-protest is organized at the same time, but this is no properly clarified in the legal aspect. Another issue is to do with the number of people that gather in one location -- the law mentions that a public gathering constitutes any assembly of over 20 people, and we posed the question: what happens if there are fewer than 20 people, how would you regulate that. We have of course seen protests with fewer people, but why should it be exactly this number, 20, or should it be limited in the first place, and this becomes especially emphasized with the introduction of the new measures that are to do with the pandemic. Then, the issue of notification -- should it be a notification or a permit? Because according to the law, you do not need to get a permit, but only to notify the police. However, the process of notification, from what we have seen, is a type of permit, because you need to it at the Police, they need to be notified, and during the process there are some requirements, data on the organizer, the foreseen number of participants, the place where it is going to happen, and in most cases... not in most of them but generally there is not written from that you need to submit in order to notify or get permission. In most cases, this is done in a verbal manner, except in cases when permission is not given -- then, the rejection is issued in a written form from the Police to the organizer. Regarding the issue of notification, we mentioned in our report that it needs to be clearer for people who want to organize [a protest]. Unfortunately, from 2009 when this law was approved, with all the anomalies that we have seen, and even the concept document itself of the Kosovo government passed in 2018 about the amending and supplementing of this law, it has not been pushed forward yet. So, since 2018, we have this draft law that has been included in the legislative program, meaning it was in it in 2019 but nothing happened, now it is foreseen for 2020 in the legislative program for amending and supplementing of the Law on Public Gatherings. I am very skeptical about whether it will pass, considering a rather long past riddled with a lack of focus by the decision-making institutions to see what should change in this law.

**Besa Luci:** I would like to stop a bit at the issue of notification and permission. Now, on principle and logically, if there is civil discontent or opposition, naturally one way that citizens can express their discontent is through protest. And now the idea that you have to notify or get permission goes against protest in principle, because as far as I know, the notification has to be done 72 hours prior to the protest, and the police has 48 hours to respond. So even if it is said that it is a notification, it sounds much more like asking for permission, because the police may say "your notification is not approved," which automatically turns it into a permit. How much do we know about the number of protests that are not allowed... let's say even irrespective of the pandemic, and maybe later we could also discuss the specific, current context during the pandemic.

**Jeton Mehmeti:** Of course, when we conducted our study, we came across cases in the Police statistics that we obtained... there was data on how many [protests] were not allowed. Although this number was small compared to the general number of gatherings, according to me there is also a problem with the definition of the term "public gathering," because the law does not clarify whether things like fairs and sports centers are included in this definition. Because in such cases, permission needs to be granted by municipal authorities too in order to use a public space, and in these cases it is compulsory to notify the responsible directorate for permission. In spite of that, some types of public gatherings that do not require a large space for their event, this should be more flexible -- as soon as the Police is notified, if there is no negative response by the Police in the 72 hour period that you mentioned, it is considered that the gathering is allowed to be held. The organizations and people who have more experience with such events are aware, however, if a group of citizens want to spontaneously organize something like this, it is more difficult for them to understand this process of notifying the Police, and it fact, when you go to get permission or notify them, you need to give quite some information to the competent institution about who you are as organizers, how many people will show up, how many of you will keep watch, and in a way, this makes people hesitate about taking such initiatives.

**Besa Luci:** Rina, is there legal space to accommodate for spontaneous gatherings, considering that a public gathering, in principle, needs to be announced 72 hours before it happens, but if we have a current event that's happening today and drives citizens to express themselves on the streets, is there a legal way to do it?

**Rina Kika:** Yes, the Law on Public Gatherings stipulates that emergent gatherings can also be held. The Police still has to be notified about its organization, but there is no need to respect the 72 hour period for a response. The law defines that for emergent gatherings, the Police can be notified three hours prior, and the gathering can be held. The law does acknowledge emergent gatherings, in case of some kind of revolt or immediate need of the people to express themselves and to gather up, and that is why this exception exists. I would just like to reference the form that is used to notify the Police -- one of the human rights standards is that this form should not exist, instead, the institutions should be as open as possible so that in whichever way you notify the Police, you can still utilize your right, and that it shouldn't be limited by them saying that you didn't fill out their form. Yet another thing is the issue of where it will be held, what the reason is and the number of participants -- they are all definitions that are in accordance with human rights, because the Kosovo Police, except for having negative obligations, i.e. to allow a protest to happen, it also has positive obligations, i.e. to ensure this right, which means that they have to go out and ensure that participants can exercise this right. So, we as citizens of the Republic of Kosovo have to be aware of the positive obligations that the state has towards us, as well as cooperate with the authorities regarding the notification for holding a gathering. Also based on, for example, the UN Human Rights Committee, they recently released a general comment on July 27 specifically about the freedom of assembly, and there it is mentioned that notification is not a limitation, it is a logistical thing that comes as a result of the fact that public gatherings have that logistical side that needs to be coordinated with the institutions so that they can also fulfill their obligations towards citizens for maintaining order and guaranteeing the right to assembly and its utilization by participants. What I also wanted to say is that, besides this, this general comment defines that the right to privacy is also protected for participants of a protest. It does not mean that just because you are part of a protest, your right to privacy will not be guaranteed. You can put on a mask and participate, the police does not have the right to... if you participate peacefully, they do not have the right to ask for your ID or to demand that you identify yourself in that protest, and also it was decided that online protests also enjoy the freedom of assembly, so the interpretation of the right to protest has been expanded due to the pandemic and its implications for human rights.

**Besa Luci:** I was wondering, I would be interested to discuss this with both of you -- while we discuss various ways in which the law regulates and stipulates the right to public assembly, sometimes I think how accessible such information is for ordinary citizens. Jeton, you said earlier that some citizens may not know the procedures that need to be followed. What happens if a group of citizens decide to gather up or organize a peaceful protest against a certain decision, but they are not informed about the rules they need to respect, to inform the police beforehand, etc. How is it regulated -- is there another democratic country, let's say, that does not foresee the notification of the police, and how is it potentially arranged in this regard?

**Jeton Mehmeti:** I would like to comment shortly on this, I also said earlier that, based on international practice, it should rather be called notification instead of permission. And regardless of the existence of a form that one needs to fill out, when this notification is done, they ask for a lot of information about the organizers. A sort of form still exists -- it is a form that the Police uses internally in order to report or to notify the chain of command about the organization of a gathering, based on which they decide how many police officers will be deployed, the risk-factor, etc. So, a form exists, and it is filled with the data that you provide as an organizer. Although you do not sign it yourself, there is a lot of data there that will travel through the chain of command in order to ensure all the correct procedures during the protest. Another thing which is to do with privacy -- the law perhaps goes against a few other laws. One of them is the Law on the Police: according to this law, the government is authorized to use video and audio recording, as well as photographs, in order to observe and gather information in a public gathering, when there is a reason for it or when it is assessed that somebody's property could be damaged or the rights of other, non-protesting citizens. So, they are given this right to use these means for getting as much information as possible from protesters, based on how the police sees the situation, and perhaps this sort of goes against the Law on Public Gatherings, as it should guarantee that the citizens' right to protest does not imply that their data has to be recorded. It is not enough to only give them the freedom to protest, but also the privacy to protest.

**Rina Kika:** It struck me as very interesting -- I read once that in gatherings... in the women's protest that is organized every year in Zurich, they never notify the police, but they know that it will be held every year on the same day and they ensure all conditions for the protest to be held. It was also held this year, although there was a limitation on public gatherings due to COVID-19. I wanted to mention that, yes, there is a possibility that the Kosovo Police can issue misdemeanor fines against individuals who do not respect the law and procedures that are defined by the Law on Public Gatherings, however, the principle of favoring the protest should always exist because it is such an important right in order to give a voice to the demands of marginalized groups, or other groups of citizens who want to request accountability or express concern or discontentment about the way that public issues are handled. For this reason, these should always be a presumption that gatherings are lawful and they need to be held. And one of the interpretations that we have from the UN Human Rights Committee is that it invariably has to be considered that gatherings are allowed and, on principle, lawful and fair and that there should not be so much bureaucracy and technicalities that would make it more difficult to exercise this right. So, this is underlined by the committee in its interpretation of this right, since it is considered as one of most important rights and, as stated by the committee, it is important also for the fulfillment of other rights, which are not necessarily only civil and political rights such as the right to assembly, but there are also social, cultural and economic rights that various groups display to the institutions and public authorities through the right to assembly. That is why this right is so essential and important -- I consider that our government does not consider it such, considering the measures they have introduced three days ago.

**Besa Luci:** I think that globally, during the pandemic, there is concern and fear among citizens in various countries of the world that many governments are using the pandemic situation to limit the rights of citizens to assemble. And I think that this is something we are witnessing also in Kosovo -- Rina, you shortly mentioned the protest that you aimed to organize, Justice for Kujtim, which was not allowed, although there were other gatherings in the past days that perhaps had more participants. Could you tell us more about Justice for Kujtim and how your notification was made and where the Police based itself for prohibiting the organization of this gathering.

**Rina Kika:** Justice for Kujtim is a campaign established by various civil society activists that got together in order to demand justice for Kujtim, an 11 year old boy from Fushe Kosova who on July 11, 2019 was raped, killed and found dead under the stairs of an apartment complex in Fushe Kosova. In Kujtim's case, the main responsibility for his continuous rape and murder falls with the state of Kosovo, the Kosovo Police and the Basic Prosecution in Prishtina, because they were notified about his rape in January 2019, but they were also aware about his rape from various sources and they did not undertake their positive obligations that derive from human rights, defined in the Kosovo Constitution as well as the framework of international conventions that are implementable in Kosovo for the protection of Kujtim's right to life and his freedom from torture. The petition that we started with this this group has three demands: the first one is that the Kosovo Police and Prosecution apologize to Kujtim's family for their negligence in the case; the second one is to have a criminal investigation against the individuals who were responsible for dealing with Kujtim's case; and the third demand is to have compensation for Kujtim's family from the Kosovo government. We aimed to submit this petition, with about 1300 signatures, to these three institutions, and we notified the Kosovo Police 72 hours before that we are thinking of having 10 to 20 participants, with social distancing and with masks, where the petition will be read out and we will have a short press conference where we will inform them about the submission of the petition. The Kosovo Police, without even taking into account that there are other limitations, can make a proposition -- as Jeton said before, there should be a conversation with the Police about how a public gathering can be held -- without doing this at all, prohibited the gathering with a decision, which says that the conditions were not met because of the pandemic. It does not say which conditions, and it does not explain why they were not fulfilled, but it only says that because of the pandemic, this gathering cannot be held. I said it earlier -- they could have told us, yes, you said 10 to 20 participants, we will allow you to have five participants for the submission of the petition and you can hold your press conference, but not more than five persons. They could have taken a decision to limit our right to assembly, but not to prohibit it completely. But they decided to prohibit it, and we considered this decision by the Police as unlawful, discriminatory and a decision that has unfairly our freedom and right to assembly, which is a guaranteed right and, as I said before, a very important one for the actualization of our rights, especially for marginalized communities that live in Kosovo.

**Besa Luci:** Especially for a case like this... a case that I cannot find words to describe: horrifying, tragic... but it reflects the place that we live in. And to not allow a gathering for a case like this... are there other cases where the police... are you informed about other cases where the police did not allow a gathering? We saw that the restaurant owners held protests, various other groups held protests... it's not like we didn't see citizens in the streets during the pandemic. There was also a protest during the time the government was changing, protests where citizens got together and respected social distancing, there were protests by nurses, doctors, the healthcare sector... There were protests in the past months, and now there is a case like this, like Justice for Kujtim, and they say "no," and it is a double standard that we're seeing, and it's naturally political. Are there other cases that you heard of or that were reported regarding the prohibition of gatherings.

**Rina Kika:** Ever since I took over the case to represent Gazmend Qyqalla, who is the person and activist who announced the gathering for Justice for Kujtim, I have been in constant contact with civil society organizations that are organizing gatherings in the past days during the pandemic, and all of them have let us know that they are holding their gatherings -- the only limitation is that they should not have more than five individuals, but the Kosovo Police is allowing these gatherings. I believe Jeton will be able to tell you more about the previous gatherings, because there were also decisions, according to you report, that the Police made to prohibit gatherings, but now in the post-COVID period, so to say, starting in March, I have not heard that the Police made such a decision for prohibition, as with the campaign Justice for Kujtim.

**Jeton Mehmeti:** What I mentioned in the beginning is there are three issues that need to be discussed when talking about freedom of assembly. The first is the legal infrastructure, how much it allows [for gatherings], and fortunately, to some extent, it is in accordance with international standards. The second thing is management -- the way it is managed, is the Police in charge during the management of a public gathering; and the third one, which is very important, is accountability. Not only during the protest, but also what you are saying, a chain of accountability in cases of prohibition. And, in my opinion, there are three very important mechanisms here -- the Police Inspectorate which... of course it has... or the Police itself that needs to be accountable for such things. Then, the Ministry of Internal Affairs and the Parliamentary Commission for Human Rights, which is competent for holding these institutions accountable or interrogate them in order to get info, even for the progress of a protest and whatever happens there, but also in cases of prohibition, and when it comes to this, perhaps because it is not reported about too much, the Commission itself is not too vocal about it, and it should, because various political parties are represented there and since they are chosen by the people they should discuss such cases. And I think that in order for the right to assembly to function, this chain needs to work as well as possible.

**Besa Luci:** Something that we also mentioned is that, while most gatherings are allowed, the limitation of participants that can be there -- five, 10, 20 during the pandemic -- when I think about the Justice for Kujtim case, I have to compare it a bit with what is happening in the US with Black Lives Matter... there are some similarities in the nature of the crime, or the approach or institutional neglect towards Kujtim, and in other countries we have seen protests against racism and other injustices, and I read a few days ago... reading more about this subject and our conversation, a lot of healthcare professionals are saying that protesting, because of its importance, needs to be supported and a space needs to be created so that citizens can express themselves, because that goes back to how we evaluate human life -- yes, we are endangered by COVID, but somebody from a marginalized group is endangered much more all the time because of other factors in addition to COVID or the pandemic. And I think that this decision is potentially political -- why would you prohibit a gathering like this specifically?

**Rina Kika:** This is exactly what we argued at court, that there are other gatherings that were held unhindered by various groups, whereas for the campaign Justice for Kujtim they made a decision for prohibition. This constitutes identical situations that were dealt with differently, and according to the Law on Protection Against Discrimination, when an identical or similar situation is treated differently, it is considered as unequal treatment or discrimination. In the case of our lawsuit, the police needs to prove in front of the court that it did not treat us unequally, and I think that this will be almost impossibly to argue because the pandemic conditions existed even before we submitted the notification for the gathering, even after we submitted it, and nothing drastic changed, like for example the number of infections or something like that, and there was no other decision by the Kosovo government or no decision with convincing and detailed justification as stipulated by the Anti-COVID law. We sent the notification after the Anti-COVID law came into force, so whatever decision by the Ministry... I consider that it can be contested as unlawful because it does not abide to the Anti-COVID law, which is a specific law precisely for the pandemic, and it includes the limitations regarding human rights and, among others, the right to freedom of assembly.

**Besa Luci:** To finish, we are talking about the importance of public gatherings, in spite of the pandemic and especially during the pandemic, but perhaps there are many citizens that, even when there were protests, they did not support them because for some citizens, there is a fear that through protests, there is a possibility that infections can increase. How do you see it in those terms, not only related to the institutions but other social groups that do not support the right to public assembly in the current situation. How can we also change public debate so that people understand that the pandemic will be here for some time and we need to find ways to allow public gatherings while respecting preventive measures. Jeton maybe... even in the context of the Law on Public Gatherings, but also in the current situation where we find ourselves in.

**Jeton Mehmeti:** You are correct in mentioning the law because I think that it is very important that the law is considered by all main actors that deal with this law, of course also getting the impressions, thoughts, opinions and consultations with civil society, in order to harmonize this law with other conventions -- the the concept document on public gatherings itself, approved by the Kosovo government, which should become a draft law, identified some major shortcomings, some of which were mentioned, and other beings the abuse of children and disabled people in public gatherings, then the sanctioning or lack of sanctioning of public gatherings when animals are hurt, and those happen in Kosovo, and other elements that, according to this concept document, need to be harmonized and taken into account. From what we have seen so far, there is no outstanding enthusiasm from public institutions to make a law properly, or to change and modify the current law, and something like this should not be neglected by our institutions because the freedom of assembly is a basic freedom that should be enjoyed by everybody, including in situations like this, but with certain specificities.

**Besa Luci:** For example, now during the pandemic, should it also be a responsibility of the Police to ensure that... because we talked about the role of the police, they should supervise but also maintain the conditions for protest. Now, during the pandemic, would the police have to -- whenever there is a notification or request for a protest -- to say "OK, we will allow the protest to be held," but also to help with social distancing, ensuring that people are wearing masks and maybe even to offer masks for free. What is the role... maybe a bit of a different role that the police would have to take upon itself during the pandemic to show that protests should be held, but while respecting some conditions and principles for the sake of each other's safety, would the Police potentially have any readiness to be more active and engaged in this direction in the current context.

**Rina Kika:** I just wanted to clarify one thing -- the Kosovo Police cannot take an independent decision regarding the number of participants. They implement decisions taken by the government now during COVID, so the government and the Ministry of Health are the addresses we go to in order to request more participants or to remove this limitation on the freedom of assembly. I believe that that would be the best possible approach. As you said, the pandemic will be for quite some time, we do not know how long, and discontentment will continue to exist, concerns will continue to exist, the need to express these concerns and discontentment is present and circumstances need to be created in order to express discontentment and demand change from the institutions. I believe that, without a doubt, we are seeing a sort of comfort that the government is in, in terms of the fact that these measures are decreasing or weakening opposition, because there are not so many protests with a lot of participants that are being organized, and we as citizen need to insist on the removal of this limitation, and if it is not removed at all, the number of participants who can take part in public assemblies needs to increase, so that there is... naturally, while respecting measures that prevent COVID-19 infections, but the law also stipulates that wardens are also engaged in protests. They can also make sure that there is physical distance and to make sure, along with the police, that measures against COVID-19 are respected. Taking into account the removal of other measures that were in place regarding the limitation of the freedom of movement, the reopening of schools and restaurants, the gastronomy sectors, there are no more legal or logically reasonable justifications to give grounds for such a strict measure that the Kosovo government foresees for the prohibition of gatherings. I myself believe that this limitation is tendentious because they need to ensure, as I said before, that the presumption and principle that they start from is to allow [protests] -- all other ways that may exist to limit this right need to be exhausted first before prohibition. And I think that this is not happening and we need to insist that the Kosovo government removes this limitation.

**Besa Luci:** Thank you a lot Rina, thank you Jeton, it was a pleasure to talk about this subject, and I think it will continue to deal with this in the next months, and I hope we will continue to raise these issues even more because there will of course be other measures in the next few months, when we enter winter. There is a social expectation that, if the situation with the pandemic will get worse, there will be additional measures, but I think that the right to protest, the right to public assembly, to expressing discontentment needs to somehow continue and be regulated. Thank you a lot for being a part of K2.0's *Konteksti* podcast.

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