

# Religiosity during the Covid-19 Pandemic among the Ex-Yugoslavian countries

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# Croatia



**Religiosity during the Covid-19 Pandemic among the Ex-Yugoslavian countries**

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## Abstract

Throughout history, a common phenomenon during times of drastic and unpredictable catastrophes is that people turned to religion. This is called religious coping. The case is the same during the Covid pandemic as several studies have been conducted in Europe that prove this hypothesis. The same question was posed for the Balkan area and the Ex-Yugoslavian countries. A survey was distributed with 396 responses from these countries. The number of people that actively prayed was staggeringly low at a total of 27 participants making up a total of 6.8%. However, the same pattern that was noticed in previous studies can also be noticed here as out of the 27 participants that actively prayed before the pandemic, a total of 21 stated that they have prayed more during the pandemic. These participants also stated that their faith had helped them during the pandemic, which suggests religious coping.

*Keywords: Covid-19, religion, religious coping, Balkan, Ex-Yugoslavia*

## **Religiosity during the Covid-19 Pandemic among the Ex-Yugoslavian countries**

### **History**

More than four out of five people on earth believe in God (Bentzen, 2018). There are major differences between religiosity not only from country to country, but also from province to province. For example, we can see that there is only 20% of people that believe in God in China whereas this number increases to 100% in Algeria and Pakistan. We can also see that in the Shanghai province in China there is only 2% of believers which contrasts the 60% in the Fujian province (Leiden, 2021)

Individuals tend to turn to religion in times of unpredictable life events. There is scientific proof that individuals who experience earthquakes and similar drastic events become more religious, especially in areas that are rarely hit. The effect of any earthquake on the land can last anywhere between 3-12 years, but the impact on people's religiosity can be so impactful that it spans across many generations (Bentzen, 2018). The research done on this topic also shows that religion is used as a psychological coping mechanism to help people understand and deal with unpredictable life events. Since it is proven that these unpredictable disasters increase religiosity across all religions, this can be viewed as a confirmation of the theory presented by scholars such as Karl Marx and Sigmund Freud that all religions provide a coping mechanism. However, religion doesn't only serve the purpose of helping people through troubled times. People believe that religion helps them by showing which virtues are important to have in societies which creates good morals. It also has a high influence over many political systems in many different societies. It is also believed that religion is an agent of socialization and promotes social control (Sunil, 2011). People also tend to cope with the deaths of their close ones by using

religion in the sense that it creates a form of symbolic immortality which gives them hope in the face of the certainty of death (Jonas, 2006). However, for the purposes of this paper, I will only use research which highlights the changes in religiosity during times of great turmoil. Research shows that provinces and cities that are not directly hit by catastrophes can also experience a high increase in religiosity. It is shown that people in neighbouring areas use religion as a stress relief tool as well. An interesting detail is that predictable events such as tropical storms which can have the same devastating results do not increase religiosity (Bentzen, 2018). People from different economic groups and education levels all respond the same way to disasters. This can be interpreted that different people from different groups all have the same psychological needs even if their needs differ from an economical standpoint. Religious coping, therefore, becomes the main reason why people believe in God and becomes one of, if not the only reason why religion persisted throughout the ages and outlived the claims made by certain scholars that it would die out. Some of the examples of these unpredictable disasters include: The fact that historical proof shows that natural disasters were strictly viewed by all people as a message from God/Gods up until the Enlightenment period; Church attendance increased by 50% in the US states that were hit by catastrophic earthquakes in 1811-1812, in contrast to the rest of the states that saw only a 1% increase (Rafferty, 2008); The same results are seen in the great Mississippi flood of 1927 (Hansen, *et al*, 2016); After Indonesia was hit by a tsunami in 2004, the entire Aceh province remains under the enforced sharia law. Many of the Muslim leaders in Aceh viewed this catastrophe as Gods divine punishment for “ungodly living”(Lee, 2014); a significant number of people converted to religion in New Zealand after the 2011 earthquake. This number was drastically bigger in the Christchurch region which was hit the hardest, in contrast to the other four regions (Sibley, 2012).

## **COVID-19**

The corona virus pandemic has affected every single aspect of people's lives. It has changed the way we behave, the way we work, study and go about our daily lives (Bentzen, 2020). Along with causing millions of deaths around the world, it has also severely affected the economy and has forced a big number of people into poverty. The pandemic of the corona virus is no exception when it comes to people finding comfort in religion. Just like the cases we have mentioned beforehand, there has been an increase in religious practices around the world. Using research by collecting data from Google trends we can see that there has been a significant increase in searches for prayer and similar terms (Bentzen, 2020). This increase was so significant that it broke all time records in most of the countries the samples were taken from. As we could see throughout history, unpredictable and catastrophic events such as these increase the demand for religion. As before, we can see that this demand spans across all levels of income, all creeds, ethnicities, ages and sexes. The epidemic has shaken societies and completely changed people's lifestyles and the way they operate. It can also have an effect on our societies for years to come. While observing the way people are behaving during this crisis, it can also be noted that it is also having a significant impact on our values and beliefs. From all of the research that was conducted, we can observe that there was a significant increase in the number of people that are praying. This is the result of religious coping. All these results show that many people across the world are experiencing heavy emotional distress during the time of COVID 19 (Bentzen, 2020). The degree of religious coping is much more prominent in highly religious countries, but it was also noted that the less religious countries use religious coping to a certain degree. There is also an observable rise of religious practices in the virtual world as well. Irish TV service RTE broadcasts catholic masses six times per week and its viewers reached the number of 1.2 million.

There have also been phenomenons such as digital pilgrimage lead by groups such as “The Digital Parish” on Facebook (O’Brien, 2020). Even though all of these results offer overwhelming proof that people turn to religion in times of heavy emotional strain. This was noted to be most prominent with people who were born in religious societies and had religion integrated into their everyday lives. However, more and more people are living without having religion being a part of their lives (Molteni, et al, 2020). One can ask the question whether the number of people turning to religion when experiencing hardships will diminish because of this.

### **Method**

The main interest of this paper was to question whether there were any differences in the degrees of religiosity in the Balkan area during the Covid-19 pandemic. The articles that posed the same questions in Italy and Poland suggested that there was a phenomenon of short lived increase in the amount of religious practices and rituals. The same survey that was used in the polish study was used for this research paper (Rafał Boguszewski , et al, 2020). The survey was extensive and contained both the questions of religiosity as well as questions about the opinions and behaviours of the participants. This is important because some differences in behaviours and opinions can be outlined between the groups that are religious and those that are not. The question that asked whether the participants devote more time to prayer than before was measured on a 5 point Likert scale. The measure that was used to question people’s previous ritual participation was as follows: never, once every few years, a couple of times per year, 1-2 per month, once per week, several times per week. This allowed the results of the increased participation in religious rituals to be compared with previous habits. The results to these particular questions created four main groups that were outlined: the group that practices religion, the group that doesn’t, the group that practiced religion more during the Covid-19

pandemic and the group that didn't. The main reason for dividing the participants into these groups is to attempt to outline some of the common behaviours and opinions between these groups. There were also questions asking about the participant's wellbeing, the wellbeing of their families, whether they feel fear, how often they socialize with their friends and family and whether their relationships have suffered because of this. The survey was translated to Croatian and was distributed electronically via popular social media websites as well as sent to friends and family via email. The type of sampling was of the quota type because the goal was to accumulate high numbers of responses of different demographics. Out of the 400 responses received 396 were valid and usable for the purposes of the paper. The goal was to receive respondents mainly from Montenegro, Croatia, Serbia and Bosnia and Herzegovina. This was achieved by posting the link of the survey to the website Reddit and its relevant subreddits (r/Montenegro, r/Croatia, etc.). The participants were primarily male with 292 participants which made up 73.7% of the total number, whereas the females made up 26% of the total number with 103 participants. There was also one participant that was in the "other" subgroup of genders and they made up 0.3% of the participants. The highest amount of respondents came from Serbia with 36% followed by Croatia at 23.5%. That was followed by Bosnia and Herzegovina at 9.9% and Montenegro at 6.6%. There were two respondents from Slovenia and Macedonia as well as 17 from the Diaspora of the Balkan countries making up a total of 4.9%. The bulk of the respondents had high levels of education with 40.6% holding a bachelors degree. 35.8% of the respondents held a secondary school degree and 15.9% held a masters degree. The lowest numbers of respondents either held a doctorate degree (1.6%) or only finished primary school (1.2%). This was to be expected. The highest amount of respondents are single making up 70.2% of the total number. 26% are married, 2% are divorced and two respondents are widowers making up only 0.5%. Five



of the respondents skipped this question. Most of the respondents were working full time either from home or from the office with a total of 48.1%. 35.8% were students and 8.1% were unemployed. 5% of the respondents stated that they are working in shorter shifts than before and 1.5% were either on vacation or on an unpaid leave. Finally 1.3% of the respondents were retired. Moving on to the place of residence, the bulk of the respondents of 40.7% lived in cities of over 500,000 residents. 27.5% live in cities of between 20,000-199,999 residents and 11.9% live in cities of between 200,000-499,999 residents. 10.1% live in villages and 9.8% live in towns of up to 19,999 residents. Finally, moving onto religion, the largest amount of respondents associated themselves with Atheism at 36%. 25.9% state that they are Orthodox Christian, and 14.1% state that they are Catholic Christian. Agnostics make up a total of 17.4%, and Muslims make up a total of 5%. One person stated that they are Protestant and five people remained unspecified. Therefore a total of 53.8% associate themselves with non traditional religions and 45.7% associate themselves with traditional religions with the rest remaining unspecified. Tying into this, a whopping 93.2% state that they don't practice any religious rituals actively, leaving only 6.8% of respondents that do. One of the main goals of this research was to measure how many people are religious and how many of them actively partake in religious rituals. Another goal was to see if there was any change in the frequency of these religious rituals after the start of the Covid-19 crisis. Finally, an important goal was to see the behaviours of the respondents based on the degree of their religiosity. To measure this, a bulk of the survey was made up of questions asking about their behaviours during the lockdown as well as what were their thoughts on the government's response, their perception of the media and their overall knowledge of the virus.

## **Results**

The survey showed that only a total of 7% of participants actively and frequently prayed before the start of the pandemic (Table 1). The criterion for this was participating in religious rituals more than 1-2 per month. However, out of all the participants that actively prayed before the pandemic, a total of 78% stated that they have prayed more often during the pandemic (Table 2). Based on this division, four groups were created: the group that didn't actively practice religion and religious rituals before the Covid crisis, the group that did, the group that didn't increase the frequency of religious rituals after the beginning of the pandemic and the group that did.

**Table 1**

*Percentages of participants practicing religion*

Practicing religion before the pandemic	Frequency	Percent
Not practicing religion	369	93.2
Actively practicing religion	27	6.8
Total	396	100.0

**Table 2**

*Percentages of the Change in the Frequency of Rituals*

Change in the frequency of rituals	Frequency	Percent
No	371	94.6

Yes	21	5.4
Total	392	100.0

With these groups created, a further analysis was made on the differences of opinions and behaviours between them. All of the groups stated that they don't feel fear for their own health (the group that was not actively praying before  $M=2.87$ ,  $SD=1.204$ , the group that was actively praying before  $M=2.58$ ,  $SD= 1.332$ , the group that didn't pray more during the pandemic  $M=2.87$ ,  $SD=1.218$  and the group that did pray more  $M=2.57$ ,  $SD=1.207$ ). However they all stated that they did feel fear for the health of their loved ones, the highest of which was the group that doesn't actively practice religion ( $M=4.07$ ,  $SD=1.015$ ). The group that increased the frequency of prayer agreed the most with the statement that the prolonged quarantine will have a negative effect on their mental health and wellbeing ( $M=3.81$ ,  $SD= 1.327$ ). All of the groups also stated that they have socialized less with their friends and family since the start of the pandemic. The group that increased the frequency of prayer disagreed with the notion that God is using this situation to speak to people that have turned their backs on him in the same amount as the group that didn't increase the frequency of prayer. ( $M=1.38$ ,  $SD=0.865$ ). The group that actively practiced religion before the Covid pandemic stated that faith in God hasn't helped them during the pandemic. ( $M=1.33$ ,  $SD=0.961$ ), whereas the group that increased the frequency of prayer strongly agreed that it has helped them ( $M=4.38$ ,  $SD=0.740$ ). Finally, all of the groups stated that they haven't adhered less strictly to the government recommendations about not meeting other people during religious events. (Table 3 and Table 4)

**Table 3***T-test for the Groups Based on the Change in Frequency of Rituals during the Pandemic*

Questions	Change in the frequency of rituals	N	Mean	Standard deviation
I feel fear for my health	No	368	2.87	1.218
	Yes	21	2.57	1.207
I feel fear for the health and lives of my loved ones	No	370	4.06	1.009
	Yes	21	3.90	1.221
The prolonged period of social isolation is negatively affecting my mental health	No	370	3.28	1.378
	Yes	21	3.81	1.327
God is using the current situation to speak to the people that have turned their backs on him	No	369	1.38	0.865
	Yes	21	1.38	0.865
Faith in god has helped me during these times	No	369	1.49	0.613
	Yes	21	4.43	0.507
During religious events I adhered less strictly to the recommendations on not leaving the house and meeting people	No	369	1.89	1.250
	Yes	21	2.19	1.327

**Table 4***T-test for the Groups Based on Religious Practices before the Pandemic*

Questions	Practicing religion	N	Mean	Standard deviation
I feel fear for my health	Not practicing religion/ Rarely practicing religion	367	2.87	1.204
	Actively practicing religion	26	2.58	1.332
I feel fear for the health and lives of my loved ones	Not practicing religion/ Rarely practicing religion	368	4.07	1.015
	Actively practicing religion	27	3.85	1.1385
The prolonged period of social isolation is negatively affecting my mental health	Not practicing religion/ Rarely practicing religion	368	3.29	1.377
	Actively practicing religion	27	3.41	1.500
God is using the current situation to speak to the people that have turned their backs on him	Not practicing religion/ Rarely practicing religion	367	1.29	0.728
	Actively practicing religion	27	2.63	1.445
Faith in god has helped me during these times	Not practicing religion/ Rarely practicing religion	364	1.66	1.182
	Actively practicing religion	27	1.33	0.961
During religious events I adhered less strictly to the recommendations on not leaving	Not practicing religion/ Rarely practicing religion	367	1.87	1.258
	Actively practicing religion	27	2.33	1.240

### **Discussion**

The results that were presented have shown different opinions by the four groups that were outlined as well as to what degree they agreed and disagreed. These four groups were: the groups that actively pray and participate in religious activities, those that do not, groups that have experienced an increase in these activities during the pandemic and those that did not. Even though the numbers of participants that actively pray are small, the results are suggesting a same pattern as the ones in other articles that were reviewed. The literature suggested that an ongoing phenomenon throughout history is that people became highly religious during times of crisis. This was somewhat confirmed based on the small sample shown in the results. Out of the total 27 participants that actively pray, 21 stated that they have prayed more often. Another fact that is supported by the results is that people who were not religious beforehand won't experience any change in the degree of religiosity. A statistic that didn't match the official demographic is the results for the religious affiliation. More than half of the participants stated that they are either atheist or agnostic. This shouldn't have been the case since most of the countries have very low percentages of atheism and agnosticism (Serbia 3%; Croatia 5%; Bosnia and Herzegovina 3% Montenegro 4%). This goes completely against what the official census suggests. It seems that the participants were more honest when put in front of a low stakes, online and anonymous survey. However, there was a small group of people that do actively pray in their day to day life that responded to the survey. Using their responses it can be noted whether the assumptions derived from the literature review can be applied in the case of the major Balkan countries. There weren't too many deviations within the answers across all four groups. Most of the participants

agreed or disagreed to the statements and the questions in a somewhat similar way. For example, all groups stated that they aren't fearful for their own health, but they were fearful for the health of their loved ones. This statement can be associated with some of the main religious values, but it can also be noted that the groups that do not actively pray and haven't prayed more during the pandemic actually scored higher than the group that did. It can also be noted that people who actively practice religion and have practiced more during the pandemic agreed to a higher degree with the statement that the prolonged restrictions will have a negative effect on their mental health than the group that doesn't. This goes directly against the statements made in the literature review that prayer and religiosity can help promote good mental health and reduced stress. However, the case might be that the people that were praying have been experiencing more stress beforehand and that is why they are seeking a solution in prayer. Another interesting piece of data is that the groups that actively pray and have prayed more during the time of the pandemic almost completely denounce the notion that the virus represents a form of divine punishment and that God is using it to talk to people who have turned their backs on him. These groups, as can be expected, also stated that faith in God has helped them during the time of the Covid-19 pandemic, but have stated that they still adhered strictly to the restrictions imposed by the government during religious events (Christmas, Easter, etc.). All of the groups also seem to have a pessimistic view of their fellow citizens when asked the question whether the pandemic will help people realize what is really important in life. Even with all of these clear lines drawn between opinions, one must keep in mind the limitations of this paper. The main limitation is the small number of samples used. 396 legitimate and usable samples can hardly be used to build a clear and cohesive picture of different opinions from different demographics. Secondly, the survey was distributed online and this can cut out a significant percentage of population that

doesn't frequent the World Wide Web. About 50 of the participants were, for the most part, made up from friends, family members and associates. Finally, the bulk of the participants are people that actively use the social media platform Reddit. This excludes many demographics and, for the most part, includes younger individuals. A suggestion for future research is that the researchers should attempt to include a much higher number of participants from each of the countries in order to confirm or deny the notion of extremely high overall numbers of atheist and agnostic individuals in each of the countries. A follow up research can be done to this one once the effects of the crisis start diminishing that can measure how the different groups fared throughout the length of the pandemic.

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### Questionnaire

*The Croatia Version of the Questionnaire Copied from The COVID-19 Pandemic's Impact on Religiosity in Poland (Boguszewski, et al, 2020)*

Q1. Brojne negativne pojave i prijetnje pratile su razvoj civilizacije. Koji biste od sljedećih fenomena smatrali najopasnijim? **Odaberite najviše 3 odgovora.**

- 1) zagađenje okoliša
- 2) korištenje kemijskih spojeva i genetske modifikacije u prehrambenim proizvodima
- 3) bolesti povezane s civilizacijom (npr. rak, srčane bolesti,)
- 4) pojava i širenje (pandemije) prethodno nepoznatih virusa
- 5) klimatske promjene
- 6) siromaštvo
- 7) nezaposlenost
- 8) iscrpljivanje neobnovljivih izvora energije
- 9) brojnost i rast svjetskog stanovništva
- 10) terorizam
- 11) ostale pojave / prijetnje (molimo navedite) .....
- 12) teško je reći

Q2. Trenutno smo u neobičnoj situaciji: društveni život je ograničen zbog pandemije koronavirusa. Navedite u kojoj se mjeri svaka izjava odnosi na vas.

	Definitivno da	Da	Ni da, ni ne	Ne	Definitivno ne
1) Zabrinut sam za svoje zdravlje.	1	2	3	4	5
2) Zabrinut sam za zdravlje svojih bližnjih.	1	2	3	4	5

3) Zabrinut sam da će me produljena pandemija financijski onesposobiti.	1	2	3	4	5
4) Zabrinut sam da ću izgubiti posao.	1	2	3	4	5
5) Napokon imam dovoljno vremena da se posvetim samom/a sebi.	1	2	3	4	5
6) Produljena ograničenja vezana uz pandemiju imaju negativni učinak na moje mentalno zdravlje.	1	2	3	4	5

Q3. Kako su ograničenja koja je vlada uvela (uključujući karantenu, među ostalima) utjecala na učestalost vašeg kontakta sa sljedećim ljudima?

Trenutni kontakti sa:	U kontaktu dosta rijede	U kontaktu malo rijede	Nepromijenje na količina	U kontaktu malo češće	U kontaktu dosta češće	Nije primjenjivo
1) Partner/muž/žena						
2) Djeca						
3) Šira obitelj						
4) Prijatelji/poznanici						
5) Susjedi						
6) Kolege						

Q4. Kako su ograničenja koja je uvela vlada (uključujući napuštanje kuće među ostalim) utjecala na vaše odnose sa sljedećim ljudima:

Odnosi sa:	Dosta su se pogoršali	Malo su se pogoršali	Ostali sunepromijenjeni	Malo su se poboljšali	Dosta su se poboljšali	Nije primjenjivo
1) Partner/muž/žena						
2) Djeca						
3) Šira obitelj						
4) Prijatelji/poznanici						
5) Susjedi						
6) Kolege						

Q5. Do koje mjere se slažete sa sljedećim tvrdnjama?

	Potpuno se slažem	Blago se slažem	Neutralno	Blago se ne slažem	Uopće se ne slažem
1. Restrikcije uvedene od strane vlade za borbu protiv pandemije su prestroge.	1	2	3	4	5
2. Ljudi koji izlaze iz kuće u šetnju se ponašaju neodgovorno u sadašnjoj situaciji.	1	2	3	4	5



			podjednako					
Čišćenje	1	2	3	4	5	6	7	8
Kuhanje	1	2	3	4	5	6	7	8
Kućno obrazovanje i odgoj djece	1	2	3	4	5	6	7	8
Briga o djeci	1	2	3	4	5	6	7	8

Q9. Navedite u kojoj se mjeri sljedeće tvrdnje odnose na vas.

	Definitivno da	Da	Teško je reći	Ne	Definitivno ne
1. Strogo se pridržavam ograničenja koja je vlada nametnula u borbi protiv pandemije.	1	2	3	4	5
2. Nabavio sam odgovarajuće zalihe hrane kako bih mogao dugo ostati kod kuće.	1	2	3	4	5
3. Nosim masku dok nisam u kući.	1	2	3	4	5
4. U trenutnoj situaciji izbjegavam rukovati se sa ljudima koji nisu članovi mog kućanstva.	1	2	3	4	5
5. Redovno se nalazim sa prijateljima i obitelji van svog kućanstva.	1	2	3	4	5
6. Redovno pratim informacije i statistike o pandemiji.	1	2	3	4	5
7. Ako bih primjetio simptome koronavirusa, odmah bih kontaktirao odgovarajuću bolnicu.	1	2	3	4	5
8. Cijepio sam se/ planiram se cijepiti.	1	2	3	4	5
9. Trudim se ojačati svoj imunitet tako što se zdravo hranim i bavim se fizičkim aktivnostima.	1	2	3	4	5
10. Trudim se redovito šetati ili se baviti drugim aktivnostima na otvorenom.	1	2	3	4	5
11. Uključujem se u dobrotvorne akcije kako bih podržao one koji trebaju pomoć u trenutnoj situaciji.	1	2	3	4	5
12. Sada više vremena nego prije posvećujem molitvi i drugim vjerskim obredima nego prije.	1	2	3	4	5
13. Vjera u Boga mi je pomogla u razdoblju pandemije.	1	2	3	4	5
14. Tijekom religijskih praznika protekle godine sam se manje pridržavao mjera zabrane kretanja i okupljanja.	1	2	3	4	5

Q10. koje mjere se slažete sa sljedećim tvrdnjama?

	Potpuno se slažem	Slažem se	Teško je reći	Ne slažem se	Uopće se ne slažem
Točno znam što učiniti ako primijetim simptome koronavirusa kod sebe ili članova svog domaćinstva.	1	2	3	4	5
Koronavirus nije ništa drugo već gora vrsta gripe.	1	2	3	4	5
Da se ne biste zarazili koronavirusom, dovoljno je često prati ruke i izbjegavati velike nakupine ljudi.	1	2	3	4	5
Životinje mogu prenositi koronavirus.	1	2	3	4	5

**Script for obtaining socio-demographic information:**

M1. Spol

1. Muški
2. Ženski
3. Ostalo

M2. Koja je godina vašeg rođenja? \_\_\_\_\_

M3. Država stalnog prebivališta: \_\_\_\_\_

M3. Koji je vaš najviši stupanj obrazovanja?

1. Osnovna škola
2. Srednja škola
3. Prvostupnik
4. Magisterij
5. Doktorat

M4. Bračni status?

1. Samac
2. Oženjen/udata
3. Razveden/a/rastavljen/a
4. Udovac/a

M5. Vjeroispovijest (označite odgovarajuću kategoriju) :

1. katolička vjeroispovijest
2. pravoslavna vjeroispovijest
3. muslimanska vjeroispovijest
4. protestanska vjeroispovijest
5. agnosticizam
6. ateizam
7. ostalo: \_\_\_\_\_

M6. Koliko odraslih osoba (uključujući vas) živi u vašem kućanstvu? \_\_\_\_\_

M6. Koliko djece (ispod 18 godina) živi u vašem kućanstvu? \_\_\_\_\_

M7. Koje je vaše stanje zaposlenja?

1. Radim puno vrijeme kao i prije
2. Radim puno vrijeme od kuće
3. Radim kao i prije ali u kraćim smjenama
4. Radim od kuće u kraćim smjenama
5. Na godišnjem sam odmoru
6. Na neplaćenom sam dopustu
7. Nezaposlen/a sam
8. U penziji sam
9. Student sam
10. Drugo (molimo obrazložite).....

M8. U kakvom mjestu živite?

1. Selo
2. Grad do 19,999 stanovnika
3. Grad od između 20,000 – 199,999 stanovnika
4. Grad od između 200,000 – 499,999 stanovnika
5. Grad od preko 500,000 stanovnika

M9. Kako ocjenjujete svoje zdravlje?

1. Veoma dobro
2. Dobro
3. Osrednje
4. Loše
5. Veoma loše

M10. Kako ocjenjujete financijsku situaciju u vašem kućanstvu?

1. Veoma dobro
2. Dobro
3. Osrednje
4. Loše
5. Veoma loše

M11. Kako će trenutno stanje u zemlji utjecati na financijsku situaciju vašeg kućanstva?

1. Situacija će se dosta pogoršati
2. Situacija će se pogoršati
3. Situacija će ostati nepromijenjena
4. Situacija će se malo popraviti
5. Situacija će se dosta popraviti
6. Teško je reći

M12. Koliko često obično prisustvujete misama ili drugim vjerskim ritualima? (kada niste pod izolacijom)

1. Nekoliko puta tjedno
2. Jednom tjedno
3. 1-2 puta mjesečno

4. Nekoliko puta godišnje
5. Jednom u nekoliko godina
6. Nikad

M13. Da li je neko u vašoj porodici ili u krugu bližnjih:

	Da	Ne	Ne znam
Inficiran koronavirusom			
Pod karantenom			

M14. Da li ste zadovoljni sa svojim životom?

1. Veoma zadovoljan/a
2. Zadovoljan/a
3. Nezadovoljan/a
4. Veoma nezadovoljan/a
5. Teško je reći

M15. Kako dolazite do informacija o koronavirusu? (izaberite do 3 ponudjena odgovora).

- 1) Televizija
- 2) Radio
- 3) Novine/ web novine
- 4) Društvene mreže i internet
- 5) Prijatelji i porodica
- 6) Drugi izvori.....
- 7) Ne tražim informacije o koroni