UDC: 316.64-057.874:614.47(497.11)
316.642.3:[616.98:578.834(497.11)
https://doi.org/10.18485/uf_edu_covid19.2024.1.ch12

Ivko A. Nikolić[1]
University of Belgrade – Faculty of Education
Belgrade (Serbia)

Jelena R. Petrović[2]
University of Belgrade – Faculty of Education
Belgrade (Serbia)

CHAPTER 12

THE RELATIONSHIP OF RELIGIOUS CONFESSION AND ATTITUDES TOWARDS VACCINATION AGAINST COVID-19 WITH ATTENDANCE OF CIVIC EDUCATION AND RELIGIOUS TEACHING DURING PREVIOUS EDUCATIONAL LEVELS OF STUDENTS OF TEACHER-TRAINING FACULTIES

Abstract: The controversies that have appeared in the public regarding the existence of the disease COVID-19 itself, its origin, time of appearance, symptoms, effectiveness of vaccines, forced vaccination are something that an apparently ordinary medical phenomenon and an ordinary biological entity - a virus, unexpectedly put into the focus of interest of numerous social sciences. In the sea of controversies, the question arose as to whether vaccination may be a matter not only of medical knowledge, consideration and conviction of the individual, but also whether psychological and sociological categories may be of importance in the formation of his attitudes towards the vaccines themselves, the type of vaccines, the need for vaccination and similarly. It turns out that in addition to price, availability, speed of delivery, even political and religious beliefs can be a factor influencing the formation of attitudes about vaccination. Therefore, the aim of the research was to determine the attitudes towards vaccination of female students of teaching faculties in Serbia. The sample included 363 female students. Data were collected through

[1] ivko.nikolic@uf.bg.ac.rs; https://orcid.org/0000-0002-1899-4424
[2] jelena.petrovic@uf.bg.ac.rs; https://orcid.org/0000-0002-5344-5770

an online survey and processed using non-parametric statistics. The independent variables were religion and optional subject at school (civic education or religious education), and the dependent variables were attitudes towards vaccination. It was shown that female students of the Orthodox religion are more inclined to comply with the measures than to the vaccination itself, while the most negative attitude towards vaccination in all segments is present among female students of the Muslim religion. Also, female students who declared themselves atheists and those who attended civic education at previous levels of education complied with the measures to a greater extent, were vaccinated and received a greater number of vaccine doses. It can be concluded that schoolgirls who attended civic education classes understood vaccination as a form of civic responsibility, while religion contributed to the formation of differences in the attitudes of schoolgirls in relation to what was considered religiously correct and acceptable behavior in the case of the COVID-19 pandemic.

Keywords: *vaccines, religion, pandemic, students of teachers' faculties, Serbia.*

INTRODUCTION

At the end of 2019, in the Chinese city of Wuhan, the SARS-CoV-2 virus was isolated for the first time, and soon after that, the pandemic of COVID-19 was declared in March 2020 (WHO 2021). COVID-19 is defined as an infectious disease caused by the SARS CoV-2 virus that primarily affects the respiratory system. The level of protection that a person gets after being infected with the coronavirus varies depending on the disease and is different from person to person. Bearing in mind that this is a new type of virus, it is not yet known for sure how long natural immunity lasts. Current indicators show that re-infection with the same virus is very rare during the first 90 days after the initial infection. Also, there is currently not enough scientific knowledge about how long immunity lasts after receiving the vaccine against the COVID-19 virus because there is not enough information about the effectiveness of immunization in real-world conditions.

On the other hand, medical experts are still assessing the level of vaccination necessary to create collective immunity against COVID-19. Collective immunity means that a certain number of people in the community are protected from the disease because they have already experienced it or have been vaccinated vaccine against COVID-19 (herd immunity). Such immunity significantly slows the transmission of the virus from one person to another and even protects individuals who cannot be vaccinated for objective reasons. The exact percentage of people who need to develop resistance to a disease in order to acquire herd immunity depends on the type of infection itself.

At first, the course of the disease, the therapy itself and the outcome were uncertain. For this reason, mandatory quarantine measures have been introduced in many countries, followed by various restrictions and sanctions (Agarwal & Biswas 2020; Awad-Núñez, Julio, Gomez, Moya – Gomez & Sastre Gonzalez 2021; Petrović, Dimić & Ljubojević 2021; Zhen, Chan, Schoonees, Apatu, Thabane & Young 2020). During that period, pharmacological concerns worked intensively to find not only drugs that would be used in treatment, but also vaccines, in order to effectively and long-term improve the immune situation around the world. However, various factors contributed to a decline in confidence in the effectiveness of the vaccine, as well as in general people's desire and intention to get vaccinated, which led to the extension of the pandemic. One of those factors can be religious beliefs and belonging to a certain religion (Ayub et al. 2023; David et al. 2023; Sisti et al. 2023). Religious identity is one of the identities that are acquired very early, first in the family, and then in the wider community (Matejević and Stojanović 2020). One of the factors that indirectly contributes to the formation of religious identity can be the school, since within the school system in Serbia, during primary and secondary schooling, there is the possibility for students to attend religious classes as an optional subject in alternation with civic education, the subject in alternation with civic education (Šuvaković, Nikolić & Petrović 2023). In September 2001, the courses were optional, and immediately from the next school year, they will be given the status of optional courses, which implies the mandatory selection and attendance of one of them. The common goals, for the subject of religious education, for all churches and religious communities that organize religious education are to witness the contents of faith and the spiritual experience of traditional churches and religious communities that live and work in our living space, to provide students with a complete religious view of the world and life, and to enable them to freely adopt the spiritual and life values of the church or community to which they historically belong, that is, to preserve and nurture their own religious and cultural identity (Regulations on the curriculum for the subject of religious education for the first grade of elementary school 2001; Rulebook on the curriculum of the subject of religious education for the first grade of secondary school 2001).

The goals of the civic education course (learning about oneself and others), unlike religious instruction, are determined for certain levels of schooling. For elementary school, it is to encourage the development of students' personality and social knowledge (Regulations on the curriculum and program of the subject civic education-knowledge about oneself and others for the first grade of elementary school 2001), while in secondary school the goal is for students to acquire knowledge, develop abilities and skills and acquisition of values that are prerequisites for complete personality development and for a competent, responsible and engaged life in modern civil society in the spirit of respect for human rights and basic freedoms, peace, tolerance, gender equality, understanding and friendship between

peoples, ethical, national and religious groups (Regulations on the curriculum of civics education for the first grade of secondary school 2001).

Therefore, the subject of this paper was the examination of the relationship of religious confession and attitudes towards vaccination against COVID-19 of female students of teaching faculties, and their attendance of civic education or religious teaching during previous educational levels. The main aim was to examine if there were some differences in attitudes towards vaccination against COVID-19 according to the religious confession of students and their previous attendance of school subjects: civic education or religious teaching.

METHOD

An on-line survey of female students of basic academic studies of all six teaching faculties in Serbia, who listen to classes in the Serbian language (Belgrade, Sombor, Užice, Jagodina, Vranje, Leposavić), was conducted. According to the type, it is a virtual exponential non-discriminatory snowball sample (Parker, Scott & Geddes 2019). It was considered that the snowball sample is particularly suitable for examining various marginal groups, as a rule, difficult to reach for researchers for various social reasons, whether it is people who engage in some kind of illegal activities such as drug addiction and prostitution (Anieting & Mosugu 2017) or it is about different stigmatized social groups (infected or suffering from AIDS, members of LGBT). The COVID-19 pandemic also revealed its new dimension: its virtual design is suitable for conducting tests at the time of pandemics or epidemics of infectious diseases. Therefore, not only specific populations are suitable for examination with this sample, but also specific social situations that dictate its use. Although research based on this type of sample is traditionally designed, recently it is most often applied virtually (Baltar & Brunet 2012). Since our research was conducted during the pandemic and COVID-19 - conducting a field survey would be unethical, as it would endanger the health of both respondents and interviewers, and in addition, it would pose a public health hazard due to the ease with which the SARS-CoV2 virus spreads to which would inevitably occur with a large number of contacts during the conduct of research.

The sample consisted of 363 female students aged 19-40. In the sample included in the research, 2.2% of female students were atheists, 19% were Islamic, 3.3% were Catholic and 75.5% were Orthodox. Civic education was attended by 30.7% of female students during primary and secondary school, and religious instruction by 68.3%.

In the conducted survey, the researchers sent the link with the questionnaire to: all teacher faculties to place them on their websites; to students whose e-mail addresses they had, with a request to pass them on to their colleagues, regardless of whether

they are from the same or another teaching faculty in Serbia; to student parliaments of teachers' faculties to post them on social networks used by students (Facebook, Viber, e-mail). This provided dozens of different entry points to the questionnaire, which virtually eliminated bias. The survey was anonymous and voluntary.

The independent variables in this research were: religion and optional subjects at school (civic education and religious education). Dependent variables were: attitudes towards vaccination (whether they adhered to anti-epidemic measures, whether they were vaccinated, whether they believe that the COVID-19 virus arose naturally, whether they believe that vaccination should be mandatory).

Data were processed using non-parametric statistical techniques (frequencies, percentages and chi-square test).

RESULTS

When it comes to attitudes towards COVID-19, only 10% of female students said that they did not comply with anti-epidemic measures, but, in contrast, only 26.2% of female students were vaccinated. The largest number of female students received two doses (18.2%), 7.2% received three doses, 0.8% received one, while 73.8% were unvaccinated. 47.4% of female students suffered from COVID-19, and 75% had a sick family member. 86% believe that the COVID-19 virus was created artificially, and only 12% of female students are in favor of mandatory vaccination.

Below are the results of attitudes about vaccination against COVID-19 in relation to the religion of female students and the subject they chose during primary and secondary education. The obtained results (Figure 1) show that the Orthodox followed the measure the most (χ^2=8.798 df=3 p<.032).

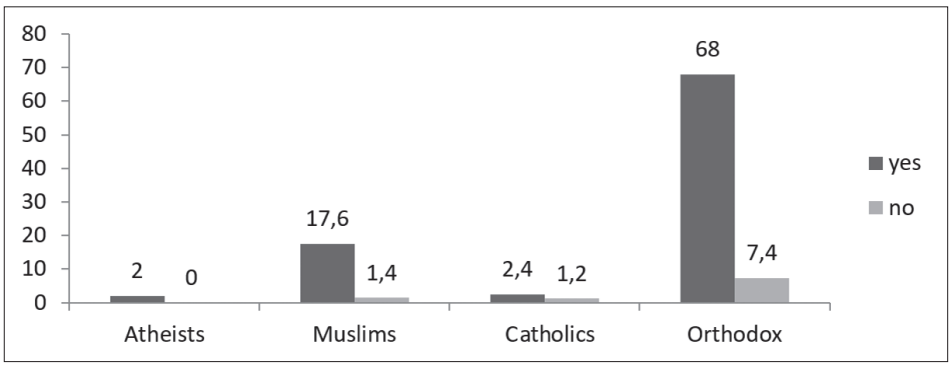

Figure 1. The relationship between adherence to anti-epidemic measures and religion (results are shown as percentages in relation to the total sample)

Most vaccinated female students also declared themselves atheists (χ^2=21.966 df=3 p<.000), which is shown in Figure 2.

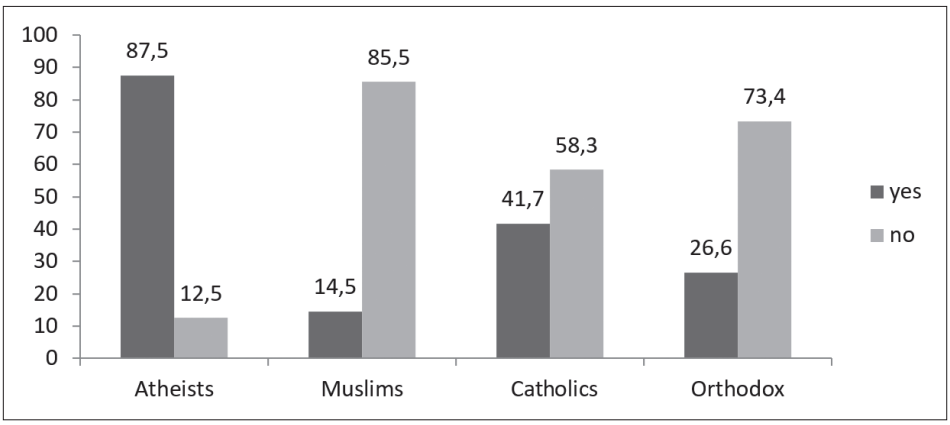

Figure 2. Ratio of vaccinated female students and religion given in percentage

There was also a statistically significant difference in the amount of vaccine doses received by female students in relation to religion (χ^2=38.873 df=9 p<.000), which is shown in Figure 3.

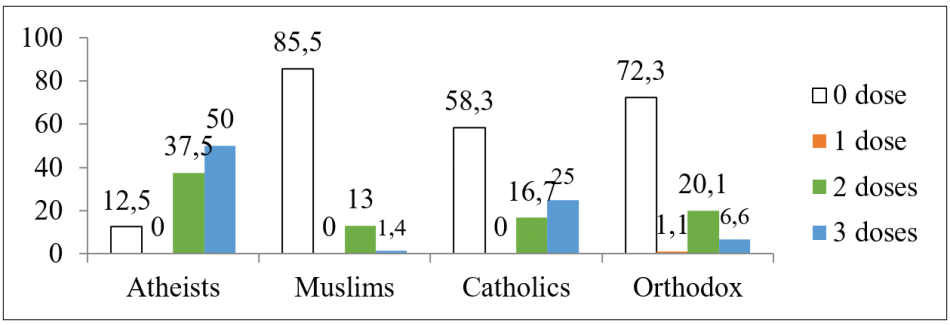

Figure 3. Relationship between number of vaccination doses received by students and religion given in percentages

There was also a statistically significant difference in the attitude towards general and mandatory vaccination among female students in relation to religion (χ^2=21.966 df=3 p<.000), which is shown in Figure 4.

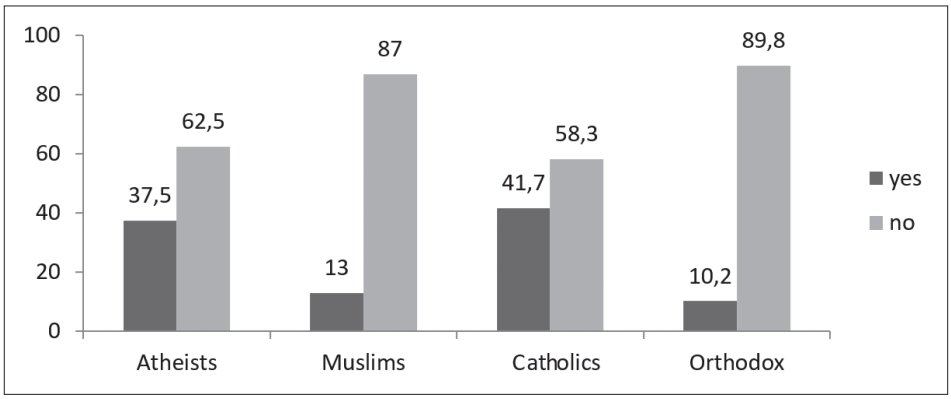

Figure 4. Relationship to mandatory vaccination and religion given in percentages

There are also statistically significant differences in whether female students received the vaccine in relation to the chosen subject (χ^2=8.295 df=2 p<.016). Also, there are statistically significant differences in the amount of vaccine doses in relation to the subject chosen by female students (χ^2=12.861 df=6 p<.045), which is shown in Figure 5.

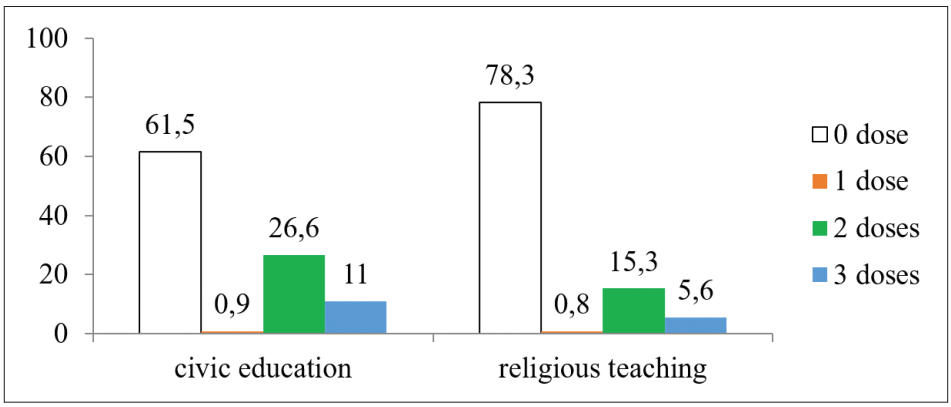

Figure 5. Number of vaccine doses received by students in relation to elective subject

And the attitudes of female students towards vaccination are different when taking into account the subject they attended (χ^2=10.858 df=4 p<.028) which is shown in Figure 6.

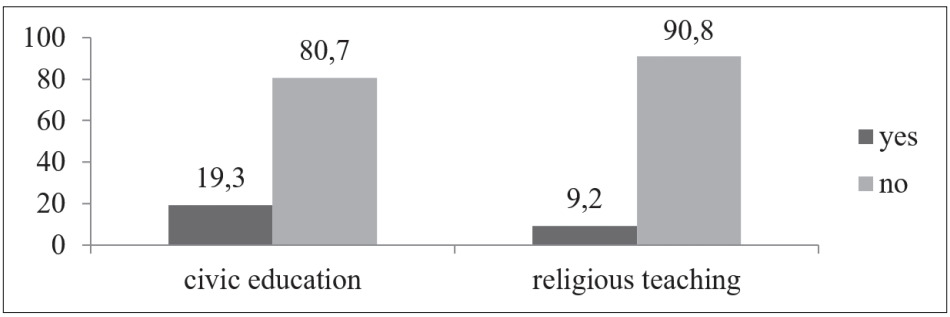

Figure 6. Advocacy for general and mandatory vaccination in relation to elective subject

Students who attended civic education on earlier levels of education had more positive attitude towards mandatory vaccination against COVID-19, in comparison to the students who attended religious teaching, although both groups of students dominantly were against vaccination against COVID-19 as mandatory obligation.

DISCUSSION

The fact is that the pandemic caused by the SARS-CoV-2 virus caused pressure on the health system, both on ours and around the world, requiring different strategies to prevent the spread of infection, of which vaccination stands out as the most important procedure for achieving collective immunity. However, the success of immunization implementation depends on the act of acceptance of vaccination by the individual (Radovanović 2017; Ristivojević & Samardžić 2018; Wolfe & Sharp 2002). Even before, there were numerous dilemmas and voices of the anti-vaccine movement, regarding some other vaccines in the Republic of Serbia (Draškić 2018; Jovanović, Skobo & Novaković 2019; Kolundžić et al. 2020), so the COVID-19 pandemic followed on from already existing trend.

The world's first vaccination against COVID-19 began in Great Britain on December 8, 2020. Since then, an increasing number of countries in the world have started vaccination. The first vaccines will arrive in Serbia in December 2020, when general vaccination will begin. Every day, the number of vaccinated people in Serbia and the world was increasing, and the number of available vaccines was growing, both globally and in Serbia. Within a few months, as many as five vaccines against COVID-19 were available (Radulović 2022): Pfizer-BioNTech BNT162b2 (Comirnaty®), Gamaleya Research Institute Gam COVID-Vac (Sputnik V®), Sinopharm BBIBP CorV (Vero Cell®), Oxford/AstraZeneca ChAdOx1-S/nCoV-19 AZD1222 (Vaxzevria®) and Moderna COVID-19 Vaccine (Moderna V®). Until the day when

the first person in Serbia received the vaccine against the corona virus, 312,253 patients and 2,882 deaths from the consequences of the corona virus were registered (Mathieu et al. 2020). However, despite the initial good response, there was a drop in the number of people vaccinated in a very short period: two years and two months after the acquisition of vaccines against COVID-19, only 49.1% of the population in Serbia was vaccinated with at least one dose (Lazić & Jovanović 2023).

On the other hand, the scientific community began to observe COVID-19 and its properties not only through the prism of medicine and physical consequences for the individual and the collective, but also in terms of broader social and economic phenomena, which either themselves influenced the course of infection and disease, individuals and entire populations, but also through the effects that the pandemic left on individuals, countries and even science, since there is a distinct breakthrough of new technologies and the improvement and wider use of existing ones (Šuvaković, Nikolić & Petrović 2022). In the context of the topic of this work, we can place special emphasis on the process of education, as well as on religiosity, which, although they had no points of contact with the medical aspects of the virus, still had an impact on the flow and functioning of the individual in terms of his knowledge, attitudes and opinions in relation to on COVID-19 and the way of functioning in the "new reality", but also, according to the principle of positive feedback, both education and religiosity were influenced by the "new reality". Attitudes towards religion and the level of education were directly related to the attitude towards COVID-19 (Jabkowski, Domaradzki & Baranowski 2023) and the behavior of an individual in a quarantine situation: there are recorded cases, mainly regarding the tendency to increase the level of religiosity in individuals during the pandemic (Bentzen 2021), as well as greater adherence to anti-pandemic measures and response to vaccination in more educated individuals (Ukropina et al. 2022). On the other hand, it also turned out that both religion and education are greatly influenced by COVID-19, in terms of searching and finding ways to survive and maintain the meaning and function of the very institution of education and religiosity in the "new normal", while reconciling the two, in the moment of a pandemic, exclusive rules: maintain physical distance, in order to avoid infection, and on the other hand, maintain mass and the spirit of community, which characterize both religion and education (Sisti et al. 2022). It was not only the educational process that suffered major blows in terms of the transformation of the way of teaching, the teaching flow, the process, and ultimately the way and length of acquiring knowledge and experiential learning (in many professions and at many levels, internships and practical knowledge are almost and for three years were unavailable or adapted in different ways to the newly created situation, thus reducing the possibility of knowledge transfer) with the transition to online teaching (Šuvaković, Nikolić & Petrović 2022), religion is also in the first place in terms of maintaining religious rituals and rituals, had to undergo certain modifications (Begović 2020):

closing prayer facilities, shortening the duration of ritual practices, switching to online live broadcasts in order to simultaneously attend religious ceremonies but also to preserve the health of believers and religious believers, etc.). This practice has been observed all over the world, in almost all confessions (Begović 2020), with the exception of some smaller religious groups, as well as those known for religious fundamentalism, which normally have negative attitudes towards vaccination (Wombwell et al. 2015).

Therefore, based on the trends in world science, it was important to examine the interrelationship between religious education, religion and the attitudes of students towards vaccination, especially of Teacher Faculties in Serbia, since their role is in the further transfer of knowledge to younger generations, in the most sensitive transition of growing up and acquisition of new knowledge, immeasurable.

The obtained results indicate that only 10% of female students did not comply with anti-epidemic measures, but, in contrast, only 26.2% of female students were vaccinated. The largest number of female students received two doses (18.2%), 7.2% received three doses, 0.8% received one, while 73.8% were unvaccinated. 47.4% of female students suffered from COVID-19, and 75% had a sick family member. These data are not in line with the expectations that the disease itself and the presence of the disease in the immediate environment would be a significant factor that would influence a positive attitude towards vaccination and taking the vaccine (Lazić & Jovanović 2023). Part of the explanation, without a doubt, also rests on the views expressed by the medical workers themselves, that young people, although at the same risk of infection, are less inclined to develop a more severe clinical picture and mortality due to illness from COVID-19. On the other hand, we can also look for an explanation in the large amount of misinformation that existed on social networks, as the main channel of information and communication among young people, which are less known to the older population, which is in line with the opinion of other researchers (Jabkowski, Domaradzki & Baranowski 2023). These explanations are supported by the fact that 86% of female students believe that the COVID-19 virus was created artificially, and only 12% of female students are in favor of mandatory vaccination, which is in line with the results of previous research (Ukropina et al. 2022).

The results regarding confession and attitude towards compliance with anti-pandemic measures and vaccination are not unambiguous: Orthodox Christians adhered to anti-pandemic measures the most, the largest number of vaccinated female students (and those with multiple doses of the vaccine) declared themselves atheists, while among non-vaccinated female students there was the largest number Muslims.

Also, there was a statistically significant difference in the attitude towards general and mandatory vaccination among female students in relation to religion: Catholics and atheists were mostly in favor of mandatory vaccination against

COVID-19, while Orthodox and Muslims were against mandatory vaccination, considering is a matter of personal choice, which fully coincides with the research results obtained in Bosnia and Herzegovina by Begović (2020). Foreign research also supports the fact that there are confessional differences among members of different religious groups regarding attitudes towards COVID-19, anti-pandemic measures and vaccination (Trepanowski & Drążkowski 2022).

The importance and connection of the relationship between religiosity and education and their influence on attitudes towards vaccination and attitude towards COVID-19 are also visible in the context of attending religious classes at previous levels of education. Female students who attended civic education underwent vaccination in a significantly greater number, they were vaccinated with a greater number of doses compared to those who attended religious classes, and to a greater extent they are in favor of mandatory vaccination of the population against COVID-19. In support of this, results from foreign countries also indicate that vaccination is most common among atheists (Lahlav et al. 2022), although we do not have data on the concrete possibility of the influence of religious education on attitudes towards vaccination in those studies.

The shortcomings of the research are also guidelines for new ones, regarding the study of the relationship between religiosity and education and their impact on attitudes towards vaccination and attitudes towards COVID-19. Some influencing factors, which could modify the obtained results and provide more precise information about the connection between confession, religious education and attitudes towards vaccination, are, as other research suggests: gender (Đorđević et al. 2021), socio-economic status (Lazarus et al. 2021), the experience of the death of a close family member (Ukropina et al. 2022), the level of belief in conspiracy theories (Marco-Franco et al. 2021), psychological factors such as anxiety, optimism, self-esteem (Sisti et al. 2023), etc.

CONCLUSION

Although they declaratively declared themselves as persons who respected the anti-epidemic measures to a high degree, female teacher faculty students were generally not ready to be vaccinated and did not have a positive attitude towards the vaccination process itself. Very few of them have been vaccinated and in general they are not in favor of making vaccination general and mandatory, at least when it comes to COVID-19. Various factors could have contributed to this: the information that was spread at the beginning that the virus only attacks the elderly, that young people are more susceptible to infection and that there is less possibility of death and more serious consequences, doubts about the quality of the vaccine, often conflicting information about symptoms and the course of treatment of the

disease which was available to the public and about which even medical experts often did not have a single opinion and experience, previously expressed resistance to other types of vaccine, belief in conspiracy theories and the possibility of chipping people, etc. One of the factors that could have contributed to this was religious affiliation, religious convictions and religious education acquired during classes within the subject of religious education, that is, civic education, which female students attended during the previous levels of schooling. It was shown that both factors determine attitudes towards vaccination: female students of the Orthodox faith were more inclined to comply with prescribed measures compared to other denominations, but therefore had an extremely negative attitude towards vaccination in general. On the other hand, Muslim female students manifested the most negative attitude towards vaccination in all segments. Among female students who declared themselves atheists, this attitude is the most positive, as well as among female students who attended classes on civil crying. Therefore, one of the possible outcomes of the practical application of the results obtained in this research is to strengthen the awareness of social responsibility in civic education classes by introducing into the curriculum the importance of health responsibility, as one of the forms of civic and even human responsibility. On the other hand, the leaders of the religious communities are the ones who could (since the teaching takes place according to the confessional model and is carried out by teachers proposed by each denomination) additionally emphasize the importance of vaccination and appeal to the lecturers in their ranks to break prejudices regarding the relationship between vaccination and dogmas of a certain religious community.

REFERENCES

Agarwal, N., Biswas, B. (2020). "Risk factors of COVID-19 infection among policemen: A case-control study". *Journal of Acute Disease*, 9 (6), 263-269. DOI:10.4103/2221-6189.299182

Anieting, A. E., Mosugu, J. K. (2017). "Comparison Of Quota Sampling And Snowball Sampling". *Indian Scholar,* 3 (3), 33-36.

Awad-Núñez, S., Julio, R., Gomez, J., Moya – Gomez, B., Sastre Gonzalez, J. (2021). "Post-COVID-19 travel behaviour patterns: impact on the willingness to pay of users of public transport and shared mobility services in Spain". *European Transport Research Review*, 13 (20). https://doi.org/10.1186/s12544-021-00476-4

Ayub, S., Anugwom, G.O., Basiru, T., Sachdeva, V., Muhammad, N., Bachu, A., Trudeau, M., Gulati, G., Sullivan, A., Ahmed, S., Jain, L. (2023). "Bridging science and spirituality: the intersection of religion and public health in the COVID-19 pandemic". *Frontiers in Psychiatry*, 14, 1-14,1183234. doi: 10.3389/fpsyt.2023.1183234

Baltar, F. & Brunet, I. (2012). "Social research 2.0: virtual snowball sampling method using Facebook". *Internet Research,* 22 (1), 57-74. https://doi.org/10.1108/10662241211199960].

Begović, N. (2020). "Restrictions on Religions due to the covid-19 Pandemic: Responses of Religious Communities in Bosnia and Herzegovina". *Journal of Law, Religion and State*, *8*(2-3), 228-250. https://doi.org/10.1163/22124810-2020007

Bentzen, J. S. (2021). "In crisis, we pray: Religiosity and the COVID-19 pandemic". *Journal of Economic Behavior & Organization*, 192, 541-583, https://doi.org/10.1016/j.jebo.2021.10.014.

Catić - Đorđević, A., Stefanović, N., Spasić, A., Damnjanović, I., Veličković-Radovanović R., Đinđić, B. Pavlović, D. (2021)." Current overview of COVID-19 vaccination process in Serbia", *Acta Medica Medianae*, 60(3), 20-29. doi:10.5633/amm.2021.0303

David, A.B., Park, C.L., Awao, S., Vega, S., Zuckerman, M.S., White, T.F., Hanna, D. (2022). "Religiousness in the first year of COVID-19: A systematic review of empirical research". *Current research in ecological and social psychology*, 4, 100075. https://doi.org/10.1016/j.cresp.2022.100075

Draškić, M. (2018). "Compulsory vaccination of children: rights of patients or interest of public health?". *Anali Pravnog fakulteta u Beogradu*, 66(3), 7-30. DOI: 10.5937/AnaliPFB1803007D [In Serbian]

Jabkowski, P., Domaradzki, J., Baranowski, M. (2023). "Exploring COVID-19 conspiracy theories: education, religiosity, trust in scientists, and political orientation in 26 European countries". *Scientific Reports,* 13, 18116 (2023). https://doi.org/10.1038/s41598-023-44752-w

Jovanović, S. D., Skobo, B.D., Novaković, I. M. (2019). "Parents' attitudes towards vaccines". *Opšta medicina*, 25(1-2), 21-28. doi:10.5937/opmed1902021J

Kolundžić, M. Bojat, V., Krasnik, R., Zvekić – Svorcan, J., Lačokova – Krasnikova, J., Dimitrov, D. (2020). "Patients' attitudes toward seasonal influenza immunization". *Medicinski pregled*, 73(9-10), 271-276. https://doi.org/10.2298/MPNS2010271K

Lahav, E., Shahrabani, S., Rosenboim, M., Tsutsui, Y. (2022). "Is stronger religious faith associated with a greater willingness to take the COVID-19 vaccine? Evidence from Israel and Japan". *The European journal of health economics*, 23(4), 687–703. https://doi.org/10.1007/s10198-021-01389-8

Lazarus, J.V., Ratzan, S.C., Palayew, A., Gostin, L.O., Larson, H.J., Rabin, K., Kimball, S., El-Mohandes, A. (2021). "A global survey of potential acceptance of a COVID-19 vaccine". *Nature Medicine*, 27(2), 225-228. DOI: 10.1038/s41591-020-1124-9

Lazić, M., Jovanović, V. (2023). "Determinants of intention for vaccination against COVID-19 among adolescents: implementation of attitude of thoughtful action". In: M. Lazić, V. Jovanović, V. Gavrilov-Jerković, M. Zotović (eds.) *Sociopsychological aspects of vaccination against COVID-19 among young people in Vojvodina - Proceedings*. Novi Sad: Univerzitet u Novom Sadu, Filozofski fakultet, 95-114. [In Serbian]

Marco-Franco, J.E., Pita-Barros, P., Vivas-Orts, D., González de-Julián, S., Vivas-Consuelo, D. (2021). "COVID-19, fake news, and vaccines: should regulation be implemented?". *International journal of environmental research and public health*, 18(2), 744. DOI: 10.3390/ijerph18020744

Matejević, M., Stojanović, S. (2020). "Parenting style and students' religiosity", *Godišnjak za pedagogiju*, 5(1), 7-21. DOI:10.46630/gped.1.2020.01 [In Serbian]

Mathieu, E., Ritchie, H., Rodés-Guirao, L., Appel, C., Giattino, C., Hasell, J., Macdonald, B., Dattani, S., Beltekian, Ortiz-Ospina, E., Roser, M. (2020). "Coronavirus pandemic (COVID-19)". *Our World in Data*. Retrieved from: https://ourworldindata.org/coronavirus

Parker, C., Scott, S., & Geddes, A. (2019). "Snowball Sampling". In: P. Atkinson, S. Delamont, A. Cernat, J.W. Sakshaug, & R.A. Williams (eds.), *SAGE Research Methods Foundations.* https://dx.doi.org/10.4135/9781526421036831710].

Petrović, J., Dimić, S. & Ljubojević, S. (2021). "Attitudes of defence and security sector members' towards urban public transport service quality during COVID-19 state of emergency". *Teme*, 45 (4), 1311-1327. DOI:10.22190/TEME210828077P

Radovanović, Z. (2017). "Anti-vaccinationists and their arguments in the Balkan countries that share the same language". *Srpski arhiv za celokupno lekarstvo*,145(3-4),199-204. https://doi.org/10.2298/SARH161214046R

Radulović, S. (2022). "Non-promulgation of mandatory COVID-19 vaccination in the Republic of Serbia". *Zbornik radova Pravnog fakulteta u Nišu*, 61(95), 99-118. [In Serbian]

Ristivojević, B. R., Samardžić, S.S. (2018). "When Healthcare becomes Criminal Policy: Vaccination before the Constitutional Court of Serbia (Part II)". *Zbornik radova Pravnog fakulteta u Novom Sadu*, 52(2), 547-560. doi:10.5937/zrpfns52-16416 [In Serbian]

Rulebook on the curriculum of the subject civic education-knowledge about yourself and others for the first grade of elementary school (2001). *Službeni glasnik Republike Srbije – Prosvetni glasnik* no. 5/2001 [In Serbian]

Rulebook on the curriculum of the subject of civic education for the first grade of secondary school (2001). *Službeni glasnik Republike Srbije – Prosvetni glasnik* no. 5/2001 [In Serbian]

Rulebook on the curriculum for the subject of religious education for the first grade of secondary school (2001). *Službeni glasnik Republike Srbije – Prosvetni glasnik* no. 6/2003, 23/2004, 9/2005 и 11/2016 [In Serbian]

Rulebook on the curriculum for the subject of religious education for the first grade of elementary school (2001) *Službeni glasnik Republike Srbije – Prosvetni glasnik* no. 5/2001 [In Serbian]

Sisti, L. G., Buonsenso, D., Moscato, U., Costanzo, G., Malorni, W. (2023). "The Role of Religions in the COVID-19 Pandemic: A Narrative Review". *International Journal of Environmental Research and Public Health* 20(3), 1-20,1691. doi: 10.3390/ijerph20031691.

Sisti, L. G., Buonsenso, D., Moscato, U., Malorni, W. (2022). "COVID-19 and religion: evidence and implications for future public health challenges". *European Journal of Public Health*, 32 (3), 322. https://doi.org/10.1093/eurpub/ckac130.025

Šuvaković, U. V., Nikolić, I.A., Petrović, J.R. (2023). "Religious education in Serbia two decades after its' introduction in the school system: opinions of students' and their attitudes on related issues". *Nacionalni interes*, 46(3), 93-117. DOI: 10.5937/nint46-47830 [In Serbian]

Šuvaković, U., Nikolić, I., & Petrović, J. (2022). "University classes during the state of emergency in Serbia introduced after the outbreak of the COVID-19 pandemic crisis: Students' attitudes". *Zbornik Instituta za pedagoska istrazivanja*, 54(2), 241-278. https://doi.org/10.2298/ZIPI2202241S

Tansey, O. (2007). "Process Tracing and Elite Interviewing: A Case for Non-probability Sampling". *PS: Political Science & Politics, 40*, 765 - 772. DOI: https://doi.org/10.1017/S1049096507071211

Trepanowski, R., Drążkowski, D. (2022). "Cross-National Comparison of Religion as a Predictor of COVID-19 Vaccination Rates". *Journal of Religion and Health,* 61(3), 2198–2211. https://doi.org/10.1007/s10943-022-01569-7

Ukropina, S., Ristić, M., Mijatović – Jovanović, V., Šušnjević, S., Vuković, V., Marković, M. (2022). "Predictors of vaccination against Coronavirus disease 2019 in Serbia". *Medicinski pregled*, 75(3-4), 89-96. DOI:10.2298/MPNS2204089U

Wolfe, R.M., Sharp, L.K. (2002)." Anti-vaccinationists past and present". British medical journal, 325(7361), 430–432. DOI: 10.1136/bmj.325.7361.430

Wombwell, E., Fangman, M. T., Yoder, A. K., Spero, D. L. (2015). "Religious barriers to measles vaccination". *Journal of Community Health,* 40(3), 597–604. https://doi.org/10.1007/s10900-014-9956-1

World Health Organization (2021). Who director-general's opening remarks at the media briefing on COVID-19 - 11 March 2020. Available at: https://www.

who.int/director-general/speeches/detail/who-director-general-s-opening-remarksat-the-media-briefing-on-covid-19-11-march-2020.

Zhen, J., Chan, C., Schoonees, A., Apatu, E., Thabane, L., & Young, T. (2020). "Transmission of respiratory viruses when using public ground transport: A rapid review to inform public health recommendations during the COVID-19 pandemic". *South African Medical Journal*, 110 (6), 478-483. doi: 10.7196/SAMJ.2020.v110i6.14751