Research Paper Open Access

COVID-19 in Mozambique: Religious denominations and their adaptations during and after the state of emergency

Maltez Alberto Mabuie
Higher School of Journalism, Maputo City, Mozambique

ABSTRACT
Background: To stop the spread of COVID-19, religious denominations in Mozambique have had to comply with government orders; this has forced them to close their places of worship. The study aims to understand the measures taken by Mozambique's religious denominations in order to continue to hold worship services during and after the state of emergency, as a means to contain the COVID-19 pandemic.
Methods: This study was quantitative and involved collecting data through an online survey from 1174 participants representing Mozambique's religious denominations.
Results: The study found that religious denominations in Mozambique had significantly shifted their worship services to social media platforms and other communication avenues. However, some religious believers still insistently organised small congregations, irrespective of the state of emergency declaration in Mozambique.
Conclusions: A significant portion of Mozambican religious believers have acknowledged the COVID-19 state of emergency. However, a small proportion is in breach of this guideline, and requires more education and cooperation with them to guarantee that they recognise the measures are put in place to protect them. Further studies should expand the current study to cover different nations and gain a regional and international perspective.
KEYWORDS: COVID-19, religious denominations, social media platforms, state of emergency, worship services

I.   INTRODUCTION
The coronavirus 2019 (COVID-19) was first detected in Wuhan, Hubei, China, in December 2019. On March 11th, 2020, the World Health Organization (WHO) decided to declare the disease a pandemic: "We have therefore made the assessment that COVID-19 can be characterised as a pandemic" [1]. On 22 March 2020, Mozambique registered the first confirmed COVID-19 case [2]. In Mozambique, the head of state, Filipe Jacinto Nyusi, announced the state of emergency as a way for the government to control the COVID-19 outbreak by Presidential Decree no. 11/2020 of 30 March [3]. In addition to school closure, suspension of visa issuance and restriction of public gatherings, all public and private events, such as religious services have been banned [3]. COVID-19 has caused significant disruptions in the world's social, economic, political and religious spheres. Countries have taken approaches at varying degrees to reduce the spread of COVID-19 [4, 5]. Irrespective of the different approaches taken by the various nations, the general concepts towards reducing the disease have been to enforce social distancing, stay-at-home orders and hygiene requirements [6].

Religious denominations have been affected significantly by these orders, and it has led to drastic changes in how their services are delivered to their people [7, 8]. Globally, religious denominations have had to contend with government directives to close their religious grounds in order to stop the spread of the virus [9]. As such, it was noted that religious denominations moved their services online and offered essential services on various communication platforms. The period was witnessed by increasing experimentation on which type of technologies offered the best option for their online religious practices [10, 11].
The current study aims to understand the measures taken by Mozambique's religious denominations to continue to hold worship services during and after the state of emergency as a means to contain the COVID-19 pandemic.

Research objectives
- To identify the measures taken by religious denominations in light of the impact of the COVID-19 pandemic on the celebration of worship services in Mozambique.
- To explore how long after the end of the state of emergency the religious believers would feel comfortable to return to places of worship and what measures should be taken to prevent the spread of COVID-19.

Literature review

The coronavirus was identified as having had a significant impact on the world – leading to drastic changes in various countries with mainly negative effects being felt [12, 13, 14]. The impact left religious denominations in disarray on how they could continue keeping in touch with their members and delivering their religious messages. The need for this was crucial as the disease led to other negative effects in the financial and social sectors and contributed to increasing cases of mental health issues [15, 16]. Hence, religious denominations needed to find new ways to reach their members and offer spiritual guidance and motivation, while handling the effects of the coronavirus on society.

Various churches and mosques have taken a significant measure, which was the adoption of technology into their sermons and other religious services [17].

Various experimentations occurred in which online communication tools were found to be the most effective [4]. Various studies identified the use of Facebook groups, Zoom, blogs and others by religious denominations to meet social distancing rules and stay-at-home orders, and still share messages with their members [4]. As such, it was identified that social media platforms were used by religious denominations to reach their members. The popularity and accessibility of social media platforms determined whether religious denominations would use them [18].

However, globally, government directives did allow certain interactions in religious denominations, especially with regard to burial preparations. Yet, the number of people who could attend the burials and other essential services were highly regulated [19].

The restriction of people was crucial when it was shown that church services and burials caused 80% of the coronavirus cases in two South African provinces [5]. In addition, various studies showed that religious denominations implemented directives from WHO, which include washing hands regularly; avoid touching one's eyes, nose and mouth; wearing masks; social distancing of 3 metres and self-isolation of people with possible Coronavirus symptoms.

Various studies detailed a prolonged period before religious believers gained enough confidence to resume their spiritual life after the COVID-19 pandemic [20]. The investigations showed that there was a great rate of uncertainty among the religious believers on how to return to the normalcy of life. However, it was greatly recommended that the governments of the world develop faith-based organisations (FBOs) that would coordinate the planning and integration of COVID-19 prevention measures, and reduce these uncertainties [6]. However, other studies identified that religious believers contributed to the increased uncertainty and hence prolonged gaining the confidence to resume services. One study showed that counter-messaging was deployed by radical religious denominations to oppose COVID-19 prevention measures, which increased the rate of confusion and uncertainty among citizens [34, 21]. Hence, the world governments must collaborate with religious denominations in their dealing with the coronavirus to reduce its negative effects on the community [6].

Crucial to the success of the current measures to regulate the spread of the disease, as stipulated by the state of emergency declaration in Mozambique, is whether religious denominations will effectively adhere to them. However, the application of the stated measures has been met with significant opposition from the political side. One study showed that in the state of New Hampshire, Muslims, Christians and other religions challenged the governor's orders to ban gatherings of more than 50 people [7]. However, as noted in this case example of New Hampshire most court rulings have favoured the government's efforts to address the rising number in Coronavirus cases. As such, various studies have argued that there is a need for continued collaboration between the government and religious denominations. The idea shared among the publications is that there is a need for a holistic approach towards containing the spread of the disease [21, 22]. This collaboration ensures that even after the opening of economies, churches and mosques, together with their leaders, understand the importance of following the guidelines of health workers, and this reduces conflicts [23].

Also, studies found that religious denominations needed to continue utilising their social media platforms to share their spiritual messages. The approach allows the religious believers to retain safety in their places of worship, respecting the rules of social distancing and minimising the spread of the Coronavirus [24]. However, some studies have argued that there is a need to train religious believers how to use social media platforms [8]. A study noted that nearly 42% of churches felt they lacked training in how to use social media platforms for preaching, which caused them to feel forced into this new practice [8]. Hence, there is a need for a standardised framework for religious believers' use of social media platforms to ensure that they can use them effectively. Furthermore, religious denominations needed to train every believer to ensure he/she can use social media platforms and in so doing, reduced rejection towards this move [25, 26].

Conducting risk assessment in the religious denominations was also supported by various authors to understand the risks of contracting COVID-19, posed by the areas of worship. The studies stated that the risk assessment needed to be standardised and conducted by a dedicated employee or team [26, 27]. Other investigations stressed the need for religious denominations to promote wearing personal protective equipment, especially masks; washing hands for 21 seconds; using sanitisers with minimum levels of 60% ethanol or 70%

isopropanol; and social distancing as well as other measures [9]. Additionally, the religious denominations had to reorganise their seating arrangements to adhere to the 3-metres-social-distancing rule to provide enough aeration [28, 29].

In addition, the COVID-19 issue has caused various religious denominations to change their structures of communication [30, 31]. The coronavirus has caused various religious denominations to adopt social media platforms and other avenues of communication, irrespective of the fact that they have not been used before [32, 33, 34]. Others have opted to reduce the number of gatherings to small groups, but this has faced criticism [35, 36, 37]. The religious denominations have also seen increasing conflicts with members arguing that churches and mosques should be opened up [38, 39]. However, religious denominations need to collaborate with the relevant stakeholders before opening their places of worship [40, 41].

II.   METHODOLOGY

The study adopted a quantitative methodology as its research approach in order to understand the measures taken by Mozambican religious denominations to continue holding worship services during and after the state of emergency, as a means to contain the COVID-19 pandemic. In addition, to generate results, the quantitative methodology used analytical, statistical and computing methods. The quantitative method enabled the study to use a greater sample size that improved its extent of precision and generalisation [42]. The same data sets were analysed within controlled circumstances; thus, the quantitative study validated itself by providing reliable findings. Relative to other analytical methods, the data under review were analysed very easily with quantitative methodology [43]. Also, the quantitative analysis used a randomised method to gather data, thereby avoiding bias. Additionally, its simplicity will encourage other authors to repeat the analysis for comparison and validation purposes in future studies.

Research design

The study adopted a descriptive research design to understand the measures taken by Mozambican religious denominations in order to continue to hold worship services during and after the state of emergency, as a means to contain the COVID-19 pandemic [42]. The use of the descriptive research design also enabled the study to utilise the survey method in its data collection process. It allowed for a different and credible input from the participants. The study was also able to analyse the behaviour of the participants in their environment without impacting any variable. As such, the study did not affect the sample group, and this made its findings a true representative of the population [43].

Sample

Mozambique's religious denominations were the target sector of the study into the effect the coronavirus had on their normal tasks and the assessment of their mitigation measures taken, at present and in the future when places of worship would be opened. However, analysing such a large population was inefficient, considering the time and financial constraints. Hence, a sample size of 1174 participants was selected to gain the necessary information from the participants. The surveyor shared the link via email and social media platforms with 200 people, consisting of believers and faith leaders from different religious denominations, who were asked to share it with others as well. Only individuals who had exercised any form of religious faith for more than a year, and who were at least fifteen years old, could participate. The approach allowed the study to have a large sample size, which allowed the effective representation of the population [44]. Participants were told that responses to the questionnaire were anonymous and sent via a secure, encrypted link.

Data collection

The study adopted an online, structured questionnaire for the data collection process. The use of the online questionnaire allowed recruitment of a large number of participants, irrespective of the travelling restrictions and challenges witnessed in Mozambique due to the state of emergency order [44]. Hereafter, the link was shared on social media platforms and via emails to the participants [45].

The link to the online questionnaire was available between 4 and 20 June, 2020. Furthermore, to increase objectivity, the questions were categorised into the measures taken to ensure the continuous holding of services, taking the following matters into consideration: whether or not religious believers would have participated in the services of their respective denominations, had the state of emergency not been decreed; how long it would take religious believers to feel comfortable to return to normal/usual services after the state of emergency had been lifted; how they felt worshipping outside the places of worship; and lastly, which measures they feel are indispensable and need to be adjusted once the state of emergency has ended. Specific criteria were developed to ensure that participants answered the questionnaire only once.

Data analysis
       Descriptive analysis was used to describe the basic features of the collected information, such as demographics data. Aspects of distribution, central tendency and other common statistical analyses were applied [42]. The collected information was first uploaded to Microsoft Excel and SPSS version 26 for accurate and quick data analysis.

III.   RESULTS

       In Table 1, the majority of the participants were male (833) compared to female (341). Additionally, 26- to 35-year-olds had the highest response rate, compared to 65- to 75-year-olds. From a religious aspect, 887 of the participants were Christian, while 271 were Muslim, and 16 were of other religions. In the province data, most of the participants lived in Maputo City, Maputo province and Tete.

Table 1 Participants' socio-demographic characteristics

Variables	Responses	No.
Gender	male	833
	female	341
Age groups	16-25 years	123
	26-35 years	412
	36-45 years	347
	46-54 years	206
	55-64 years	74
	65-75 years	12
Participation by province	Maputo City	306
	Maputo Province	229
	Cabo Delgado	39
	Inhambane	66
	Gaza	77
	Manica	55
	Nampula	33
	Niassa	21
	Sofala	42
	Tete	202
	Zambézia	104
Religion	Christianity	887
	Islam	271
	Other	16

Obedience of religious believers to the state of emergency
       In Figure 1, a total of 932 participants argued that they have never participated in public worship services since the state of emergency was declared; 119 did not reply. However, 123 argued that they sometimes attended the worship services physically, in disobedience to the government directive.

Figure 1 Participation in public worship services after the declaration of the state of emergency
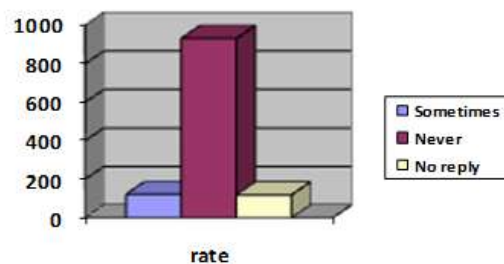
Adopted measures that restrict gathering at places of worship in light of the impact of COVID-19
From Table 2, it is possible to list hereunder the mediums, from most to least used, in a descending order: most religious believers (913) stated that their denominations used social media platforms to share worship services; video/audio recordings (817) were circulated among believers through social media; direct communication with

family members; and using TV broadcasting; 16 of the participants argued that their religious denominations used small group meetings to share their messages.

Table 2 Measures adopted to broadcast worship services
Multiple Answers

Small groups in the "church/mosque/synagogue"	17
Among close believers	35
There are no services	68
TV broadcast	406
Among members of the same family	523
Video/audio recording and circulation among believers through social media	817
Social media – online	913

Participation in worship services outside places of worship
As per Figure 2, most of the participants stated that, irrespective of the impact and changes caused by COVID-19, they still felt comfortable worshipping and praising God outside places of worship; 747 and 133 participants did not reply. However, 294 participants argued that they were not comfortable worshipping and praising God under the current circumstances.

Figure 2 Comfortable participating in worship services outside the places of worship
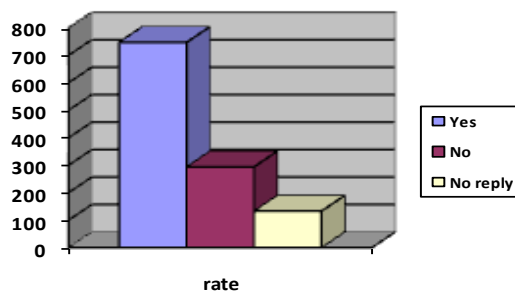
Expected time to return to places of worship after the state of emergency and acceptable, prevention measures of COVID-19
According to Table 3, the majority (334) argued that they would be resuming worshipping and praising God physically in the same week. To the contrary, another large group (303) stated they would resume six months later. Two hundred and fifty-one (251) participants preferred two weeks after and the least amount of people (27) preferred resuming physical services after one month.

Table 3 Duration of time people will take to return to public religious services

In the same week	334
One month later	27
Two weeks later	251
Six months later	303
One year later	59
Two months later	42
Three months later	96
One week later	62

From Table 4, it is evident that most people (614) deem adopting all the measures stated in the table indispensable. The use of masks and maintaining of social distancing placed second by 489 responses. Handwashing placed third and temperature measurement was deemed the least indispensable by 113 responses.

Table 4 Measures considered indispensable to avoid spreading COVID-19
Multiple Answers

All options below	614
Use of masks	489

Distancing, organisation of benches and chairs to maintain a distance of at least one and a half metres between believers	489
Handwashing with soap and water, ash or alcohol-based sanitiser at the entrance	417
Cleaning of microphones and other objects shared among believers	297
Temperature measurement of believers	113

IV.   DISCUSSION

Based on the results, a significant number of religious denominations have adopted using social media platforms as a means to broadcast their worship services. The occurrence was explained by the high accessibility and usage of social media platforms, such as Facebook, by different groups outside places of worship [5, 6, 22]. The approach has been highly successful, as witnessed by the large number of participants stating that they still feel comfortable while worshipping God outside places of worship. The efficiency of social media platforms can explain the occurrence of sharing information and connecting people irrespective of their locations [23, 37, 40]. However, the group that felt uncomfortable with not going to their religious grounds, of which a study found 41% was pastors, could be explained by the lack of training in how to use social platforms, [8]. In addition, it was shown that religious denominations have closed their places of worship to combat the spread of the coronavirus. However, counter-messaging and lack of collaboration were attributed to the few that still held sessions irrespective of the state of emergency's directives.

The study identified high variations in the time religious believers were willing to take to return to places of worship. The time intervals vary from in the same week; one month later to two weeks later and others. The occurrences showcase a significant uncertainty with regard to projecting the impact of the coronavirus in the future [11, 13, 30]. The inadequate sharing of information, knowledge gaps on COVID-19, and the uniqueness of its effects on different populations have been argued to have contributed to this problem [4, 19, 28].

However, most religious believers in Mozambique agree to adopt all the stated guidelines, that are crucial to stopping the spread of COVID-19, published by WHO. Hence, wearing masks, social distancing, handwashing and cleaning surfaces have been identified as crucial measures for combating the coronavirus [17]. However, taking one's temperature was the measure least accepted. Various studies noted that the messages shared by organisations and people had given little regard to the use of thermometers to identify those with fevers that could cause significant COVID-19 infections [29, 30, 33].

V.   CONCLUSION

A large proportion of the Mozambican religious believers has accepted the state of the emergency directive on COVID-19. Online worship sessions on social media platforms together with other mediums have been used to avoid physical meetings. However, a small portion is violating this directive and more awareness and collaboration with them is needed to ensure they understand that the measures are upheld to protect them. A significant number of the Mozambican religious believers are unsure whether it would be safe to return to their places of worship after the directive has been lifted. Nonetheless, the majority has agreed it will be necessary to implement all the stated preventative measures as articulated by WHO and the state of emergency directive. Stakeholders need to continue their partnerships with the Ministry of Health and their collaboration with local communities to ensure religious believers in Mozambique are equipped with knowledge and skills to deal with the spread of COVID-19.

Future studies can replicate the research when the state of emergency directive is lifted to identify the behaviours of Mozambican religious believers and the effects of COVID-19 during that time.

By adopting the criteria approach, the study ensured the participants provided credible information for the study analysis. However, the participants were not evenly spread out across the provinces, and this affected its representation, but by ensuring the participants were religious, the limitation was mitigated to some extent.

REFERENCES

[1].   WHO - Timeline of WHO's response to COVID-19 [Internet]. WHO. 2020 [cited 22 July 2020]. Available from: https://www.who.int/news-room/detail/29-06-2020-covidtimeline

[2].   Ministry of Health - First case of Corona virus confirmed today in Mozambique [Internet]. Misau.gov.mz. 2020 [cited 20 July 2020]. Available from: http://www.misau.gov.mz/index.php?start=94

[3].   Mozambique Presidential Decree no.11/2020 of 30 March. The Presidency of the Republic. Maputo.

[4].   Campbell H. The Distanced Church: Reflections on Doing Church Online. Texas: OAKTrust; 2020 [cited 20 July 2020] Available from: http://hdl.handle.net/1969.1/187891.

[5].   Jaja IF, Anyanwu MU, Iwu Jaja CJ. Social distancing: how religion, culture, and burial ceremony undermine the effort to curb COVID-19 in South Africa. Emerging Microbes & Infections. 2020 Jan 1;9(1):1077-9.

[6].   Tony Blair Institute for Global Change. Covid-19: guide for governments working with religious leaders to support public health measures - JLI [Internet]. JLI. 2020 [cited 20 July 2020]. Available from: https://jliflc.com/resources/covid-19-guide-for-governments-working-with-religious-leaders-to-support-public-health-measures/

[7].   Brown MA. Coronavirus and Church Closures: will the COVID-19 gathering bans survive free exercise challenges? Available at SSRN 3580135. 2020 Apr 18.

[8].   Campbell HA. Religion in Quarantine: the future of religion in a post-pandemic world. Texas: OAKTrust; 2020 [cited 20 July 2020] Available from: https://hdl.handle.net /1969.1/188004.

[9].   CDPH. Places of worship and providers of religious services and cultural ceremonies [Internet]. Files.covid19.ca.gov.   2020   [cited   20   July   2020].   Available   from: https://files.covid19.ca.gov/pdf/guidance-places-of-worship.pdf

[10].   Quadri SA. COVID-19 and religious congregations: implications for spread of novel pathogens. International Journal of Infectious Diseases. 2020 May 7.

[11].   Sulkowski L, Ignatowski G. Impact of COVID-19 pandemic on organization of religious behaviour in different Christian denominations in Poland. Religions. 2020 May;11(5):254.

[12].   Wildman WJ, Bulbulia J, Sosis R, Schjoedt U. Religion and the COVID-19 pandemic. Journal of Religion, Brain & Behavior 2020 47(2):115-117

[13].   Aten, Annan. PREPARING Your CHURCH for Coronavirus (COVID-19) [Internet]. Wheaton.edu. 2020 [cited 20 July 2020]. Available from: https://www.wheaton.edu/media/humanitarian-disaster-institute/Preparing-Your-Church-for-Coronavirus.pdf

[14].   World Health Organization. Practical considerations and recommendations for religious leaders and faith-based communities in the context of COVID-19: interim guidance, 7 April 2020. World Health Organization; 2020.

[15].   WorkSafe Tasmania. COVID Safe Workplace Guidelines WEDDINGS & RELIGIOUS SERVICES INDUSTRY [Internet]. Worksafe.tas.gov.au. 2020 [cited 20 July 2020]. Available from: https://worksafe.tas.gov.au/__data/assets/pdf_file/0003/568560/COVID-Safe-Workplace-Guidelines-Weddings-and-Religious-Services.pdf

[16].   NCA. RELIGIOUS ACTORS AND COVID-19 [Internet]. 2020 [cited 20 July 2020]. Available from: https://rfp.org/wp-content/uploads/2020/04/NCA-religious-actors-and-COVID19-v2.pdf

[17].   IOM. Rohingya perceptions of religion & COVID-19 [Internet]. Humanitarianresponse.info. 2020 [cited 20   July   2020].   Available   from: https://www.humanitarianresponse.info/sites/www.humanitarianresponse.info/files/documents/files/covid-19_explained_-_edition_4_summary.pdf

[18].   Ministry of Health. COVID-19 Advice: religious services, rites or ceremonies [Internet]. Health.gov.on.ca.   2020   [cited   20   July   2020].   Available   from: http://www.health.gov.on.ca/en/pro/programs/publichealth/coronavirus/docs/advice_religious_services.pdf

[19].   PARD. Religion in times of COVID-19 - PARD international partnership on religion and sustainable development [Internet]. Partner-religion-development.org. 2020 [cited 20 July 2020]. Available from: https://www.partner-religion-development.org/members/religion-in-times-of-covid-19/

[20].   Burke. What churches, mosques and temples are doing to fight the spread of coronavirus [Internet]. CNN. 2020 [cited 20 July 2020]. Available from: https://edition.cnn.com/2020/03/14/world/churches-mosques-temples-coronavirus-spread/index.html

[21].   Yezli S, Khan A. COVID-19 social distancing in the Kingdom of Saudi Arabia: bold measures in the face of political, economic, social and religious challenges. Travel Medicine and Infectious Disease. 2020 Apr 21:101692.

[22].   Frei-Landau R. "When the going gets tough, the tough get—Creative": Israeli Jewish religious leaders find religiously innovative ways to preserve community members' sense of belonging and resilience during the COVID-19 pandemic. Psychological Trauma: Theory, Research, Practice, and Policy. 2020 Aug;12(S1): S258.

[23].   Atique S, Itumalla R. Hajj in the Time of COVID-19. Infection, Disease & Health. 2020 Apr 15.

[24].   Koenig HG. Ways of protecting religious older adults from the consequences of COVID-19. The American Journal of Geriatric Psychiatry. 2020 Apr 12.

[25].   Ahmed QA, Memish ZA. The cancellation of mass gatherings (MGs)? Decision making in the time of COVID-19. Travel Medicine and Infectious Disease. 2020 Mar 14:101631.

[26].   Hartley DM, Reisinger HS, Perencevich EN. When infection prevention enters the temple: intergenerational social distancing and COVID-19. Infection Control & Hospital Epidemiology. 2020 Apr 1:1-2.

[27]. Dias A. Sunday Without Church: in crisis, a nation asks, 'What is community?' [Internet]. Nytimes.com. 2020 [cited 20 July 2020]. Available from: https://www.nytimes.com/2020/03/15/us/churches-coronavirus-services.html

[28]. Parke. Churches cancel Sunday service, move online amid Corona virus outbreak [Internet]. Fox News. 2020 [cited 20 July 2020]. Available from: https://www.foxnews.com/us/coronavirus-update-church-sunday-service-online

[29]. Norris C. Places of worship try to keep the faith during the COVID-19 pandemic [Internet]. PBS NewsHour. 2020 [cited 20 July 2020]. Available from: https://www.pbs.org/newshour/nation/places-of-worship-try-to-keep-the-faith-during-the-covid-19-pandemic

[30]. BBC. No church and religious services due to virus [Internet]. BBC News. 2020 [cited 20 July 2020]. Available from: https://www.bbc.com/news/uk-wales-51974782

[31]. Quadri SA. COVID-19 and religious congregations: implications for spread of novel pathogens. International Journal of Infectious Diseases. 2020 May 7.

[32]. Escher AR, Jr. An ounce of prevention: coronavirus (COVID-19) and mass gatherings. Cureus. 2020 Mar;12(3).

[33]. Gatti GV. Impact of the 2019–20 Corona Virus Pandemic on Religion. CLIO An Annual Interdisciplinary Journal of History. 2020 May 23;6(8 (1s)):19-23.

[34]. Hill TD, Gonzalez K, Burdette AM. The blood of Christ compels them: state religiosity and state population mobility during the coronavirus (COVID-19) pandemic. Journal of Religion and Health. 2020 Jun 28:1-4.

[35]. Fowler H. Coronavirus vs. freedom of religion: can stay-at-home orders keep you from church? [Internet]. Sacramento Bee. 2020 [cited 20 July 2020]. Available from: https://www.sacbee.com/news/coronavirus/article241891831.html

[36]. McLaren P. Religious nationalism and the coronavirus pandemic: soul-sucking evangelicals and branch covidians make America sick again. Postdigital Science and Education. 2020:1-22.

[37]. Burns G. Churches Sue Whitmer, Claim Coronavirus Orders Hinder Religious Gatherings Despite Exceptions [Internet]. Mlive. 2020. [cited 20 July 2020]. Available from: https://www.mlive.com/public-interest/2020/05/churches-sue-whitmer-claim-coronavirus-orders-hinder-religious-gatherings-despite-exceptions.html

[38]. Yours 7. 7 Coronavirus lessons from Singapore's churches [Internet]. ChristianityToday.com. 2020 [cited 20 July 2020]. Available from: https://www.christianitytoday.com/ct/2020/march-web-only/7-lessons-covid-19-coronavirus-churches-singapore-us-europe.html

[39]. CNA. Do we have mass? Coronavirus closures and dispensations in US dioceses [Internet]. Catholic News Agency. 2020 [cited 20 July 2020]. Available from: https://www.catholicnewsagency.com/news/do-we-have-mass-coronavirus-closures-and-dispensations-in-us-dioceses-96801

[40]. Kaur. How religious communities are modifying traditions to prevent coronavirus spread [Internet]. CNN. 2020 [cited 20 July 2020]. Available from: https://edition.cnn.com/2020/03/06/world/religion-modify-traditions-coronavirus-trnd/index.html

[41]. SPA. Official Spokesperson for the Two Holy Mosques: suspending presence and praying in the squares of Two Holy Mosques starting tomorrow. The official Saudi Press Agency [Internet]. Web.archive.org. 2020 [cited 20 July 2020]. Available from: https://web.archive.org/web/20200406142953/https://www.spa.gov.sa/viewfullstory.php?lang=en&newsid=2049510

[42]. Fryer LK, Larson-Hall J, Stewart J. Quantitative methodology. In the Palgrave handbook of applied linguistics research methodology 2018 (pp. 55-77). Palgrave Macmillan, London.

[43]. Queirós A, Faria D, Almeida F. Strengths and limitations of qualitative and quantitative research methods. European Journal of Education Studies. 2017 Sep 7.

[44]. Patten ML. Questionnaire research: A practical guide. Routledge; 2016 Oct 4.

[45]. Brace I. Questionnaire design: how to plan, structure and write survey material for effective market research. Kogan Page Publishers; 2018 Apr 3.