

CONTRIBUTIONS OF THE CHURCH AND RELIGIOUS COMMUNITY TO NATIONAL SECURITY OF THE REPUBLIC OF SERBIA

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Abstrakt: Thus, a comprehensive understanding and study of the structure of the population with special emphasis on its characteristics especially the churches and religious community in the sphere of social development is a critical factor in the security culture of the entire community and understanding among people. Similarly, certain factors from the national security infrastructure of the Republic of Serbia are presented and the result of the relationship between churches and religious communities, and how they contribute to the state of national security of the Republic of Serbia. The elements of the contribution of churches and religious communities in the Republic of Serbia in terms of attitudes that endanger the security if the Republic of Serbia are described and explained in detail. These attitudes are oriented towards the acceptance or rejection of elements that contribute to mutual assistance, cooperation, smooth relations and other values of significance for the national security of the Republic of Serbia. The paper was written as part of the research conducted for a doctoral dissertation that was defended at the Serbian Military Academy, University of Defense, Belgrade.

Keywords: Contribution, Security, Church, Religious Communities, Republic of Serbia

INTRODUCTION

There are many reasons for the actualization of studying the problems of communities and security of the Republic of Serbia. Current trends and changes in the regional environment condition them. Initial activities should be to determine a clear public attitude about formulation of the role of churches and religious communities in the entire system and the formulation of national interests on which the security of the Republic of Serbia is based.

The research began from the established assumption in a multinational and multi-confessional community, security is always dependent on the state of in-

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ter-ethnic, inter-confessional relations, so that identifying the factors that influence these relationships, and we indirectly identify the factors that determine safety.

Key results of the survey show that within the security of the Republic of Serbia, churches and religious communities can have a central place. It is very important to distinguish important socio-demographic factors that affect the forming, maintenance and modification of the security situation. Particularly important is the diversity of churches and religious communities and its impact on the security of the Republic of Serbia. Starting from the assumption that churches and religious communities are one of the important factors in a multiconfessional environment such as the Republic of Serbia, the paper identifies features related to the moral, ethical and cultural properties of people who can be brought into relation with the subject of research.

CONFESSIONAL STRUCTURE OF THE POPULATION OF SERBIA

The confessional structure of the Serbian population in the first half of the 20th century can be studied based on the final results of the census in 1921 and 1931. In 1921, the population of Serbia declared in accordance with their religion in the state called Kingdom of SHS, which had an administrative division by districts, and in 1931 in the state called Kingdom of Yugoslavia, which was divided into banovina areas². The present population in Serbia, as well as in the Kingdom of SHS in 1921 by religion, was declared as Orthodox, Roman Catholic, Greek Catholic, Evangelical, Muslim, Israelis and "Other" or "Without a confession and unknown" (*Table 1*). According to the available information, there were very few other religions.

Table 1: *Population of Serbia in the Kingdom of SHS by religion according to the census of January 31, 1921.*³

Religion	Population in the Kingdom of SHS	Population in Serbia
Orthodox	5 593 057	3 351 574
Roman Catholic	4 708 657	37 720

² The Law on Amending and Supplementing the Law on the Allocation of the Kingdom to Administrative Regions from 28th of August 1931 changed more or less the boundaries of all banovina areas. This way the changed banovina areas were finalized in Art. 83 of the Constitution from 03rd of September 1931. The Kingdom of Yugoslavia consisted of the following banovina areas: Dravska, Drinska, Dunavska, Moravska, Primorska, Savska, Vardarska, Vrbaska, Zetska and the Administration of the City of Belgrade.

³ Republički zavod za statistiku, Popis stanovništva od 31. januara 1921. godine, Kraljevina Jugoslavija. Opšta državna statistika. Definitivni rezultati popisa stanovništva od 31. januara 1921.

Greek Catholic	40 338	1 025
Evangelical	229 517	2 749
Muslims	1 345 271	728 476
Israelis	64 746	11 814
Other	1 944	21
Without confession	1 381	99
Total	11 984 911	4 133 478

After only ten years, i.e. in 1931, the population of Serbia in the Kingdom of Yugoslavia declared by confession as Orthodox, Roman Catholic, Evangelical, Islamic and “Others” (Table 2).

Table 2: *Population of Serbia by confession according to the census from 31st of March, 1931.*⁴

AREA	Total	Confession				
		Orthodox	Roman Catholic	Evangelical	Islamic	Others
Yugoslavia	13 934 038	6 785 501	5 217 847	231 169	1 561 166	138 355
Serbia ⁵						
Serbia	5 795 724	4 195 670	867 762	175 818	493 832	62 642
Vojvodina	1 739 735	727 049	789 183	171 831	1 884	49 788
Kosovo and Metohija	552 064	150 745	20 568	114	379 981	656

With comparative analysis of the population census results from 1921 and 1931 valid conclusions about the confessional structure of the population of Serbia cannot be made, bearing in mind the different criteria of religious expression, both by the territorial (administrative) division of Serbia and by “offered” categories of confession. Due to complexity of social and political circumstances and security sensitivity, population did not declare by confessions on the censuses in the SFR Yugoslavia for 60 years, until the 1991 census.

Vujadin Rudic regarding religious expressions of the population in the second half of the 20th century points out: “After World War II, no attention was paid to the confessional structure of the population. In the last ten years the Orthodox population returns to its roots: Orthodoxy and Serbian. Muslim population, in general, confessed their religion during the time of communist rule. New socio-political conditions allow each individual to freely express its religious feel-

⁴ Definitivni rezultati popisa stanovništva od 31. marta 1931. godine, popis stanovništva po veroispovesti, Republički zavod za statistiku, Beograd, 1938.

⁵ Republički zavod za statistiku: Podaci za Srbiju, Vojvodinu i KiM dati u tabeli preuzeti su iz: Demografska statistika, Stanovništvo predratne Jugoslavije po veroispovesti i maternjem jeziku, po popisu od 31. marta 1931. godine; pregled po srezovima, Beograd, 1945.

ings. This has already yielded results in 1991's population census, in the case of both confessions". (Влаховић, 1968: 113)

Table 3: *Population of Serbia according to religion according to 1991 census*⁶

AREA	Total		Confession							
			Islamic		Catholic		Orthodox		Others	
	No	%	No	%	No	%	No	%	No	%
Republic of Serbia	9778991	100	219114	2,24	496182	5,07	6328627	64,72	2735068	27,97
Central part of Srbia	5806906	59,38	209339	3,61	37499	0,65	5157933	88,82	402135	6,93
AP Vo-jvodina	2013889	20,59	9775	0,49	458683	22,78	1170694	58,13	374737	18,61
AP Kosovo	1956196	20,00								

Table 4: *Population of Serbia by confession according to the 2002 census*⁷

AREA	Total		Confession ⁸							
			Islamic		Catholic		Orthodox		Others	
	No	%	No	%	No	%	No	%	No	%
Republic of Serbia	9665437	100	239658	3,20	410976	5,48	6371584	84,98	475783	6,35
Central part of Srbia	5466009	72,90	231585	4,24	22663	0,41	4970109	90,93	241652	4,42
AP Vo-jvodina	2031992	27,10	8073	0,40	388313	19,11	1401475	68,97	234131	11,52
AP KiM	2164436	28,9	–	–	–	–	–	–	–	–

One of the criteria used to examine the ethnic composition of the population is the affiliation to a particular religion. This issue was not set in the previous censuses, so the results of religious affiliation of the population of the Republic of Serbia exist for 1991 and 2002. The share of population in Serbia in 1991 was as follows: Islamic confession 2,24%, and 3,20%; in 2002 Catholic confession 5,07%, and 5,48%; in 2002, Orthodox confession 64,72% and 84,98% in 2002, while the category Others 27,97% and 6,35% in 2002 in relation to the total population (*Table 3* and *Table 4*).

The tabular display of the population of certain confessions share in the total population of the Republic of Serbia by macro-regional units indicates their

6 Popisi stanovništva 1991, Veroispovest, Knjiga 2, SRJ, SZ Srbije, Beograd, 1993.

7 Popisi stanovništva, domaćinstava i stanova 2002, Republika Srbija, veroispovest, maternji jezik i nacionalna pripadnost, Knjiga 3, RZ Srbije, Beograd, 1993.

8 There are no reliable data available for the KiM region.

exceptional territorial inequality. For example, according to data from 2002, in the Republic of Serbia are 3,20% members of Islam, 5,48% Catholics and 6,35%, Others which is different from the 1991 census.

In other confessions, there was a fall. Further movement of population based on confessional structure gave the 2011 census (*Table 5*)

Table 5: *Population according to religion, according to the census 1953, 1991, 2002 and 2011.*⁹

<i>Confession</i>	1953	1991¹⁰	2002¹¹	2011¹²
Christian	5 374 634	6 931 527	6 876 274	6 555 931
<i>Orthodox</i>	4 595 336	6 347 026	6 371 584	6 079 396
	634 349	496 226	410 976	356 954
Protestant	111 637	86 894	78 646	71 284
Other Christian	33 312	1 381	2 191	3 211
Islamic	699 839	224 120	239 658	222 828
Others	904 681	603 924	282 069	408 103

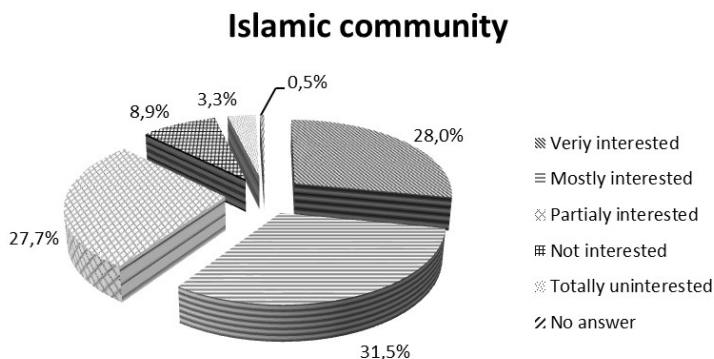


Chart 1: *Level of interest in security events*

This should be kept in mind, primarily for the sake of the overall state of affairs in the state, which also speaks about the degree of integration of members of the Islamic community into the entire life in the Republic of Serbia.

⁹ Popis stanovništva, domaćinstava i stanova 2011. u Republici Srbiji, Republički zavod za statistiku, Beograd, 2013, str. 13.

¹⁰ For 1993, were enumerated data only for the reported population (due to the boycott of the census by the major part of the Albanian population there are no actual data available for the municipalities of Bujanovac and Presevo).

¹¹ The difference between the total number of the Christian religion population (the line Christian) and the collection of lines for Orthodox, Catholic, Protestant, and "other Christian" population are persons who, when asked about religion, only defined as Christians.

¹² Ibid., p. 13

In order to examine the attitudes of the members of the Serbian Orthodox Church, (*Table 6*) shows the comparative data of attitudes of members of the Islamic community and the Serbian Orthodox Church. The table shows the characteristics in the attitudes inherent in both populations. Namely, members of the Islamic community and the Serbian Orthodox Church are very interested in events in the field of security. The difference in attitudes and intensity is not statistically significant.

Table 6: *Level of interest for events in the field of security and defense*

LEVEL OF INTEREST	Islamic Community		Serbian Orthodox Church	
	f	%	f	%
I am very interested in events in the field of security	213	28,0	175	30,5
I'm mostly interested in events in the field of security	240	31,5	216	37,7
I have a partial interest in security events	211	27,7	143	25,0
I do not care about security events	68	8,9	18	3,1
I do not really care about security events	25	3,3	20	3,5
No answer	4	0,5	1	0,2

N=1334 (100%)

The intensity of interest in security events between members of the Islamic community and the Serbian Orthodox Church is different in the category of “mostly interested”. However, given the difference in terms of respondents’ response, then it is not statistically significant. It can be concluded that both populations of respondents are interested in events in the field of security, in 59,5% of the members of the Serbian Orthodox Church, while the level of interest of members of the Islamic community is slightly higher and amounts to 68,2%.

The application of the t-test found that there is a statistically significant difference between the respondents regarding the issue of interaction with security events in the Republic of Serbia. In the Islamic community, the average value of the assessment is 3,70, and the standard deviation is 1,099; among members of the Serbian Orthodox Church, the average value of the assessment is 3,88, and the standard deviation is 1,005. The corresponding t-ratio is 3,057 and is significant at $p = 0,01$ (*Table 7*).

It can be noted that members of the Islamic community and the Serbian Orthodox Church give significance to events in the field of security, while a very small percentage of members opted for the category “completely disinterested” or “uninterested”. This indicates that members of the Islamic community are interested in its security and stability.

Table 7: *Level of interest in events in the field of security and defense*

Value Categories	Islamic Community	Serbian Orthodox churches
Scale value	3,70	3,88
Standard deviation	1,099	1,005
t ration ¹³	3,057	
Level of significance ¹⁴	0,01	

THE IMPACT OF OBSERVED STANCES ON THE SECURITY OF THE REPUBLIC OF SERBIA

In order to implement a security policy based on mentioned strategic documents, the Republic of Serbia has been responsibly involved in resolving all problems in the international community, primarily through participation in the Partnership for Peace program. Related to this, joining the Partnership for Peace program is one of the aspects of Serbia's cooperation with NATO. The Republic of Serbia was invited to join the Partnership for Peace program, at the NATO Summit in Riga on November 29, 2006. In accordance with this invitation, and the decision of the Government of the Republic of Serbia, a framework document was signed on December 14, 2006 in Brussels. The selection and adoption of the objectives of the partnership, in particular of objectives L 0035 and L 0047, imposes a new obligation and a requirement that the member state of the Partnership for Peace program, has to declare specific forces (units) in accordance with its own capabilities, that will fulfill the obligations set forth in these objectives. Regarding to this, the orientation of the Republic of Serbia is on its security, bearing in mind that it provides security from direct threats or aggression to our country. In order to achieve goals, the Republic of Serbia has declared its units. (Радончић, 2014:213)

The security issue is important for the Republic of Serbia. Through the process of reform, which is continuously implemented on the basis of the established policy, the security and defense system of the Republic of Serbia is synchronized with the challenges, security risks and threats, the citizens needs, and generally accepted democratic standards and security organization flows of modern states, and within the capabilities of the Republic of Serbia. (Радончић, 2014:224) That's how Serbia is for the first time, adopted two important security documents (the National Security Strategy of the Republic of Serbia and the Defense Strategy of the Republic of Serbia). The security system of the Republic of Serbia will develop in the following period in accordance with the existing challenges, risks and threats. The directions of their development and the scope of reforms will depend on the

13 The limit values t with given number of degrees of freedom are $t \geq 2,58$ and statistically significant at the level $p = 0,01$; and $p \geq 1,96$ to $p < 2,58$ and statistically significant at $p = 0,05$; Петз, Б.: Основе статистичке методе за нематематичаре, СНЛ, Загреб, 1985, стр. 341

14 Ibid, p. 341.

concrete, general conditions and intensity of possible military security threats. Modern socio-political and security-defense trends condition the manifestation of immediate and significant impacts on national, regional and collective systems. The security system of the Republic of Serbia necessarily follows the changes in the environment, which is indicated by the development of new strategic documents that are in the final stage. In these documents, special attention is paid to the modern challenges, risks and threats to the security of the Republic of Serbia, whose key factors influence its security, which in particular refers to national and religious extremism, which has been considered as a factor in the security system. (Radončić & Karović, 2016)

If we observe the strategic documents of the Republic of Serbia we can notice that national and religious extremism are recognised among the challenges, risks and threats. It was important for us to observe the views of churches and religious communities in the Republic of Serbia as a multifaceted state, which is a segment that can significantly have positive or negative implications on the overall situation in the country, especially from the security aspect. In the context of security, churches and religious communities, as a connection between people, may have a central place especially if we take into consideration the recent past and the events in the areas affected by war actions caused by the disintegration of the former SFRY.

Taking into consideration the importance of churches and religious communities and their relevance in the security of the Republic of Serbia, it was important to identify the factors influencing the security in the Republic of Serbia that are related to churches and religious communities. Based on the postures of members of the Islamic community, in accordance with the identification of relevant factors that are influential within the framework of security, the attitude of the members of the Islamic Community is shown in (Table 8).

Table 8: *Assessment of the impact factors on the safety of Islamic community respondents*

Serial number	FACTORS	The degree of influence (%)					
		Very big	A large influence	Medium influence	Small influence	No influence	Without answer
1.	Media support to one of the Islamic communities	48,1	22,6	15,0	7,0	5,8	1,6
2.	Inter-ethnic trust in Serbia	44,0	26,3	16,0	7,8	4,9	1,1
3.	Unstable political relations in Serbia	45,1	24,7	12,7	7,6	8,0	1,8
4.	Support of the institutions (government) of the Republic of Serbia to one of the Islamic communities	45,6	22,7	14,1	8,7	7,0	2,0
5.	Multinational composition of the population of Serbia	38,9	21,7	24,2	7,8	6,7	0,8

6.	Multi Religious composition of the population of Serbia	37,3	25,8	21,6	7,1	7,0	1,3
7.	Negative attendance of religious officials	43,1	20,1	15,6	10,0	9,2	2,0
8.	Extreme declarations of individuals and groups in Serbia	37,1	21,6	14,3	16,2	9,7	1,2
9.	Nationalistic action of some groups	35,2	22,6	16,7	15,5	7,4	2,6
10.	Unstable relations in the Islamic community	33,4	20,4	19,3	11,0	13,4	2,5
11.	Non-governmental organizations in Serbia	25,8	24,0	21,3	19,4	7,9	1,6
12.	The existence of two Islamic communities	30,4	17,0	19,4	11,2	20,9	1,2

The highest scaling values have the factors “media support for one of the Islamic communities ($M=3,96$)”, “inter-ethnic confidence in Serbia ($M=3,94$)”, “Unstable political relations in Serbia ($M=3,86$)” and “support of the institutions (Government) of the Republic of Serbia to one of the Islamic communities ($M=3,85$)”.

The lowest rank and scaling values have the factors of the “non-governmental organization in Serbia ($M=3,36$)” and “the existence of two Islamic communities ($M=3,21$)” and a somewhat lower value of the arithmetic average is expressed according to the factors “($M=3,76$)”, “the multi-religious composition of the Serbian population ($M=3,75$)”, “negative incursions of religious officials ($M=3,72$)”, “extreme statements of individuals and groups in Serbia ($M=3,57$)”, “nationalist action of individual groups ($M=3,55$)”, and “unstable relations in the Islamic community ($M=3,42$)”.

Based on the value of standard deviation it is possible to determine which factors have a high level of agreement between respondents and those factors around which there is a low level of consent. If we examine the first six ranked factors it is notable that their standard deviations are within the limits of $\sigma=1,231$ to $\sigma=1,371$. Such a range of standard deviations indicates a relatively high agreement in the opinions expressed about the offered factors.

Members of the Islamic community show the greatest unity over the media support factor for one of the Islamic communities ($\sigma=1,297$), inter-ethnic confidence in Serbia ($\sigma=1,231$), multinational composition of the population of Serbia ($\sigma=1,271$) and the support of institutions (Government) of Republic of Serbia to one of the Islamic communities ($\sigma=1,366$).

When considering the six lowest ranked factors, it is notable that the values of the standard deviations are in the range of $\sigma=1,341$ to $\sigma=1,548$. This range indicates that there is a significant disagreement about the degree of agreement with the given factors. The least agreement within this group lies in the facts that

there are two Islamic communities ($\sigma=1,548$), as well as unstable relations in the Islamic community ($\sigma=1,496$).

In order to obtain the point of view of members of the Serbian Orthodox Church, which should practically reflect the mood of the majority nation in the territory of the Republic of Serbia, according to relevant factors related to security, (Table 9) shows the views of members of the Serbian Orthodox Church.

According to the point of views of Serbian Orthodox Church members, the most important factors that have an impact on security in the Republic of Serbia are “unstable political relations in Serbia” ($M=4,07$), “multinational composition of the Serbian population” ($M=3,99$) and the “multi-religious composition of the population of Serbia” ($M=3,88$), while the lowest ranked factors are: “media support for one of the Islamic communities” ($M=3,25$), unstable relations in the Islamic community ($M=3,25$) and the existence of two Islamic communities (3,23).

Table 9: *Factors that are influencing security*

Serial number	FACTORS	The degree of influence (%)					
		Very big	A large influence	Medium influence	Small influence	No influence	Without answer
1.	Media support to one of the Islamic communities	17,8	29,1	27,4	14,0	9,2	2,4
2.	Inter-ethnic trust in Serbia	31,4	38,0	21,5	6,1	0,7	2,3
3.	Unstable political relations in Serbia	45,9	31,4	13,1	5,1	2,3	2,3
4.	Support of the institutions (government) of the Republic of Serbia to one of the Islamic communities	17,8	28,1	29,5	15,2	7,5	1,9
5.	Multinational composition of the population of Serbia	36,6	38,9	15,9	5,6	1,6	1,4
6.	Multi Religious composition of the population of Serbia	29,7	42,8	17,8	6,5	1,9	1,4
7.	Negative attendance of religious officials	38,7	26,2	20,8	7,9	4,0	2,4

8.	Extreme declarations of individuals and groups in Serbia	37,3	27,2	19,4	9,8	4,4	1,9
9.	Nationalistic action of some groups	36,3	30,5	17,8	9,8	3,7	1,9
10.	Unstable relations in the Islamic community	21,6	24,6	26,0	16,1	8,4	3,3
11.	Non-governmental organizations in Serbia	27,6	27,1	25,8	11,5	6,3	1,7
12.	The existence of two Islamic communities	20,8	25,1	25,0	16,6	10,8	1,7

Bearing in mind the above mentioned, members of the Serbian Orthodox Church are not particularly interested in the situation in the Islamic community, nor they consider that relations within the Islamic community can significantly influence the state of security in the Republic of Serbia. However, if we look at the wider context of action and the factor that relates to the unstable political relations in Serbia, which is regarded as a priority, by the members of the Serbian Orthodox Church, then we return to the elements of the sources of political instability, expressed in relations within the Islamic community and with the Islamic community. Therefore, this segment is not negligible, and should always be taken into consideration when analyzing attitudes of members of both populations. This is a key issue because it is in direct correlation with the stability of political relations in Serbia and, of course, the possibility of spreading problems that are characteristic today.

The other two factors that are relevant in terms of multinational and multireligious composition confirm the importance of stability within the Islamic community and are also relevant and related to the Islamic community and should not be ignored.

In order to compare the relevant factors that have an impact on the security in the Republic of Serbia and to see the consent of the members of both populations, (*Table 10*) shows the comparative data of the views of members of the Islamic community and the Serbian Orthodox Church.

Table 10: *Comparative overview of the calculated values of the factors that have impact on safety*

FACTORS	Islamic community			Serbian Orthodox Church		
	Rank	M	σ	Rank	M	σ
Media support to one of the Islamic communities	1.	3,96	1,297	10.	3,25	1,294
Inter-ethnic trust in Serbia	2.	3,94	1,231	4.	3,87	1,088
Unstable political relations in Serbia	3.	3,86	1,371	1.	4,07	1,165
Support of the institutions (government) of the Republic of Serbia to one of the Islamic communities	4.	3,85	1,366	9.	3,28	1,242
Multinational composition of the population of Serbia	5.	3,76	1,271	2.	3,99	1,056
Multi Religious composition of the population of Serbia	6.	3,75	1,285	3.	3,88	1,056
Negative attendance of religious officials	7.	3,72	1,433	5.	3,80	1,238
Extreme declarations of individuals and groups in Serbia	8.	3,57	1,428	7.	3,78	1,269
Nationalistic action of some groups	9.	3,55	1,422	5.	3,80	1,238
Unstable relations in the Islamic community	10.	3,42	1,496	10.	3,25	1,359
Non-governmental organizations in Serbia	11.	3,36	1,341	8.	3,53	1,273
The existence of two Islamic communities	12.	3,21	1,548	12.	3,23	1,337

From a comparative table, it is noted that members of the Islamic community give more importance to the factors “support of the media to one of the Islamic communities” ($M=3,96$), “inter-ethnic confidence in Serbia” ($M=3,94$), “the support of institutions (governments) of the Republic of Serbia to one of the Islamic communities” ($M=3,85$) and “unstable relations in the Islamic community” ($M=3,42$), unlike the members of the Serbian Orthodox Church, because they give more importance to the factors “unstable political relations in Serbia” ($M=4,07$), “the multinational composition of the population of Serbia” ($M=3,99$), “the multireligious composition of the population of Serbia” ($M=3,88$) and so on.

If we compare the homogeneity in expressing the significance of the factors that influence security and defense, it is noted that members of the Islamic community have expressed greater disunity in giving the importance to the all factors unlike the members of the Serbian Orthodox Church.

There is a significant statistical difference between the views of the respondents about influential factor "media support to one of the Islamic communities, ie its influence on the security and defense of the Republic of Serbia. In the Islamic community, the average value of the assessment is 3,96, and the standard deviation is 1,297, while the average value of the members of the Serbian Orthodox Church is 2,25, and the standard deviation is 1,294. The corresponding t-ratio is -9,852 and is significant at $p=0,01$.

While examining the factors of inter-ethnic confidence in Serbia, ie its impact on the security of the Republic of Serbia, it was found that there was no statistically significant difference between the respondents. In the Islamic community, the average value of the assessment is 3,94, and the standard deviation is 1,231, while the average of the Serbian Orthodox Church members is 3,87, and the standard deviation is 1,088. The corresponding t-ratio is -1,120 and is not significant.

"Unstable political relations in Serbia", as a factor of the impact on the security of the Republic of Serbia - according to the stances of the respondents, there was a statistically significant difference in the viewpoint of the factor mentioned above. In the Islamic community, the average value of the assessment is 3,86, and the standard deviation is 1,371; among members of the Serbian Orthodox Church the average value of the assessment is 4,07, and the standard deviation is 1,165. The corresponding t-ratio is 3,037 and is significant at $p=0,01$.

The stances of the respondents towards the factor of support of the institutions of the Republic of Serbia to one of the Islamic communities statistically differ significantly. In the Islamic community, the average value of the assessment is 3,85, and the standard deviation is 1,366; among members of the Serbian Orthodox Church, the average value of the assessment is 3.28, and the standard deviation is 1,242. The corresponding t-ratio is -8,038 and is significant at $p = 0,01$.

In considering other factors, it should be emphasized that for the factor "multinational composition of the population", "unstable relations in the Islamic community", "the nationalist action of individual groups", "non-governmental organizations in Serbia" and "extreme indignation of individuals and groups in Serbia" there is a significant statistical difference in stances towards these factors. There are special differences between the respondents and in the range of certain factors that have an impact on the security and defense of the Republic of Serbia and there is no need to explain them in more detail, because they are presented in Table 5 as well as their rank.

The attitude of the respondents to the factor of the multireligious composition of the population of Serbia is statistically unique and there are no significant differences in the attitudes of the respondents. In the Islamic community, the average value of the assessment is 3,75, and the standard deviation is 1,285; among members of the Serbian Orthodox Church, the average value of the assessment is 3,88, and the standard deviation is 1,056. The corresponding t-ratio is 1,899 and is not significant.

Statistically significant difference between the respondents and the factor of the existence of the two Islamic communities in Serbia was not determinate.

The stances of the respondents towards the negative attendance of religious officials, as an influential factor on the security of the Republic of Serbia, are not statistically significantly different. This position is relatively high in both populations (at the 7th place among members of Islam, and among SOC members in the 5th place out of 12 offered) and the respondents give him considerable attention. In the Islamic community, the average value of the assessment is 3,72, and the standard deviation is 1,433; among members of the Serbian Orthodox Church the average value of the assessment is 3,80, and the standard deviation is 1,275. The corresponding t-ratio is 1,135 and is not significant.

The members of the Islamic community, and somewhat smaller members of the Serbian Orthodox Church, expressed greater intensity according to the above factors. This is logical, because they are a majority of the people in the Republic of Serbia, and the state of influential factors is differently experienced in regard to members of the Islamic community as a minority nation, that is, a national minority.

CONCLUSION

According to the statistical data of the population census of Serbia for the census periods, a coherence between the national and confessional structure was observed. The census data confirmed the process of homogenization of the population of Serbia on a religious and national basis, where confessional belonging significantly influences the national identification that the respondents in the census list hold and want to emphasize religious and ethnic affiliation as well as family status.

It has been found that churches and religious communities are very interested in security events. Also in the analyzed positions, which primarily concern the significance of security impact factors, where significant statistical differences can be observed in the views of the respondents between members of the Islamic community and members of the Serbian Orthodox Church.

Analyzing the observed stances on the security of the Republic of Serbia, it was concluded that the analysis of the attitudes of the respondents about the influence of negative attendance of religious officials from the results concludes that the negative statements of religious officials have no impact on the security and defense of Serbia. On the other hand, the support of state institutions to one of the Islamic communities, according to the respondents, has a very negative impact on the state of inter-ethnic relations and the social position of members of Islam at all levels of social organization. It concludes that the state should not "support" the unstable relations in the Islamic community. From these results, state institutions by unified approach towards all members of the Islamic community in Serbia would give a positive contribution to their social position and state

of inter-ethnic relations, which would ultimately have a positive impact on the strengthening of the security and defense of the Republic of Serbia.

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