

Youth and the nones

A challenge to the study and understanding of religious freedom today

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Abstract

This article explores the shifting landscape of religious freedom, focusing on the growing population of religiously unaffiliated individuals, or “nones.” It delves into the complexities of this diverse group, which extends beyond atheism to include a range of beliefs and practices. The article highlights the legal and social challenges nones face, particularly the lack of recognition and accommodation within existing religious freedom frameworks. It also examines how inadequate research methodologies contribute to the misrepresentation of nones in policy and public discourse. The article advocates for more inclusive policies and educational efforts to protect the religious autonomy of this group.

Keywords

Religious freedom, youth, nones, unaffiliated, secularism.

1. Introduction

This article presents a critical reflection on the integration of “nones” – individuals without a specific religious affiliation – within policies governing religious freedom in Latin America. It does not explore specific case studies but highlights the challenges and implications of recognizing and accommodating nones in the Latin American context.

There is extensive literature on the concept of nones. I do not delve deeply here into the contributions of various authors; instead I critique the prevailing theory of secularization and the traditional definitions of religion, arguing for a more nuanced understanding of spirituality that encompasses the diverse experiences of nones. In the Chilean context, the lack of clear understanding of this category at the state level has presented significant challenges. This article em-

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phasizes the importance of guaranteeing the recognition of the “nones” category, as it has profound implications for ensuring the full right to religious freedom.

The article explores the growing demographic of “nones,” or individuals without a specific religious affiliation, particularly among the youth, and the implications of this shift for religious freedom. It characterizes the nones as a diverse group that often holds personal spiritual beliefs despite rejecting traditional religious institutions. The discussion critiques the theory of secularization, which posits a decline in religious influence, arguing instead that the nones demonstrate a complex relationship with spirituality that challenges this notion. In the context of Latin America, especially Chile, the article highlights the need for a nuanced understanding of spiritual identities, as the youth increasingly distance themselves from established religious affiliations.

Furthermore, the article emphasizes the importance of recognizing and protecting the rights of the nones within the framework of religious freedom, by means of inclusive policies that acknowledge the spiritual autonomy of individuals and allow for both personal and collective expressions of belief. This recognition is crucial to fostering an environment where diverse spiritual identities can coexist, thus ensuring that the full spectrum of religious freedom is upheld in contemporary society.

2. Characterization of the term “nones”

In recent decades, “nones” have emerged a significant and growing demographic, particularly among young people, that is reshaping the religious landscape. The “nones” are a heterogeneous group that should not be treated as a single entity. They include atheists, agnostics, secular humanists, those who identify as “nothing in particular,” and even people who consider themselves “spiritual but not religious” (Breskaya & Arena 2024).

This article focuses on individuals unaffiliated with any organized religion yet who often harbor their own spiritual beliefs and experiences of transcendence. I do not intend to ignore the rights of those who openly acknowledge themselves as atheists, but here I wish to explore the complexities presented by this diversity within a group of individuals who are little understood by governments and societies, as well as underrepresented in censuses and surveys.

In the past, the understanding and visibility of nones was limited, making them appear relatively hidden in society’s religious structure (Vernon 1968). Their presence was observed as far back as the 1960s, but they are much more readily identifiable today. Young nones challenge existing structures and freely express their non-affiliation with any specific religious groups but they are still looking for an authentic answer to their existential questions. The existence of

the nones in young generations highlights the need to explore the implications of religious freedom for this group and its significance in contemporary society.

As noted above, the term “nones” refers to individuals who are religiously unaffiliated, and it encompasses a wide range of people, from atheists to those who believe in a spiritual dimension or recognize the existence of God but do not belong to a formal church or religious institution (Thiessen & Wilkins-LaFlamme 2017). Although the characterization of the “nones” varies among authors, there is a general consensus that this group does not necessarily lack religious belief or practice; rather, they are united in their lack of formal affiliation with organized religion. The “nones” represent a diverse spectrum of spiritual and non-spiritual orientations that challenge traditional definitions of religiosity (Hudiyana et al. 2019).

The existence of the nones, both spiritual and non-spiritual, represents a challenge for the study of religious freedom, because the right to religious freedom is not limited only to protecting those people who are affiliated or institutionalized religions. On the contrary, it is about protecting the relationship of each human being with religious claims – the right to believe or not to believe, to change or move between religious affiliations, or to recognize oneself as spiritual but not religious (Bordón Lugo 2020).

Glenn M. Vernon, in “The Religious ‘Nones’: A Neglected Category” (1968) discussed the implications of the term “none,” which, according to his perspective, provides a negative definition by specifying what a phenomenon is not rather than what it is. He contrasts this with the label “independent,” used in political contexts to describe those who are unaffiliated with a political party yet still viewed as political actors. Vernon explains that the absence of affiliation with a religious institution does not imply the absence of religious belief or practice. He argues that the term “none” fails to capture the depth and complexity of religious experiences and beliefs among this group, reducing them to a mere absence of affiliation.

W. Y. Alice Chan (2020) delved into the study of nonreligious identity in the US and Canada to understand the experience of living as a religious “none” in contemporary society. Her findings shed light on the multifaceted nature of the nones and emphasized the importance of recognizing the diverse spectrum of spiritual beliefs and experiences within this population. Her findings resonate with those of Madge and Hemming (2016), which revealed that while some young people may view religion as unimportant or irrelevant, others still incorporate spiritual beliefs and aspects of transcendence into their lives in various ways.

The nones incorporate spiritual beliefs or a sense of transcendence into their lives in different ways, such as personal prayer, ethical frameworks derived from reli-

gious teachings, or a general belief in a higher power or purpose. This diversity within the nones challenges the notion that they are devoid of spirituality or religious beliefs, further highlighting the need for a better understanding and recognition of the complexity of religious beliefs and practices within the nones population, even if they do not align with a particular religious institution or tradition (Vernon 1968).

Therefore, it is important to recognize that the term “nones” encompasses a diverse range of individuals who may still hold spiritual beliefs and engage in religious practices on an individual level, even if they do not align with a specific religious institution or tradition.

Within the category of nones, there exists a diverse internal landscape of beliefs and spiritual leanings that defy simple categorization. This cohort not only comprises agnostics and those who describe themselves as “spiritual but not religious” but also encompasses individuals who purposefully avoid any religious designation. Their spiritual lives and philosophical inclinations are personal and distinctive, often shaped by individual life experiences rather than traditional religious frameworks (Pew Research Center 2023).

At a regional level, the complexities of these nones become apparent in different cultural contexts. Few studies have examined this population in Latin America or their needs with regard to religious freedom. We can see, through empirical observation, that this is partly due to the difficulty of identifying or approaching this young population, often due to the high stigmatization that still exists in the region toward non-religious people or those who are disaffiliated from traditional religions, such as the Catholic or evangelical Christian faith.

Moreover, in various censuses and surveys where a question about religion is included, it is vague, is not clearly phrased, or offers limited options, citing traditional religions as possible answers and not allowing respondents to answer according to their specific beliefs. This set of options often reduces a “non-affiliated” orientation to an “atheist” response (Esquivel 2022).

An example of this new area of study in Latin America can be seen in Chile, where the perspective on religion and spirituality among youth represents a challenge to conventional classifications of religion in surveys. As Catalina Cerda (2021) has highlighted, the religiosity of Chilean youth is a “territory yet to be explored,” underscoring the diversity and complexity of beliefs among young people, which do not always align with traditional categories of religious affiliation. This insight suggests a need to rethink and possibly expand the way in which we understand and categorize spiritual identities to account for the broad spectrum of beliefs within the nones population.

In recent decades, the number of people without religious affiliation has grown significantly, especially among young people (Pew Research Center 2024).

3. The challenge to secularization theory

Discussing the current religious phenomenon from a broad perspective of social realities presents a challenge to the secularization paradigm. From a theoretical perspective, the secularization paradigm does not explain the youth adherence to non-institutionalized religious processes. As has been noted and will be further developed below, the “nones” do, in many cases, continue to interact with the spiritual dimension or have a relationship with transcendence; their modality of doing so has changed, not disappeared.

Secularization theory refers to the process through which religion loses its influence on various aspects of society, such as culture, politics, and individual behavior. The concept of secularization was first proposed in the 19th century (Hunter 2014) by sociologists (Swatos & Christiano 1999) such as Auguste Comte and Herbert Spencer as a part of the broader intellectual movement known as the Enlightenment. They believed that with the progress of science, education, and modernization, the influence of religion would diminish, leading to a decline in religious belief and practice.

However, the emergence and growing visibility of the “nones,” particularly among the younger generations, challenges the assumptions of secularization theory. The presence of individuals who hold spiritual beliefs and practice religion in non-institutional ways contradicts the idea that religion would become obsolete in modern society. This challenges the traditional notion of secularization, exposing the complexity of religious beliefs and practices in contemporary times.

The diversity among the nones is further illustrated by Lois Lee (2014), who showed that people without formal religious affiliation are not necessarily indifferent to religion. Instead, nonreligious individuals actively engage with religious domains, albeit in alternative ways. Lee observed that nonreligious people maintain a complex and active relationship with religion, which impacts them on emotional, social, cultural, and even political levels. This engagement can be manifested in various forms, such as participating in cultural rituals, involvement in community activities that have religious underpinnings, or advocacy within political movements that intersect with religious issues. Such a multifaceted interaction with religion underscores the need for a nuanced understanding of the nones, bridging the divide between religious and non-religious spheres and challenging simplistic classifications.

The existence of the nones, who are not formally affiliated with organized religion but still harbor spiritual beliefs and engage in individual religious practices, highlights the need to reevaluate secularization theory, and, in parallel, scholars and decision makers should analyze the implications of the existence of nones

in the promotion of religious freedom laws and instruments. It showcases that religion and spirituality continue to play a significant role in the lives of many individuals, even outside the bounds of institutionalized religion.

All of these developments prompt us to reconsider the concept of secularization. Rather than disappearing, religious elements seem to be experiencing a resurgence in societies even as they become more educated and advanced. This revival displays mutable, flexible, and deeply personal characteristics within spiritual beliefs. While formal religious structures may appear to be declining in influence, there is evidence of the adoption of a more individualized spirituality closely connected with personal consciousness. This shift has significant implications for human behavior as it suggests that secularization has not eliminated religion but rather transformed its nature (Wilkins-Laflamme 2021).

This trend not only challenges the traditional form of secularization theory, which predicted a diminishing role for religion in modern society; it also raises questions about inclusivity and representation in discussions of religious freedom. Often mislabeled as atheists, the nones represent a diverse and complex group with nuanced spiritual lives that resist easy categorization.

4. Rejection of institutions but not spirituality

The growth in the number of individuals distancing themselves from traditional religious institutions can be attributed to several factors. First, there may be a disenchantment with the organizational structure of religious institutions, as some find them too hierarchical or bureaucratic. Second, doctrinal disagreements or teachings that clash with personal beliefs can lead individuals to part ways with these institutions. Prominent scandals and instances of corruption have also played a role in eroding trust, causing people to seek spiritual fulfillment outside of established religious frameworks.

Furthermore, a desire for personal autonomy and spiritual exploration can make institutionalized religion less appealing, as many prefer a more individualistic approach to spirituality. Cultural shifts toward secularism and pluralism have altered the perceived relevance of religious institutions in some societies, particularly among younger generations who are redefining their relationship to spirituality. Lastly, the internet has provided unprecedented access to a wide array of viewpoints and information, allowing people to explore and question beliefs that were once mediated primarily by religious institutions (Vaughn 2016).

However, this rejection of institutions does not equate to a complete disconnection from spirituality, since many nones continue to hold personal beliefs and engage in spiritual practices, indicating a shift toward a more individualistic and less institutional form of spirituality. This rejection of institutions but not spiritu-

ality challenges the traditional understanding of religious freedom, which often focuses on protecting the rights and practices of organized religions.

This spirituality without religion can be observed in different modalities. This article cannot cover exhaustively all the variations within the nones, but it serves as an example of the different expressions this group has developed in their search for meaning and transcendence.

These practices may include meditation, yoga, connection with nature, and various forms of self-reflection and personal growth. Additionally, some nones may engage in religious or spiritual practices outside of organized institutions, such as participating in New Age or alternative spiritual movements.

Within the diverse spiritual landscape, nones are increasingly turning toward practices such as meditation and mindfulness to find tranquility and self-awareness, offering tools to manage stress and cultivate a present-focused mindset (Pew Research Center 2024). Alongside these mindfulness practices, yoga has emerged as a prominent activity (Yoga Alliance & Yoga Journal 2016). Those who are non-religiously affiliated often seek yoga's comprehensive benefits, viewing it as not just a physical exercise but also a spiritual experience that fosters inner peace and a deeper connection to oneself.

The very essence of nature also resonates deeply with nones. A considerable segment of this demographic feels spiritually energized by the natural world. The spiritual qualities attributed to mountains, rivers, and all living creatures offer a profound sense of awe and a connection that surpasses conventional religious boundaries (Pew Research Center 2024).

Community service is another avenue through which nones feel spiritually fulfilled. Engaging in acts that benefit others solidifies a purposeful existence and nurtures bonds within society, echoing the intrinsic values of nones. Creative outlets like painting, music, dance, and writing are also integral to the spiritual journey of nones, allowing for self-expression and exploration of one's spiritual path.

Lastly, many nones retain some forms of spiritual practices from the religion in which they may have been raised. They may have developed an eclectic spirituality, taking elements from certain religions or traditions and personalizing them into a mixture of spiritualities that identify them, creating a blend of belief systems that resonate personally (Cusack & Kosnáč 2017). This diversity and mixture of beliefs within this population makes it difficult to understand them or to develop initiatives to guarantee their religious freedom.

On the other hand, some nones, specifically the spiritual but unaffiliated, often actually retain the values and traditions of the religions in which they were raised. However, they disaffiliate or leave their communities or attend services less frequently. Many, due to feeling distant from their tradition or not being "religious

practitioners,” often identify as nones. They do not do so out of a lack of belief in a God or a religion or tradition, but because they do not view their religious identity as aligned with the institutional one. This is the result of some of the causes described above, such as corruption and distrust in institutions, among others.

For nones, transcendence may not be linked to a specific god or religious doctrines, but to personal and subjective experiences of connection, awe, and purpose.

5. Changes in religious demographics among the youth

Since the Universal Declaration of Human Rights, new generations have had greater freedom to express their opinions, criticisms, and even their affiliation or non-affiliation with institutionalized religions. Changes in the modern world and the widespread development of new religious movements, non-institutionalized beliefs, and spiritual practices have allowed today’s youth to develop a new religious reality, prioritizing their individuality over collectivity. This developing phenomenon is challenging, given that although we have greater freedom in many regions of the world, even in those considered democratic, religious stigma toward the non-affiliated remains a notable and sensitive scenario in many places.

Challenging or questioning religious institutions remains a discomfoting threat in many social and family environments; however, more people, especially young people, can now comfortably identify as nones or without a religious affiliation. This trend is more readily observed in Western cultures.

Globally, younger generations are increasingly identifying as nones, distancing themselves from established religious affiliations. The Pew Research Center (2012) has documented this phenomenon extensively, revealing a marked rise in the number of young adults who classify themselves as unaffiliated with any religion. This shift reflects a transforming religious demographic, with substantial growth in the non-religious sector among youth in developed nations such as the United States, Canada, and several European countries.

Other regions, including Latin America, show parallel trends. Research indicates that the younger Chilean population is moving away from traditional religious identities, thereby introducing challenges to the typically used classifications of religious affiliation. The religious and spiritual beliefs among this demographic are diversifying, suggesting that conventional religious categories may no longer be sufficient to capture the complexity of these emerging spiritual landscapes (Pew Research Center 2024).

In the Latin American religious sphere, there is a marked transit between faiths, a phenomenon poignantly captured by Bravo Vega (2021). His examination of the intricate dynamics of Chile’s religious evolution reveals a significant

transition from traditional religious institutions in favor of individually tailored spiritual journeys. This shift manifests itself through a range of expressions, from an increase in the number of individuals embracing Pentecostalism to a growing segment of the population identifying as religiously unaffiliated or reflecting a more personal and less institutional spirituality.

In the Chilean context, the fluid movement across different faiths and the expansion of the evangelical movement demonstrate the broader transformation of religious practices and the redefinition of spiritual identities outside the traditional structures of religion (Vega 2021). This shift is prompting a reevaluation of what constitutes religious affiliation, with a call to acknowledge the varied ways in which faith and spirituality are experienced and expressed in contemporary society. As young people continue to explore and redefine their beliefs, the concept of religious freedom takes on new significance.

Governments will face significant challenges in this new scenario where the “nones” are transforming the religious landscape of societies. Their existence and recognition will affect how states interact with this non-institutionalized religious phenomenon. The relationships between the state and institutionalized religions are, in some scenarios, fluid or distant, but they are easy for decision makers to identify. However, in the case of the “nones” or disaffiliated youth, there are specific needs related to the multidimensionality of religion that must be addressed with a broad perspective. The challenge is to avoid reducing them to a population of non-religious individuals who do not need protection, but rather to recognize them as subjects of rights and equally entitled to religious freedom.

6. Religious freedom implications for the nones and youth

Religious freedom is a fundamental human right that allows individuals and communities to follow their conscience in matters of faith and belief without undue government interference or societal pressure. It embodies the liberty to choose one's religious affiliations, to change one's religion or beliefs, to publicly or privately practice a chosen religion, to express religious beliefs through worship, teaching, practice, and observance, and, equally, the right to non-belief.

This concept is enshrined in international law, including documents such as the Universal Declaration of Human Rights, and is a foundational principle for many democratic societies. Religious freedom includes the notion that no person should be persecuted or disadvantaged because of their faith or lack thereof. In essence, it upholds the individual's ability to seek spiritual truth as they see fit and to live in accordance with their convictions (Fox 2021).

However, implementing religious freedom can be complex. It requires balancing the right of individuals to practice their religion with the rights and freedoms

of others, ensuring that one person's expression of religious freedom does not impinge on the freedoms of another. As societies become more pluralistic, protecting this balance becomes increasingly challenging but ever more essential.

Religious freedom encompasses far more than the freedom to attend worship services or a maintenance of separation between religious institutions and the government (Petri 2020). It is a nuanced and expansive concept that intersects with many aspects of individual and collective life. Respecting religious freedom means recognizing the right to convert from one religion to another, to express one's beliefs openly, and to incorporate those beliefs into daily life, including education and the workplace. It also entails freedom from coercion and discrimination on the basis of one's faith or beliefs, as well as the right to conscientious objection, allowing for moral decision making without punishment.

A comprehensive exploration of religious freedom underscores its interconnection with other human rights, drawing attention to the societal and political significance of enabling a diverse tapestry of faiths and beliefs to coexist harmoniously. Ensuring that these various dimensions of religious freedom are protected and promoted becomes an essential aspect of a just and equitable society, reflecting its commitment to human dignity and freedom of conscience (Petri 2020).

Religious freedom encompasses an individual's right to form and interpret their relationship with spirituality and the concept of transcendence as per their personal will and beliefs. Importantly, this right to individual spiritual autonomy does not exclude the possibility of congregating in groups or associations. The "nones" who choose not to identify with a particular religion clearly illustrate this notion. While their spiritual journey may occur primarily outside the bounds of traditional religious institutions or communities, nothing precludes them from coming together with like-minded individuals to form communities that reflect their shared values and beliefs. This dual capacity for both personal reflection and collective association encapsulates two key elements of religious freedom. This individual and yet potentially collective dimension of spirituality among the nones acknowledges the human right to pursue personal belief systems while also affirming the freedom to collaboratively express and explore those beliefs with others if they so choose. This nuanced understanding of religious freedom thus safeguards the comprehensive spectrum of spiritual existence, from solitary contemplation to communal engagement.

The phenomenon of the "nones" highlights the significant shift from collective religious experiences to individual spirituality. While traditional religious experiences and communities often manifest collectively in churches or faith groups, the "nones" emphasize the importance of personal precedence in spirituality. These individuals, who choose not to affiliate with a specific religion or commu-

nity, embody a personal approach to spirituality that is primarily independent (Scheitle et al. 2018).

This emerging phenomenon challenges not only the theory of secularization but also the very concept of religion. It opens up the possibility that religion and spirituality can be viewed from both a collective and individual perspective. This means recognizing how individuals can construct their own spirituality and cultivate belief or non-belief without the need to attend a physical place or have a sense of congregation (congregational leaders, collective practices, etc.). The “nones” illustrate that spirituality can be deeply personal, shaped by individual experiences and understandings, rather than being confined to traditional, institutionalized forms of religious expression. This shift necessitates a broader understanding and recognition of diverse spiritual expressions in contemporary society.

One important challenge for the expansion of the “nones” category is that it is often confused with atheism. In many Latin American countries, major surveys do not include the category of “no religious affiliation,” but they do include categories such as atheists or agnostics. For example, the National Administrative Department of Statistics (DANE) in Colombia and other polling firms in Latin America often overlook “nones” in favor of focusing on atheists or agnostics. This conflation of terms can lead to processes of invisibility, stigmatization, and even social and state persecution due to the lack of clarity about the term “nones” (Espinosa 2023).

The challenges for the religious freedom of nones extend beyond mere acknowledgment as individual spiritual agents; they also face issues of invisibility and potential stigmatization, which compromises their rights. The term “atheist” is often mistakenly applied to nones, a conflation that oversimplifies and misrepresents their diverse beliefs and spiritual nuances. Unlike atheists, who reject the concept of deities, many nones may harbor beliefs in a higher power, the soul, or an afterlife, as Vernon (1968) highlighted.

The frequent inadequacy in the methodology of research and surveys addressing the phenomenon of nones and their beliefs diminishes the visibility of their actual beliefs in public discussions and scholarly discourse (Burge 2020). This simplification can have negative repercussions, such as social marginalization; nones who are not accurately represented may find themselves emotionally and cognitively estranged from both religious and secular communities. As noted by certain scholars, the sense of dislocation that comes from moving away from religious institutions can be as disorienting for nones, just as it is for evangelicals undergoing a transition away from established churches (Vega 2021).

The overlooking of nones’ needs in religious freedom discourse can lead to several consequential issues, notably the lack of precise data for state agencies. Without accurate information from censuses, surveys, and studies, states may not fully

grasp the religious dynamics within their jurisdictions. This gap in understanding can result in ineffective public policies that do not account for the diversity among the category of nones, which may include unaffiliated believers. As a result of this omission, nones could be excluded from important social dialogue spaces where their lack of institutional representation may hinder their contribution.

Latin American states should develop and promote studies and censuses that accurately identify the “none” population within their territories. This will enable the development of public policies that protect their beliefs and accommodate their needs. Specifically, states should consider creating spaces such as non-religious oratory rooms or neutral areas where individuals can practice their beliefs or engage in spiritual activities without religious affiliation. By addressing this gap in research and policy, governments can better support the diverse spiritual and existential needs of their populations and ensure that the nones are not overlooked or marginalized.

Furthermore, this scarcity of reliable data impacts educational policies. A limited understanding of the religious landscape can obstruct the creation of educational programs that cater to a pluralistic society – a society that respects both religious minorities and the searching and divergent perspectives of young people identifying as nones. Educational initiatives need to be informed and inclusive, reflecting the complexities and variations of contemporary religious experiences.

The challenges extend into legal and policy-making arenas as well. When nones are not appropriately recognized in data collection, this can lead to their marginalization in policy deliberations. This exclusion risks neglecting their spiritual needs and rights, perpetuating invisibility in public and political areas. Addressing these issues necessitates the adoption of more inclusive frameworks that acknowledge the vast array of religious identities and preferences. Only then can societal structures and policies truly reflect the rich and varied religious tapestry of our time.

7. Conclusion

This article has explored the complexities of religious freedom within a modern context, emphasizing the growing segment of the population identifying as non-affiliated, or “nones.” Through this lens, we have uncovered the dynamic interplay between individual belief systems and societal structures. The article highlights the significance of acknowledging and respecting the religious autonomy of nones, which encompasses not only the freedom to reject traditional religious affiliations but also the freedom to explore and engage with spirituality in diverse and personalized ways.

The relevance of this discourse becomes especially important when we consider the implications for younger generations. As the proportion of youth identi-

ying as nones continues to rise, it becomes increasingly important to understand their relationship with religion and spirituality. Their perspectives provide critical insights into shifting paradigms of belief and community, signifying a departure from conventional religious practices and a move toward more fluid and eclectic expressions of spirituality.

The call to recognize the religious freedom of the nones encompasses a call to action for policymakers, educators, and community leaders, who should design frameworks that are inclusive and representative of this diversity. This includes improving the ways in which data are collected and interpreted to reflect the nuances of belief among non-affiliated individuals, thus informing better public policy, educational curricula, and social support mechanisms.

For the youth, this understanding can translate into more supportive environments that honor their spiritual quests and encourage their social participation. The inclusion of their voices is crucial to foster environments where spiritual exploration is not bound by convention but is supported by a rich variety of resources and communal opportunities.

Continued attention and advocacy are needed to ensure religious freedom for nones. By recognizing and accommodating the spiritual preferences of nones, and by integrating the insights of younger generations, societies can move toward a more inclusive and equitable future – one in which all individuals, regardless of how they identify spiritually, have their freedoms safeguarded. This is a fundamental component of a just and harmonious society.

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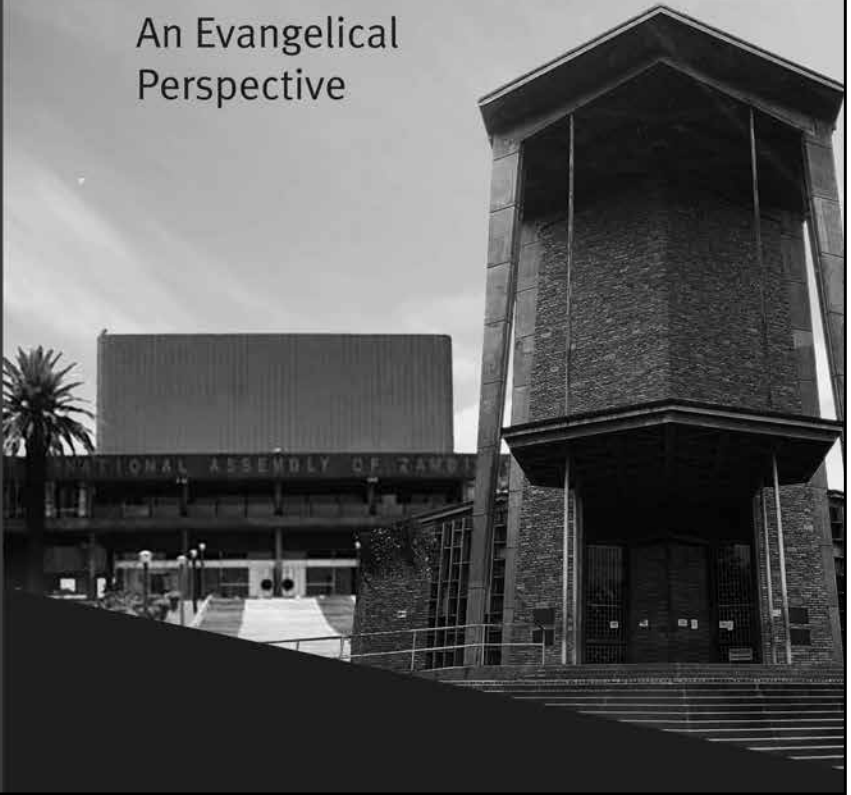
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