

Mapping Global Youth and Religion. Big Data As Lens to Envision a Sustainable Development Future

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Having fun and buying goods. For the young people of the world between 18 and 25, these are their main concerns on social media, as demonstrated by this study, which aims to identify the interests of global youth and also to unveil religion's place in this generation (Lim and Parker, 2020; Tilleczek and Campbell, 2019). The role of values and education among them (Zamora-Polo et al., 2020), and the influencers and social leaders they follow are also included among the results of this research, which also plans to discern their potential alignment with the chal-

lenges of the Sustainable Development Goals.

For this purpose, more than 540 million Facebook and Instagram profiles have been analyzed using social listening (Couldry, 2006) through a Big Data based methodology. The results are new values (Kimball, 2019) and new ways to envisage religion, and depict an evolving landscape with change, culture and consumption pointing the way.

Keywords: *big data, religion, youth, social media, sustainable development goals.*

“As young leaders of tomorrow, it is pivotal that youth are informed and engaged with the global vision for the future”. This is how the United Nations highlights the role of young generations regarding the Sustainable Development Goals, reaffirming that they constitute a working agenda for the international community with the aim of ensuring a better world for future generations (Zamora-Polo *et al.*, 2020). That is why the UN invite youth to participate in the implementation of the Goals by offering their own perspective (UN, 2017). Are they aligned with this approach?

This is a question that the Catholic Church also had in mind when organizing in 2018, a Synod of Bishops to hear the voice, feelings, and criticisms of young people. How do they regard the Church? Are they believers? These are some of the issues addressed at the Synod. This research aims to use technology and social networks to find responses to all above mentioned issues and put the current situation of youth globally on the table. The study allows us to map this generation, and to comprehend what their interests and benchmarks are, and where they place values and religion. Our main questions to answer are: What are young people's main interests globally? Are the values and the Catholic religion among these interests? Who are these young people's influencers?

To do so, 539,596,500 young people between the ages of 18 and 25 were actively listened to—known collectively as “Generation Z” (Lim and Parker, 2020; Tilleczek and Campbell, 2019; Seemiller and Grace, 2018)—worldwide through the technique of social listening (Ballestar, Cuerdo-Mir, and Freire-Rubio, 2020; Couldry, 2006) that consisted of a massive analysis of their Facebook and Instagram profiles. This study was carried out by the Blanquerna Observatory on Media, Religion and Culture, together with the Catholic platform Aleteia.org.

STATE OF THE ART

Theoretical bases of this investigation range from aspects of, and key authors in communication and values and digital religion, also including studies on identity, youth and the digital world, and leading to the facet that specifically investigates the phenomenon of influencers on social networks.

Monitoring the interests and the situation of young people on a global scale is no less of a challenge than the World Youth Report (UN, 2018), which also reveals a confidence in technology and the digital space to improve the situation. This report highlights that youth (between 15-24 years old) represents 16% of the global population and in its subsequent editions, illustrates the situation of this portion of the total population at large in relation to topics such as migration, citizen participation and sustainable development objectives.

A study by the National Research Council of the US (2003) attempts to detect the interests of young Americans and points out that in first place, it is to find meaning in their lives, followed by earning money. The Global Youth Wellbeing Index (2017) groups its indicators into seven major sections: gender equity, education, health, citizen participation, and communication.

Regarding the SDGs and its implementation, youth is considered a key target. However, the knowledge of this generation about this subject is sometimes not strong (Zamora-Polo *et al.*, 2019). In this respect, education has been considered crucial for increasing the engagement of youngsters with the SDGs (Cebrián, Junyent, and Mulà, 2020), so educative institutions joined the UN call for youth participation through several initiatives. The reason is that both young men and women have enormous ability to make change not only for themselves, but also for their societies (UN, 2017). Is this generation more concerned in community issues further than the individual ones?

Seemiller and Grace (2018) study the interests and values of Generation Z. Several techniques were detected in this respect —some of them used by religions such as Catholicism (Wrenn, 2010). Fromm and Read (2018) study marketing in general and Ferguson (2008) deals specifically with word-of-mouth marketing. Kaplan and Haenlein (2010) examine how to get through to each type of audience using social networks. Allagui and Breslow (2016) reflect on the opportunities that these networks present for institutions, and also in terms of public relations.

Singh and Dangmei (2016) focus on Generation Z and highlights their attitude to work. Kimball (2019) analyzes the future effect of young people today's global values and specifically focuses on religious beliefs, questions about God and the meaning of life (National Research Council, 2003), the meaning of suffering and young people's participation in organized religions. For the author, in times of rapid change, individuals discern the feeling of belonging that religions offer, and, in fact, many marketing strategies include engagement techniques of some religious denominations (Rinallo and Oliver, 2019).

Tilleczek and Campbell (2019) proposed the paradox what technology means for youth in terms of employability and the culture of individualism. This is being instituted in this generation. In this respect, Thulin and Vilhelmson (2019) detect that young people between 15 and 24 considered "heavy users" of technology spend more time at home, do more solo activities and travel less. Wolton (2000) talks about the concept of interactive solitude, which appears with the obsession of wanting to establish a digital connection with others at all times. For this particular author, all the skills thus acquired do not guarantee being skilful in human communication. Martinovic *et al.* (2019) raise the issue of young people's skill in the use of technology with respect to values and highlight the social need for specific training in this field.

According to Pedersen and Aspevig (2018), young people's digital behaviour is considered as a way of expressing their own identity. The digital representation of their own life has already been dubbed "automediam" (Pedersen and Aspevig, 2018), and it appears as a new genre of autobiography. It is about digitally broadcasting their daily lives, and involves the broadcasting of their own lives to multiple audiences. Kennedy (2016) shares this idea and assures that "vlogging" (Surapanemi, 2019) on YouTube is a contemporary form of autobiography in which individuals attract followers through a periodic process of documenting their lives so that they construct their own identities. For Smith and Watson (2018), visual and digital formats are portraying and transmitting not only new subjects, but also new notions of subjectivity, precisely through the effects of automediation, or self-broadcasting.

Atkins, Zeeuw, and Baker (2018) examine the impact and persuasion of influencers. In addition, they consider to what extent they have a role in the way in that contemporary audiences act, interact and participate in online media. Casaló, Flavián, and Ibáñez-Sánchez (2018) study the type of opinion leadership exercised by influencers, this is to say, those people who have the power to influence others (Coll and Micó-Sanz, 2018). In this case, the sample taken is the followers of a specific account so that the factors that lead to a user becoming

an influencer are established. Originality and exclusivity are presented as the main ones. In addition, according to them, a clear and consolidated link between the influencer's account and the consumer's personality strengthens the opinion leadership and also the possibility of following the advice given by the influencers.

For Vázquez and Micó-Sanz (2016), the key value in the credibility of some influencers' discourses is meritocracy. The fact that followers can identify with the origin of profiles that have made it through their own merit. Usher (2018) call this group micro-celebrities, and defines it as a particular form of action on the Internet designed to enhance the personal brand imitating the attitude of celebrities towards a large number of followers who are nevertheless radio listeners and local or "micro-reach". Jerslev (2016) considers micro-celebrities as a communicative practice in which the protagonists present themselves as the celebrity.

Freberg *et al.* (2011) analyze the figure of influencers on social networks and the public perception of personality. They are defined as a new type of prescriber that guides the attitudes of audiences. Gupta (2019) enquires about the impact of influencers on adolescents' perception of risk. In this regard, we should pay due regard to the concept of persuasion, explained by Simons (1976) as human communication designed to influence others by modifying their beliefs or values.

The authors who talk about the mediatisation of religion are also taken into account. The definition of mediatisation by Hjarvard (2011) is taken as a starting point, which considers the process by which the essential elements of social and cultural activity take on a media format. Couldry (2006) centres on how the media frame the social experience and defines what the reality of society is. Hoover and Lundby (1997) affirm that the reign of the religious is not only a significant part of society represented in the media, but also that the media and religion affect each other and, according to them, this is how the relationship should be understood.

In this respect, Sumiala, Lundby, and Salokangas (2006) focus on the coverage of the sacred in the media. In the digital space, Helland (2000) distinguishes between "online religion" —which makes an instrumental use of the digital world— and "religion online", which considers the digital world a new space of experience and social interaction. In this respect, Campbell (2018) is dedicated to the concepts of identity and authority in this environment.

METHODOLOGY

The research methodology was specifically created to provide answers to the questions raised in this study and brings together discourse research techniques in quantitative and qualitative social networks (Elliot, 2005). The main tool used was big data with the aim of carrying out a wide social listening exercise (Couldry, 2006) by studying an extensive database linked to social networks (Parks, 2014) to provide answers to the following questions:

Q1 - What are young people's main interests globally?

Q2 - Are the values and the Catholic religion among these interests?

Q3 - Who are these young people's influencers?

Based on these objectives, the research was carried out using social media listening as a methodology and incorporating a specialized filing and filtering system. According to Ballestar, Cuervo-Mir, and Freire-Rubio (2020), this technique can be used more effectively than other more traditional processes to gather data that are more costly and time consuming and lack the momentum and spontaneity of digital conversations.

The social listening used can be compared to "netnography" (Kozinets, 2015), this is to say, the system enables evaluating the behaviour of people on the Internet. This technique was applied in this case using a massive number of profiles and from the CartoDB programme that facilitated the data collected, structured and visualized in the form of an interactive map that made possible the task of examining them with an inductive approach (Thomas, 2006) and drawing conclusions. This methodology had previously been tested by the research team in a prior study. The use of this technique based on big data was justified principally because it was the only way to analyze a massive amount of data that otherwise could not be compiled, as well as the possibility it provides to unify different data sets that were collected at different times and places (Parks, 2014). These new advantages are linked to what is also called the "datification" process. This is to say, the creation of quantitative data groups based on information that had never been regarded as data in the past and that gives rise to new research questions to solve (Cukier and Mayer-Schönberger, 2013).

With this system, a total of 539,596,500 Facebook and Instagram profiles of young people between 18 and 25 years of age from all countries of the world were studied, with the exception of Cuba, Venezuela, Bolivia, Iran, South Sudan, Egypt, the Republic of Sudan, Uganda, Bahrain, French Guiana and the Republic of the Congo, where the data used is not publicly available due to different political, economic and social situations. The timeframe adopted was the year 2017.

The guarantee of privacy and rigour of the analysed data is demonstrated by the fact that public information was used in the Facebook and Instagram profiles, the same ones that the company behind both networks provides to publicity agencies. Public domain statistical data was used, not personal or private information contained in the registered profiles, and in addition the total belonging to people of legal age.

The totality of the recorded data was ordered and plotted on an interactive map that visually displayed the principle results obtained. This visualization is by individual country and allows the information of each individual country to be extracted. This completeness of data, together with this type of representation allows us to answer the first of the questions posed in the research, which is: (Q1) What are young people's main interests globally? Categories used to consider and classify youth interests were the same ones that Facebook and Instagram use to consider them. The most common ones were: "entertainment", "food & beverage", "product/service", "community", "retail company", "brand", "school", "education".

To answer the second one (Q2 Are the values and the Catholic religion among these interests?), we needed to find out how many of the profiles exhibited some kind of interest in Catholicism and related issues, as values and sustainability. With this objective, a data filter was applied based on six keywords: “religion”, “christian”, “catholic”, “church”, “pope”, and “prayer”. Thus, 21 million profiles were detected that include one or more of these concepts and that represented all of those young people who expressed some interest in the Catholic religion. This figure comprises 4% of the total number of profiles. This methodology supposes that the presence of elements with the mentioned keywords in the Facebook and Instagram profiles examined is indicative of an interest in the Catholic religion and forms a part of the identity of the person behind the profile. To apply this filter based on keywords, we should note that the material that Facebook has already centralized directly in English was used, so that the diversity of languages that might be present in the profiles and that could cause problem when applying this filter is circumvented by the direct use of the data already treated in English by Facebook, which, once the information was partially compiled from country-by-country, handles big data only in the English language.

The third question (Q3 Who are these young people’s influencers?) was answered through a hierarchical process of profiles followed by young people that cross-referenced two parameters: the relevance of personal pages according to cope with book (and in this case, only the most relevant ones were selected), compared to the number of followers they have. We should note that that the order of most to least influence was established based on the order of relevance that Facebook establishes for this segment of profiles (between 18 and 25 years of each country, interested or not interested in religion). This process permitted obtaining the global ranking of influencers followed by the young Generation Z (Lim and Parker, 2020; Seemiller and Grace, 2018). In addition, this list of the profiles that were followed was classified thematically, so that not only the ranking of global influencers and that of religious influencers was obtained, but also that of influencers in the following fields: religion, culture and entertainment.

This particular age group was chosen —the so-called “Generation Z” (Abdullah, Ismail, and Albani, 2018, Seemiller and Grace, 2018)— taking as references some of the existing reports on the subject, such as the *World Youth Report* (United Nations, 2018), the *Global Youth Wellbeing Index* (International Youth Foundation, 2017) or the *Pathways to Progress. Global Youth Survey 2017: Economic Prospects & Expectations* (Citi Foundation, 2017). We should note that that this research papers (except for the third one, which begins after the age of 18) take into account the age range between 15 and 24, while the one at hand has not included the data of minors, following the limits established by the same Generation Z. This is to say, people born between the 90s and 2000s (Singh and Dangmei, 2016).

In the global research, only the filter of the Catholic religion was applied with the aim that the first order results obtained would help the synod of bishops to create a map of the general situation of this generation, of interest to the Catholic religion. Future research based on this methodology could filter the same data based on different topics and answer questions about this generation that go be-

yond religion. At the same time, the large number of potential uses of the results obtained requires us to focus the information on the field of specific interest to the researchers and to the project that has facilitated this study being carried out.

In the same way, this investigation also explains specifically the results and conclusions obtained in some English-speaking countries (United States, UK, Ireland, and the Philippines). This language, along with Spanish and French, is the most spoken by Catholics (Pew Religion, 2013). In all three cases, the percentage of Catholics who speak them is greater than 10%. Among them, English-speaking countries were selected because they are widely spread across several continents of the world and thus obtain global results on a specific part of the young people studied, in this case selected geographically. With this same massive data collection, future research could be centred exclusively on Spanish —or French— speaking countries.

RESULTS AND DISCUSSION

First and foremost, the 539,596,500 profiles present that entertainment (including areas such as the media, television series, videogames, sports) and consumption (particularly brands) are the main interests of young people between 18 and 25 from around the world (Q1). This is corroborated by authors such as Jerslev (2016) and Alperstein (2005). The Catholic religion is mentioned in 21 million of these profiles, representing 4% of the total studied.

To put the main data in context, we should note that the global population is 7.5 thousand million (United States Census Bureau, 2020). Among them, 53% are Internet users (4 thousand million) and 42% (3.1 thousand million) are social networks users (We Are Social, 2019). Facebook is the one with the most active users per month (2.2 thousand million) and when it is considered this way, it is the biggest of them all. It is followed in second place by YouTube (1.5 thousand million), Whatsapp (1.5 thousand million), Facebook Messenger (1.3 thousand million), Instagram (813 million) and, among others, Twitter (330 million) (Statista, 2018). According to the present research, the 20 countries with more people between 18-25 years old participating on social networks are:

Table 1. The top 20 countries with most people between 18 and 25 years on social networks (own Editorial, 2020)

Country	Social media users
India	90.000.000
Indonesia	40.000.000
Brazil	35.000.000
United States	35.000.000
Mexico	25.000.000

Country	Social media users
Philippines	20.000.000
Vietnam	15.000.000
Pakistan	15.000.000
Thailand	15.000.000
Bangladesh	10.000.000
Turkey	10.000.000
Colombia	9.000.000
Myanmar	9.000.000
Argentina	8.000.000
Algeria	8.000.000
Peru	7.000.000
France	7.000.000
Germany	7.000.000
UK	7.000.000
Malaysia	7.000.000

Source: Own elaboration.

We should note that India appears as the leading country with young people participating on social networks, followed by Vietnam, Pakistan and Thailand. This first filtering shows that half of the 20 countries studied are of Christian majority (Pew Research, 2013), a fact that indicates a space of outstanding interest regarding these religions. This study has also identified the top 20 countries in which there are more young people interested in the Catholic religion (Q2). They are:

Table 2. The top 20 countries in which there are most young people interested in Catholicism (own Editorial, 2020)

Country	Youth interested in Catholicism
Brazil	5.000.000
Philippines	2.000.000
India	1.000.000
United States	900.000
Peru	900.000
Italy	700.000
Vietnam	600.000

Country	Youth interested in Catholicism
Colombia	600.000
Argentina	600.000
Indonesia	500.000
Poland	450.000
Ecuador	350.000
Chile	350.000
Guatemala	350.000
Egypt	350.000
France	300.000
Nigeria	300.000
Venezuela	250.000
Germany	200.000
United States	200.000

Source: Own elaboration.

In this respect, Brazil, which is already the country with the most Catholics in the world (Pew Research, 2013), also appears as the country where there are most profiles of youth interested in religion. It is followed in second place by the Philippines, India and the United States. So far, there is coherence between on-line Catholicism and offline Catholicism. However, we should note that Vietnam, a country with little Catholic tradition (Pew Research, 2013), is among the top ten on this list. In this particular country, 4% of young people are presented as interested by the Catholic religion. These figures present a new phenomenon, the rise of digital Catholicism in countries of little Catholic tradition, born as a strong and consolidated brand (Baster, Beresford, and Jones, 2019). In addition, they reveal a de-synchronization between the experience of offline religion and online religion. However it would be necessary to more deeply analyse the tendency of these profiles to distinguish whether or not they are in the phase of what Helland (2000) calls online religion. This is to say, the stage in which the digital world is considered a space to experience fully, rather than religion being a mere instrument. Furthermore, the research revealed that this 4% interested in Catholicism is, at the same time, engaged with some social cause, showing an alignment between the interest in religion and the social engagement, based on the values that SDGs promote.

The results reveal that half of the countries on the list are in Latin America. Despite this, Mexico is not on it, considered the second most Catholic country in the world (Pew Research, 2013) and the fifth in number of Facebook users (Statista, 2018). Then, in this case the phenomenon of lack of correlation between online and offline religion is repeated. At the European level, the countries with

the highest percentage interest in Catholicism are, in this order: Italy, Poland, Portugal, Lithuania and Malta. The United States does not appear in this top 20 because the percentage of young people interested in religion in this country is 2.5%. In fact, according to Barna (2018), the percentage of atheism in Generation Z in the United States is 13%, which is almost double the same number in previous generations. As regards millennials, this is to say the immediately prior generation, this figure is 7%, and 6% in the preceding Generation, X.

YOUTH, RELIGION AND VALUES IN ENGLISH-SPEAKING COUNTRIES

This research filtered for those English-speaking countries where there is the highest percentage of young people interested in the Catholicism (Q2). They are:

Table 3. The top 20 English-speaking countries where there are most young people interested in Catholicism (own creation, 2020)

Country	Youth interested in Catholicism	Generation Z of the country	Percentage
Philippines	2.000.000	20.000.000	10%
India	1.000.000	90.000.000	1,11%
United States	900.000	35.000.000	2,57%
Nigeria	300.000	6.000.000	5%
UK	200.000	7.000.000	2,86%
Ghana	150.000	2.000.000	7,5%
Kenya	150.000	3.000.000	5%
Pakistan	150.000	15.000.000	1%
Canada	100.000	4.000.000	2,5%
Australia	90.000	3.000.000	3%
South Africa	80.000	5.000.000	1,6%
Cameroon	50.000	1.000.000	5%
Ireland	35.000	500.000	7%
Zambia	30.000	600.000	5%
New Zealand	20.000	600.000	3,33%
Botswana	15.000	300.000	5%
Mauritius	10.000	200.000	5%
Zimbabwe	10.000	250.000	4%
Liberia	9.000	150.000	6%
Sierra Leone	9.000	150.000	6%

Source: Own elaboration.

Among them, young Filipinos stand out as the most interested in issues related to the Catholic religion. In this respect, Dunlop (2018) deals with how Filipino youth are reinterpreting the Catholic religion compared to previous generations. According to the author, young people practice Catholicism in a more individualized way, have a more direct relationship with God, a new approach to morality, and a critical vision of the ecclesial hierarchy. This vision is linked to the concept of interactive loneliness by Wolton (2000), in which digital connections do not necessarily mean social connections.

Conversely, and continuing in English-speaking countries, we should emphasize that, percentagewise (taking into account the total number of people compared to the number of young people interested in Catholicism) there is more interest among young people for Catholicism in the UK than in the United States, according to these results. According to Baster, Beresford, and Jones (2019), specifically in England and Wales, the Catholic Church maintains a strong brand recognition, with rather loyal members who consider it a “brand community”.

WHAT INTERESTS YOUNG PEOPLE IN ENGLISH-SPEAKING COUNTRIES HAVE?

In each of the countries, the data was analysed from two different perspectives. In the first place, the profile of young people who are on social networks (GY Global Youth) was studied. Subsequently, the particular profile of young people interested in Catholicism (GCY Global Catholic Youth) was examined.

In the United States, young people who are on social networks give entertainment as their foremost interest, followed by shopping. They work in sales, services and culture, art and sports sectors. More than half of them (53.3%) are single and 63% have gone to university. In total, they comprise 35 million young people. In this same country, the number of young people interested in Catholicism is reduced to 900,000. In this case, their three main interests are: Pope Francis, Hispanic culture (data that reveals their origin) and entertainment. Most are of Mexican origin and work in the same sectors as the global youth group (sales, services and culture, art and sports). Moreover, 49.8% are single and 67.4% have gone to university. In this particular country, the main difference between the two groups is that young people interested in religion are also committed to social issues.

In the UK, the interests of young people (GY) are fun, shopping and video-games. It is also the case of those interested in religion (GCY). They also work in the sales, administrative services and restaurants sectors; in both groups there are also almost half of them who are single and, in both cases, almost 70% have gone to university. In this particular country, a feature of the religious themes is they are interested in has a humorous approach. In the UK as a whole, 2.86% of young people are interested in the Catholic religion, a figure higher than that of the United States, a fact that demonstrates the strength of what Baster, Beresford, and Jones (2019) call the above mentioned Catholic brand in the British countries.

Examining the situation in Ireland, the main interest of both groups is also focused on entertainment and shopping. In this case, the total number of young people (35,000) interested in Catholicism puts Irish culture as its main interest.

As in the UK, they present a certain humour and irony in the way they live their religion. In both groups, half are single people and, in this case, both groups have a quite high percentage of university attendance. In this respect, the total of young people on social networks that have University education is 73.5% and the total of young people on social networks interested in religion with University education is 78%. The interest of young people in Ireland for Catholicism is 7%, which is higher than in the previous countries analysed. In this case, there is correlation between online and offline religion, since Ireland is one of the countries with the most Catholics in Europe (Pew Research, 2013).

In Philippines, the main interest of young people on social networks is culture. They also work in the sales, administrative services and restaurants sectors and more than half are single. Almost 70% have gone to university. In the case of the group of young Philipinos on social networks interested in religion, their main interests are religious, such as the Bible, God and the Pope. In this case, they work in administrative services and sales but also in arts, entertainment, sports and media. 55.6% are single and 70.1% have gone to university. In these cases, the commitment to religion is linked to a strong social and cultural commitment. This country also stands out for the fact that young people interested in religion are quite active in sharing messages linked to Catholicism and because there is an interest in dialogue between Protestants and Catholics. The Catholic Church has an outstanding presence in the social and political life of the country and this fact is also manifested in these results. However, in the Philippines, where there is a strong commitment to the offline practice of Catholicism, young people are reinterpreting it, digitizing it and making it more individual than communal (Dunlop, 2018).

WHO DO THE YOUNG PEOPLE FOLLOW?

The third question (Q3) this research asks is who the young people are following. This study has derived global rankings, both for young people who are on networks in general (GY) and for those who specifically share information about Catholicism (GCY). The results are:

Table 4. Influencers most followed by young people globally, GY (own Editorial, 2020)

Name	Facebook	Twitter	Instagram
Rowan Blanchard	1,5M	622K	5,3M
Melinda Gates	1,5M	2,17M	288K
Jack Johnson	5,9M	378K	543K
Michael Moore	2,3M	6,07M	253K
Richard Branson	3,1M	12,4M	2,4M
Leonardo DiCaprio	17M	19,2M	22,2M

Name	Facebook	Twitter	Instagram
Madonna	18,5M	2,17M	10,9M
Lady Gaga	60,2M	77,6M	27,9M
Eva Longoria	5,6 M	7,7M	4,5M
Amy Schumer	6,6M	4,72M	2,7M

Source: Own elaboration.

Table 5. Influencers most followed by young people interested in Catholicism GCY (own Editorial, 2020)

Name	Facebook	Twitter	Instagram
Pope Francis	-	4,7M	5,3M
Paulo Coelho	29,6M	15,3M	1,56M
Dalai Lama	13,8M	12,9M	969K
Sania Mirza	12,6M	7,97M	4,2M
Amma	12,8M	17,2K	-
Deepak Chopra	2,2M	3,3M	818K
Sadie Roberts	763,2K	1,94M	3M
Yusuf Al Qaradawi	2,2M	2,27M	-
Thích Nhất Hạnh	1,7M	412K	-
Brian Houston	340,3K	558K	510K

Source: Own elaboration.

One of the first conclusions is that in the global list of influencers, none of the top ten is directly linked to religion (see Table 4). These are profiles pertaining to sectors such as cinema, music and technology, fields related to the main interests detected: entertainment and consumption. Some derive social values linked to the commitment to charitable causes. This is the case of number two on the Melinda Gates list, and of number six on the list, Leonardo DiCaprio. On the other hand, when studying the names of the first ten influencers of young people interested in religion (GCY), it is worth noting that number one is Pope Francis. Nevertheless, he is the only Catholic figure that appears in this top ten. It is followed by people directly or indirectly linked to religion, such as the Dalai Lama, the Islamic theologian Yusuf Al Qaradawi, Amma and the Protestant pastor, Brian Houston. The rest are professionals from other sectors, such as sports or literature, but they are related to values that religions, aligned with the Sustainable Development Goals, promote, such as ecology or human rights. The presence of the New Age movement stands out in this list, with names such as Paulo Coelho.

In the field of culture and entertainment, this research has also produced a list of the top 10 influencers, both for young people who are on networks in

general (GY) and for young people who are on networks interested in religion (GCY). The results are:

Table 6. The 10 influencers of the field of entertainment most followed by young people globally (own Editorial, 2020)

Name	Facebook	Twitter	Instagram
Katy Perry	69,1M	109M	68,7M
Selena Gómez	68,1M	56,2M	134M
Taylor Swift	73,6M	85,6M	106M
Miley Cyrus	45,4M	40M	74,7M
PewDiePie	7,4M	15,3M	13,8M
ElRubius	6,9M	11,1M	7,8M
Ellen DeGeneres	29,5M	77,2M	51,5M
Yuya	13,1M	10,4M	11,2
Ariana Grande	33,2M	56,9M	118M
E. L. James	2,4M	1,3M	687K

Source: Own elaboration.

Table 7. The 10 influencers in the field of entertainment most followed by young people interested in the Catholic religion (own Editorial, 2020)

Name	Facebook	Twitter	Instagram
Justin Bieber	78,5M	106M	97,8M
Kim Kardashian	30,1M	59,1M	109M
Oprah Winfrey	12,1M	42M	13,7M
Rihanna	81M	87,5M	60,9M
Beyoncé	63,6M	15,2M	112M
Alejandro Sanz	6,5M	19,3M	2,7M
J. K. Rowling	5,6M	14,3M	-
Kylie Jenner	21,1M	24,9M	105M
Shakira	103,6M	51,3M	46M
Jennifer Lopez	44,9M	45M	73,3M

Source: Own elaboration.

In this case, names appear that, although they are not religious leaders, speak openly of their faith. This is the case of Justin Bieber. For this reason, he appears as the number one influencer among young people who are on networks and

interested in religion. In fact, in this area, the influencers with most followers are singers, followed by television actors. Only two of the names are digital native phenomena: PewDiePie and ElRubius. This fact shows how the most relevant influencers for young people belong in the first instance to the offline world (Jerslev, 2016).

CONCLUSION

The study at hand has made it possible to draw up a map to identify who the young people between 18 and 25 years old are at a global level, based on the digital identity they present on the Facebook and Instagram social networks. Their declared interests and references allow them to be identified.

The research carried out responds to the three questions posed initially. The first Q1, What are young people's main interests globally? The results demonstrate that entertainment and shopping are the main interest of the youth analyzed (GY), both the global youth group and the group interested in the Catholic religion (GCY). We should note that young people also have an interest in those social issues addressed by the Sustainable Development Goals, particularly GCYs. Sing and Dangmei (2016) point out that Generation Z, besides being the most technologically sophisticated, is the one that manifests a more informal and direct way of communicating (Schawbel, 2014). For the authors, Generation Z is also the most ethnically diverse, enterprising, tolerant, impatient, individualistic, materialistic, consumerist, although also concerned about environmental and social issues (Mihelich, 2013). We should note that this study shows demographic data that also characterises young people. Around 50% of them are single and around 60% have gone to university. We are therefore, facing a generation that, as Singh and Dangmei (2016) define, is individual, entrepreneurial, independent and socially responsible, although generally interested in entertainment and consumption and working mostly in the tertiary sector. This trend manifests itself both globally and in the English-speaking countries observed particularly: the US, the UK, Ireland and the Philippines.

The second question that this study addresses is whether the Catholic religion is among the interests of these young people. The research reveals that 4% of the total profiles analysed expressed an interest in the Catholic religion, and, specifically, a total of 21 million young people between 18 and 25 years old. As the previous group of global youth (GY), this group (GCY) is also mostly unmarried, works in service sectors, has mostly gone to the university (around 65%), their main interest is entertainment and consumption, although it is a group concerned about social issues (Mihelich, 2013).

In English-speaking countries, the young people of the Philippines are, percentage-wise, the most interested in the Catholic religion. At the same time, they represent a new stage in the experience of Catholicism in their country with respect to previous generations. They are concerned about their culture and maintain it, along with their faith, but they live it according to the Generation Z to

which they belong, in a more individual and less communal way than their parents' generations (Dunlop, 2018; Singh and Dangmei, 2016).

In this respect, the study at hand detected the appearance of a new digital Catholicism practiced by the Generation Z that, as in the Philippines, differs from offline Catholicism by the individualized practice facilitated by social networks and the digital world and that differs from the community religion that previous generations created (Dunlop, 2018). This new practice makes it appear as a new delocalised Catholicism present in areas of non-Catholic tradition, such as Vietnam. Thus, offline and online Catholicism differ as much by geographical areas of interest in Catholicism as by practice, which goes from collective to individual. It is therefore a feeling of belonging to a digital community, not tangible but nevertheless existing, that responds to the feeling of interactive solitude that Wolton (2000) speaks of.

This delocalised Catholic religion is practiced by a generation that reinvents the experience of Catholicism and adapts it to the social and technological trend of its own generation. This individual and flexible experience manifests itself in new non-traditional spaces in which interest in Catholicism appears. However, it manifests itself in a mediatised way, like the rest of the identity traits of the young people of Generation Z, which is reflected in the concept of automedia (Pedersen and Aspevig, 2018).

It is a young and delocalized digital Catholicism and there is an interest in religion that undergoes "celebrification" (Jerslev, 2016). Celebrities appear as referents of young people and the discourse that these influential people have about themselves is of interest to the young people analysed.

This is shown in the part of the study created to answer the third question of this investigation (Q3): Who are these Generation Z young people's influencers? The results indicate that the majority of names are not native digital influencers but rather that they are already known as Key Opinion Leaders. This is, profiles that are influencers for some activity other than their digital profile. This is to say, they are actors, singers, and suchlike at the top of the lists created, and there appear only two characters detected that could be considered to be micro-celebrities (Usher, 2018), whose success is based on their value of meritocracy alone. Only a few, such as Pope Francis, appear on the list of the most frequent influencers, and only on the list of young people interested in Catholicism. The rest are characters linked to other areas that express a certain degree of interest on religion, sometimes explicitly, but more often implicitly. We are therefore talking about indirect religious influencers. Among the other values that they transmit, are some linked to the Catholic religion. In this respect, young people also follow socially committed profiles, linked to social values, precisely those promulgated by religions.

These results are consistent with the results obtained in Q1, which shows that young people's foremost interest is entertainment. The influencers detected belong to this world and respond to informal formats and messages that are similar to the television reality spaces (Alperstein, 2005), which stand out, according to Casaló, Flavián, and Ibáñez-Sánchez (2018), for their original and unique messages. There is a concern on social issues and causes aligned with SDGs but, as

Cebrián, Junyent, and Mulà (2020) insist, and as, Martinovic *et al.* (2019) express, it is needed to train new generations in socialization and personal values, values that are directly linked to the social responsibility, Sustainable Development Goals, and religions in general.

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