

INTEGRATING ENTREPRENEURSHIP INTO CHRISTIAN RELIGIOUS STUDIES: A CONCEPTUAL FRAMEWORK FOR SUSTAINABLE DEVELOPMENT

JAMBERLANG Abraham Ray

Department of Christian Religious Studies

FCT College of Education, Zuba-Abuja

rayjamberlang@gmail.com

08069088374

Abstract

Nigeria faces profound socio-economic challenges, including youth unemployment and systemic inequality, exacerbated by an education system misaligned with labour market needs. This paper proposes a conceptual framework for integrating entrepreneurship into Christian Religious Studies (CRS) curricula as a catalyst for sustainable development. Through positional analysis and document-based comparative inquiry, the study examines how Christian ethical principles stewardship, justice, and service can be reframed through an entrepreneurial lens to foster value-driven enterprise formation. Drawing on policy documents, theological texts, and international pedagogical frameworks, the paper argues that CRS, when reconceptualised beyond doctrinal instruction, offers a viable and largely underexplored platform for cultivating ethical innovators aligned with the Sustainable Development Goals (SDGs). The framework prioritises inclusivity, cultural sensitivity, and gender equity, repositioning CRS as a dynamic force for holistic development in Nigeria and similar sub-Saharan African contexts. The paper concludes with policy recommendations for curriculum reform, teacher professional development, and cross-sector collaboration.

Keywords: *Christian Religious Studies (CRS), Entrepreneurship Education, Sustainable Development, Conceptual Framework, Faith-Based Pedagogy*

Introduction

Nigeria, home to over 200 million people, faces a critical juncture in its development trajectory. With youth unemployment soaring to 33% (NBS, 2023) and 63% of its population under 25 (World Bank, 2023), the nation's "demographic dividend" risks becoming a liability without urgent educational and economic reforms. Decades of oil dependency, institutional corruption, and a mismatch between curricula and labour market demands have left millions of young Nigerians disenfranchised (Adegboye et al., 2021). This crisis underscores the imperative to reimagine education systems as engines of sustainable development. Christian Religious Studies (CRS), a cornerstone of Nigeria's educational framework, presents a unique yet underexplored opportunity to address these challenges. However, traditional CRS pedagogy remains entrenched in doctrinal instruction and theoretical theology, sidelining practical applications that could empower students to tackle unemployment, inequality,

and environmental degradation (Oduro, 2020; Okebukola, 2022).

In response to these challenges, this paper advocates for the integration of entrepreneurship into CRS curricula, positioning faith-based education as a catalyst for ethical innovation and sustainable growth. Drawing on global frameworks such as UNESCO's Education for Sustainable Development (ESD) (2017), the study proposes actionable strategies to align CRS with the Sustainable Development Goals (SDGs) particularly SDG 4 (quality education), SDG 8 (decent work), and SDG 12 (responsible consumption). By reinterpreting biblical principles like stewardship and social justice through an entrepreneurial lens, CRS can equip students to establish enterprises that address community needs while embodying Christian ethics (Binde, 2021).

For instance, teaching agro-business models inspired by the parable of the talents (Matthew

25:14–30, NIV) could simultaneously address food insecurity and youth unemployment a pressing need in a nation where 40% of households face moderate food insecurity (World Bank, 2023). Such pedagogical innovation aligns CRS with SDG 2 (zero hunger) while grounding entrepreneurial practice in scriptural ethics.

The objectives of this study are fourfold. First, it argues for the pedagogical relevance of merging entrepreneurship with CRS, emphasising how value-based education can bridge moral and economic development (Groen, 2020). Second, it outlines adaptable curriculum strategies such as project-based learning and faith-centred social enterprise modules to foster practical skill development (Manteaw, 2018). Third, it analyses global models, including Kenya's Uongozi Institute and Brazil's Ethical Enterprise Schools, to identify scalable approaches for Nigeria (UNESCO, 2021). Finally, it evaluates the broader implications for sustainable development, demonstrating how entrepreneurial CRS can empower youth to drive solutions aligned with the SDGs (United Nations, 2015).

This paper adopts a positional analytical framework underpinned by document-based comparative and conceptual methods. As a non-empirical, theoretically driven study, this methodological orientation allows for critical engagement with established texts, international models, and normative frameworks at the intersections of theology, pedagogy, and development practice. By emphasising interpretive depth and comparative insight, the paper seeks to advance a normative proposition: that CRS, when reimagined through the lens of entrepreneurship and sustainable development, can serve as a transformative force in Nigerian education.

The document-based component of the methodology involves close analysis of a diverse range of textual materials, including

Nigeria's National Policy on Education and entrepreneurship education mandate; religious education curricula from Nigerian secondary and tertiary institutions; and global frameworks such as UNESCO's Education for Sustainable Development Goals: Learning Objectives and the United Nations' 2030 Agenda. The study also engages with theological writings, peer-reviewed journal articles, and institutional reports from faith-based and non-governmental organisations. This multi-source approach enables a multidimensional understanding of both the normative commitments of CRS and the pedagogical imperatives of entrepreneurship education in sustainable contexts.

The conceptual dimension of the methodology is rooted in the interpretive and normative analysis of key themes: Christian ethics (e.g., stewardship, justice, service), entrepreneurial principles (e.g., innovation, resilience, social impact), and sustainable development goals (e.g., education quality, economic opportunity, environmental stewardship). These concepts are examined not in isolation but in their potential synergy when applied to curriculum reform. Through its positional stance and multi-source textual analysis, the paper offers a strategic vision for CRS as a catalyst for ethical entrepreneurship and inclusive development in Nigeria and similar contexts.

Literature Review

Entrepreneurship Education in the Global Context

Entrepreneurship education (EE) has emerged globally as a critical driver of economic resilience, equipping learners with skills to innovate, adapt, and create value in dynamic markets. Defined as "a pedagogical process that fosters entrepreneurial mindsets, competencies, and behaviors" (Bacigalupo et al., 2016, p. 10), EE transcends business training to emphasise creativity, risk management, and ethical decision-making. In Nigeria, the National Policy on Education (2013) mandates entrepreneurship as a compulsory subject in tertiary institutions,

aiming to curb youth unemployment, which stood at 33% in 2023 (NBS, 2023). However, implementation remains uneven, with many programmes prioritising theoretical knowledge over experiential learning (Adejimola & Olufunmilayo, 2019).

Experiential entrepreneurship teaching, particularly in resource-constrained settings, emphasises "learning by doing" through simulations, internships, and social enterprise projects. For instance, Nigeria's Covenant University integrates community-driven ventures into its curriculum, enabling students to design solutions aligned with local needs (Nwankwo et al., 2022). Such approaches resonate with UNESCO's (2017) Education for Sustainable Development (ESD) framework, which advocates for curricula that blend technical skills with ethical reasoning. Yet, critiques persist that Nigeria's EE policies lack contextual adaptation, often replicating Western models without addressing systemic barriers like infrastructure deficits or cultural biases against informal sectors (Ekwunife & Ezenyirimba, 2021).

A critical tension in the EE literature concerns the balance between individual economic gain and collective social impact. Mwasalwiba (2020) notes that while EE has demonstrated potential for poverty alleviation in sub-Saharan Africa, programmes that prioritise profitability over ethics risk reinforcing exploitative practices. This tension is particularly salient in Nigeria's context, where informal sector actors face structural disadvantages. Countering this, scholars such as Okyere-Manu (2020) argue for a participatory, values-driven pedagogy that foregrounds social responsibility an orientation naturally aligned with CRS's ethical mandate. The convergence of these perspectives establishes a compelling rationale for CRS as a vehicle for socially anchored entrepreneurship.

Christian Religious Education and Curriculum Innovation

Christian Religious Studies (CRS) in Nigeria traces its origins to 19th-century missionary

schools, which used religious instruction as a tool for moral and social transformation (Oduro, 2020). These early curricula emphasised biblical literacy, doctrinal orthodoxy, and character formation, reflecting colonial-era goals of "civilising" African societies through Christianity. Post-independence, CRS retained its prominence in national education, framed as a means to preserve ethical values amid rapid urbanisation and cultural shifts (Adeyemi, 2018). However, critics argue that contemporary CRS pedagogy remains stagnant, prioritising rote memorisation of scriptures over critical engagement with modern challenges like poverty, corruption, and environmental crises (Okebukola, 2022).

A notable tension in this discourse concerns the exclusivity of CRS as a confessional subject. In increasingly pluralistic Nigerian classrooms, integrating faith-based entrepreneurship raises valid concerns about the marginalisation of non-Christian students. Uchem and Ngwa (2021) acknowledge this challenge but argue that the ethical values underpinning CRS justice, stewardship, and communal responsibility transcend specific religious identities and can be framed in universally accessible terms. This paper adopts that inclusive perspective while recognising the need for context-sensitive implementation. Additionally, the risk of uncritically importing prosperity theology into entrepreneurship modules must be guarded against; a theology of enterprise rooted in service and stewardship, rather than material accumulation, offers a more theologically and educationally defensible framework (Okyere-Manu, 2020).

Faith, Ethics, and Sustainable Development

The Sustainable Development Goals (SDGs) underscore education's role in fostering inclusive and sustainable societies (United Nations, 2015). Target 4.7 explicitly links quality education to the promotion of "sustainable lifestyles, human rights, gender equality, and global citizenship" a mandate that aligns with the ethical imperatives of Christian

teachings. Central to this alignment is the concept of stewardship, rooted in Genesis 2:15's call to "till and keep" the Earth (NRSV), which frames environmental sustainability as a theological duty (Binde, 2021). CRS curricula that reinterpret stewardship through entrepreneurial lenses such as eco-friendly agribusiness or renewable energy projects can bridge spiritual and ecological accountability (Manteaw, 2018).

Christian ethics also emphasise social justice, a principle embodied in Jesus' advocacy for marginalised communities (Matthew 25:35–40, NIV). Integrating these values into entrepreneurship education can counter exploitative business practices, fostering enterprises that prioritise fair wages, community health, and ethical supply chains (Kaplowitz, 2019). For instance, faith-based cooperatives in Kenya have reduced youth unemployment by training members in sustainable farming techniques while reinforcing communal solidarity (UNESCO, 2021). In Nigeria, such models could address systemic inequities exacerbated by oil dependency and urbanisation.

Faith-based values further promote social responsibility by framing profit as a means to human flourishing rather than an end in itself. Studies show that entrepreneurs guided by religious ethics exhibit higher resilience and altruism, particularly in contexts of economic instability (Nwankwo et al., 2022). By embedding these principles into CRS, educators can cultivate a generation of ethical innovators who view enterprise as a vocation to serve both God and society a synergy central to achieving SDGs 1 (no poverty), 8 (decent work), and 12 (responsible consumption). However, this integration must be carefully calibrated to avoid the doctrinal pitfall of conflating material success with spiritual virtue, a criticism commonly levelled at prosperity theology (Okyere-Manu, 2020).

The literature reveals a growing consensus on the potential of entrepreneurship education to address youth unemployment and moral

disengagement in Nigeria. However, few studies explore its integration with CRS, particularly through a sustainability lens. While existing works emphasise curriculum modernisation (Okebukola, 2022) and ethical entrepreneurship (Binde, 2021), there is limited research on pedagogical strategies that merge theological instruction with practical skill development. This gap underscores the novelty of the current study, which seeks to position CRS as a conduit for sustainable development by aligning biblical ethics with entrepreneurial action.

Proposed Integration Strategies

The integration of entrepreneurship into Christian Religious Studies (CRS) requires a comprehensive framework that reimagines curricula, empowers educators, fosters collaborative networks, and rigorously evaluates outcomes. These strategies are designed to align theological education with sustainable development goals (SDGs), ensuring students emerge as ethical innovators capable of addressing Nigeria's socio-economic challenges.

Curriculum Redesign: A redesigned CRS curriculum must bridge theological teachings with entrepreneurial skills, positioning business ethics as an extension of Christian stewardship. This involves introducing new course units like "Biblical Entrepreneurship," which draws on scriptural models such as Joseph's resource management (Genesis 41, NRSV) and Lydia's textile enterprise (Acts 16:14–15, NRSV) to frame enterprise as a divine vocation (Binde, 2021). Experiential pedagogies, such as project-based learning (PBL), can engage students in designing social ventures that address local needs. For example, learners might develop reusable sanitary pad initiatives to combat menstrual poverty (SDG 5), reflecting Christ's call to serve marginalised communities (Matthew 25:35–40, NIV) (UNESCO, 2021).

Teacher Training Models: Collaborative workshops co-facilitated by theologians, business leaders, and sustainability experts can

train teachers to design lessons that blend biblical exegesis with entrepreneurial case studies. For instance, Nigeria's National Teachers Institute might partner with Lagos Business School to offer certifications in "Faith-Based Enterprise Pedagogy" (Adejimola & Olufunmilayo, 2019). Digital upskilling through MOOCs (e.g., Coursera's Social Entrepreneurship) and virtual simulations can further enhance teachers' ability to navigate ethical dilemmas, such as balancing fair wages (Proverbs 11:1, KJV) with profitability in low-resource settings.

Faith-Industry Partnerships: Church-school partnerships, such as the Anglican Youth Enterprise Hub in Enugu, can establish incubators that fund student-led ventures like urban farming cooperatives, addressing food insecurity (SDG 2) while embodying the communal ethic of Acts 2:44–45 (NIV) (Kaplowitz, 2019). Industry linkages with corporations like Dangote Group could sponsor SDG-aligned internships, enabling students to develop solutions such as waste-to-energy projects that align industrial innovation with ecological stewardship (Manteaw, 2018).

Evaluation Metrics: Metrics such as graduate engagement tracking alumni participation in ethical startups or community development roles provide insight into long-term outcomes. For example, Covenant University's Kingdom Business programme reports a 30% rise in graduate-led eco-ventures since 2020 (Nwankwo et al., 2022). Enterprise success rates can be measured through alignment with SDGs, such as job creation (SDG 8) or carbon footprint reduction (SDG 13), using tools like the Global Impact Investing Rating System (GIIRS) (UNESCO, 2021). These metrics enable data-driven refinements to curricula and partnerships, ensuring sustained relevance and impact.

Global Teaching Strategies

The integration of entrepreneurship into Christian Religious Studies (CRS) requires pedagogical frameworks that balance global innovation with local cultural and religious

contexts. Drawing on international best practices, this section explores comparative methodologies, technological tools, and culturally sensitive approaches to foster ethical entrepreneurship aligned with sustainable development.

International Models: Globally, nations have adopted diverse strategies to embed entrepreneurship in education. In Nordic countries like Finland, interdisciplinary project-based learning (PBL) dominates, emphasising collaborative problem-solving linked to sustainability goals (Sahlberg, 2015). For example, Finnish theology students design social enterprises addressing refugee integration, merging Lutheran ethics with entrepreneurial action (Lundahl, 2020). Similarly, the UK's "Faith in Enterprise" initiative integrates CRS with business studies, using case studies from the Jubilee 2000 debt relief campaign to teach ethical finance (Thompson, 2021).

Transferability to Nigeria: These models offer adaptable insights for Nigeria. PBL's emphasis on collaborative, real-world projects aligns with communal values central to Nigerian society and Christian teachings on collective stewardship (Proverbs 27:17, KJV). For instance, Nigerian CRS curricula could incorporate interdisciplinary projects where students partner with local churches to design agro-based social enterprises, addressing food insecurity (SDG 2) while applying parables like the "mustard seed" (Mark 4:30–32, NIV) to teach scalable growth (Okebukola, 2022). However, challenges such as limited digital infrastructure necessitate hybrid approaches combining low-tech methods (e.g., community storytelling) with modular incubator programmes tailored to rural contexts (UNESCO, 2021).

E-Learning Platforms and Digital Tools:

Technology democratises access to entrepreneurial training, particularly in regions with educational resource gaps. MOOCs (Massive Open Online Courses) provide

scalable frameworks for Nigerian institutions to integrate faith-based business ethics into CRS. Mobile apps such as Tearfund's Ethical Entrepreneur offer micro-lessons on aligning business decisions with biblical principles like shalom (holistic peace), fostering ventures that prioritise community well-being over profit (Binde, 2021).

Virtual Simulations and Digital Storytelling: Virtual simulations enable students to navigate ethical dilemmas in risk-free environments. For example, platforms like FaithSim allow CRS learners to manage a virtual cooperative facing tensions between profit margins and fair wages, reinforcing Jesus' teaching on labourers deserving their hire (Luke 10:7, KJV) (Adejimola & Olufunmilayo, 2019). Digital storytelling tools further amplify marginalised voices; students might document indigenous entrepreneurs practising eco-stewardship, aligning with Psalm 24:1 ("The Earth is the Lord's", KJV) to advocate for sustainable business models (Manteaw, 2018).

Social Media and Online Mentorship: Platforms like LinkedIn and Facebook facilitate cross-border mentorship, connecting Nigerian students with global faith leaders. For instance, the Nigerian Christian Entrepreneurs Network uses WhatsApp groups to share case studies on ventures like reusable menstrual product startups, which address both SDG 5 (gender equality) and Leviticus 15:19–33's emphasis on dignity (NIV) (Nwankwo et al., 2022).

Cultural and Religious Diversity: Nigeria's 250 ethnic groups and interfaith dynamics demand curricula sensitive to local norms. CRS programmes in majority-Christian regions might emphasise Pauline teachings on vocational diligence (Colossians 3:23, NIV), while interfaith zones could adopt inclusive models like Kenya's Uongozi Institute, which blends Christian, Muslim, and indigenous values in entrepreneurship training (Okyere-Manu, 2020).

Gender Equity and Inclusivity: Cultural barriers often limit women's entrepreneurial participation. CRS curricula can counter this by highlighting biblical figures like Deborah (Judges 4–5, NIV), who balanced spiritual leadership with economic governance. Practical modules, such as co-operative textile ventures led by women, operationalise Galatians 3:28 ("neither male nor female", NIV) while advancing SDG 5 (Kaplowitz, 2019).

Indigenous Values and Biblical Synergy: Ubuntu's philosophy ("I am because we are") resonates with Christian communalism (Acts 4:32–35, NIV). Nigerian CRS programmes might teach entrepreneurship through communal land trusts, where students develop sustainable farming projects that honour ancestral stewardship practices (Manteaw, 2018). Similarly, the Yoruba concept of Omoluabi (integrity) can be framed as a biblical mandate (Proverbs 10:9, NIV), guiding students to build transparent enterprises.

Implications for Sustainable Development
The integration of entrepreneurship into Christian Religious Studies (CRS) holds transformative potential for sustainable development, particularly in Nigeria, where economic fragility, youth unemployment, and ethical crises intersect. This section examines the economic, social, and theological implications of aligning faith-based education with entrepreneurial action, emphasising its capacity to advance the Sustainable Development Goals (SDGs) while fostering ethical resilience.

Economic and Social Benefits
Entrepreneurship-infused CRS curricula directly address multiple SDGs, including SDG 4 (quality education), SDG 8 (decent work and economic growth), and SDG 9 (industry, innovation, and infrastructure). By equipping students with skills to launch faith-driven enterprises, such programmes reduce dependency on Nigeria's saturated public sector, where over 500,000 graduates vie for

fewer than 10,000 annual civil service openings (NBS, 2023). Youth-led ventures such as eco-friendly agribusinesses or renewable energy cooperatives stimulate local economies while addressing systemic challenges like food insecurity and energy poverty (Binde, 2021). For example, CRS graduates in Ogun State established a solar lamp assembly workshop, creating 45 jobs and electrifying 300 rural households operationalising Jesus' call to be "the light of the world" (Matthew 5:14–16, NIV) while advancing SDG 7 (Adejimola & Olufunmilayo, 2019).

Globally, faith-aligned entrepreneurship education correlates with higher community resilience. In Kenya, church-supported youth enterprises increased household incomes by 22% in drought-prone regions (UNESCO, 2021). Similarly, Nigerian CRS programmes emphasising social innovation can replicate such outcomes, fostering self-reliance and reducing rural-urban migration. Ethical entrepreneurship further mitigates corruption, a key barrier to SDG 16 (peace and justice), by instilling values like integrity and accountability rooted in Proverbs 11:1 ("dishonest scales are an abomination to the Lord", KJV) (Okebukola, 2022).

Community-Level Impact in Nigeria

Faith-based enterprises led by CRS graduates are redefining community development in Nigeria. For instance, the Jos Green Initiative, founded by theology students, trains farmers in sustainable irrigation techniques while integrating biblical stewardship principles (Genesis 2:15, NRSV). This initiative has reportedly increased crop yields in Plateau State, demonstrating how theological education can drive ecological and economic renewal (Nwankwo et al., 2022).

Church-school partnerships amplify these efforts. The Catholic Archdiocese of Lagos collaborates with secondary schools to run "Ethical Enterprise Clubs," where students design ventures addressing local needs, such as repurposing church waste into recyclable products. These initiatives mirror the early Church's communal ethic (Acts 2:44–45, NIV),

fostering solidarity while advancing SDG 12 (responsible consumption) (Kaplowitz, 2019). CRS graduates further serve as ethical leaders in business, challenging exploitative practices prevalent in Nigeria's informal sector.

Ethical and Theological Considerations

Entrepreneurship within CRS must be anchored in biblical ethics to avoid distortions like the prosperity gospel, which reduces faith to material gain. Instead, a theology of enterprise rooted in service and stewardship offers a balanced framework. Jesus' Parable of the Talents (Matthew 25:14–30, NIV) frames resourcefulness as a divine mandate, while Proverbs 31:8–9 ("speak up for those who cannot speak", NIV) compels entrepreneurs to prioritise marginalised communities.

CRS curricula can counter prosperity theology by emphasising humility and collective welfare. For example, teaching students to cap profit margins in low-income markets as practised by Mennonite Economic Development Associates reflects Philippians 2:3–4 ("value others above yourselves", NIV) (Binde, 2021). Similarly, framing business as *missio Dei* (God's mission) aligns profit with purpose, ensuring ventures like microloan programmes for women reflect Galatians 5:13's call to "serve one another humbly in love" (NIV) (Okoyere-Manu, 2020). Theological rigour also safeguards against environmental exploitation. CRS programmes that reinterpret "dominion" (Genesis 1:28, NRSV) as responsible stewardship rather than unchecked resource extraction inspire enterprises like reforestation projects led by evangelical groups in the Niger Delta, which have restored degraded land (Manteaw, 2018). Integrating entrepreneurship into CRS transcends educational reform; it is a theological imperative with profound implications for sustainable development.

Conclusion

This paper has advanced a conceptual argument for the integration of entrepreneurship into Christian Religious Studies (CRS) as a global

teaching approach for sustainable development, with particular application to Nigeria education. Drawing on positional analysis, document-based inquiry, and comparative review of international pedagogical models, the study has demonstrated that CRS when reconceptualised beyond doctrinal instruction offers a theologically grounded, contextually relevant, and pedagogically viable framework for cultivating ethical innovators aligned with the SDGs.

The principal contribution of this work lies in articulating a Faith-Entrepreneurship Integration (FEI) conceptual framework that synthesises three foundational pillars: Christian ethical values (stewardship, justice, service), entrepreneurial competencies (innovation, resilience, social impact), and sustainable development imperatives (SDGs 1, 4, 8, 12, and 16). By situating this convergence within Nigeria's socio-religious fabric and drawing on global models from Finland, Kenya, and the UK, the paper provides a scalable yet locally sensitive blueprint for curriculum reform.

Several limitations of this study must be acknowledged. As a non-empirical, conceptually driven paper, it does not test the proposed framework in actual classroom settings, nor does it measure learning outcomes or enterprise performance. The reliance on secondary and tertiary sources means that the framework remains prospective rather than evidence-based. Furthermore, the focus on Christian Religious Studies, while appropriate for Nigeria's educational context, may limit transferability to highly pluralistic or secular educational settings without significant adaptation.

Future research should address these limitations by: (a) conducting empirical studies including mixed-methods and longitudinal designs to evaluate the implementation and outcomes of CRS-integrated entrepreneurship

curricula; (b) exploring the perspectives of CRS teachers, students, religious leaders, and industry partners through qualitative inquiry; (c) investigating inclusive models for integrating the FEI framework in interfaith and multicultural educational environments; and (d) developing standardised assessment instruments to measure the ethical and entrepreneurial competencies cultivated through such curricula.

Policy Recommendations

1. The Nigerian Educational Research and Development Council (NERDC) should revise the national CRS curriculum to include entrepreneurship education grounded in Christian ethical principles such as stewardship, justice, and service.
2. The Teachers' Registration Council of Nigeria (TRCN) and National Teachers' Institute (NTI) should implement interdisciplinary certification programmes that equip CRS teachers with entrepreneurship and sustainability education competencies.
3. The Ministry of Education and Ministry of Youth and Sports should facilitate institutional partnerships between religious institutions, educational institutions, and private sector enterprises for entrepreneurship incubation and project-based learning.
4. The Federal Ministry of Education should implement standardised indicators to assess the effectiveness of CRS-integrated entrepreneurship education, including metrics related to graduate employability, SDG alignment, and ethical business practices.
5. National policy should mandate inclusive curriculum design and teaching strategies that address gender disparities and cultural diversity in entrepreneurship training within CRS.

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