



An Assessment of the Socio-Economic Impact of Unemployment on Christian Youth in Kaduna State

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Abstract

The study assesses the socio-economic impact of unemployment on Christian youths in Kaduna State, Nigeria. The study adopted survey research design, specifically, descriptive method. The total population of the study comprised Christian youths in Kaduna state, Nigeria that made up of 1.5 million. Nine hundred and twenty-one (921) respondents were randomly sampled to represent the total population. Questionnaire was the instrument employed for data collection. The data were analyzed using version 20 of Statistical Package for Social Sciences (SPSS). Frequencies and simple percentages were used for demographic variables, mean scores for research questions while independent sample t-test for testing the hypotheses. The findings revealed that, socially, unemployment has negatively led many Christian youths to social vices like thuggery, drug abuse, cultism, fraud and rising crime and also, unemployment has contributed to poverty and economic hardship among Christian youths in Kaduna state, Nigeria. The study recommends that, Christian organizations should promote ethical entrepreneurship that aligns economic survival, moral values and anti-social vices. Equally, government should strengthen youth employment policies through job creation, entrepreneurship funding and vocational training programmes irrespective of one's faith. Based on the findings of this study, it can be concluded that: unemployment negatively influences the social well-being of Christian youths, resulting to social withdrawal, increased vulnerability to negative peer influence, social vices and community participation. And also, unemployment has significantly weakened economic stability of Christian youths, leading to financial Unemployment dependency, poverty, inability to meet basic needs and reduced capacity to contribute meaningfully to family responsibilities, church development and community growth

Key Words: Unemployment, Socio-Economic Impact, Christian Youth



Introduction

Unemployment among youths has emerged as a critical socio-economic issue globally, particularly in Nigeria., where rapid population growth exceeds job creation capacity. Youths represent a productive segment of the society; however, the inability to secure gainful employment exposes them to economic vulnerable and social instability. In view of the above, unemployment remains a cankerworm which has eaten deep into the crucibles of the nation. It is a subject of discourse which requires quick and immediate solution in a country that yearns to compete with developed nations of the world.

In Nigeria, labour statistics indicate persistent unemployment and underemployment challenges despite policy interventions. The National Bureau of Statistics (2024) reported youth unemployment at about 8.4% in early 2024, with many of them also trapped in informal and unstable employment conditions. In the same vein, International Labour Organization (2025), observed that, informal employment dominates Nigeria's labour market, limiting access to decent and sustainable work opportunities for young people. This indicates that, the Nigerian youth has become more disillusioned by the day, especially with the strong feeling of frustration about his inability to be employed when he is capable, willing and qualified to work, and as a result, majority of them are no longer able to handle their primary psychological needs.

Ajol (2024) averred that, unemployment rate in Nigeria is growing at the rate of 16% per year with the youth impacted the most and accounting for three times the general unemployment. As the state of youth unemployment deteriorates, many promising young people out of frustration have taken to illegal activities, while others have been indoctrinated into religious fanaticism and kidnapping and other criminal activities. Put differently, youth unemployment is very expensive and when it is not well managed, its far-reaching implications on the economy can be very disastrous. Unarguably, youth unemployment is a major issue in developing countries, including Nigeria where it affects young men and women with a potential for crime and social unrest.

Among the demographic groups affected, Christian youths a significant religious subgroup in Nigeria face unique spiritual, emotional, and moral challenges associated with joblessness. Christian youths, often nurtured in values of purpose, stewardship, and moral uprightness, may find their faith and identity tested under the weight of prolonged unemployment. The dissonance between their spiritual expectations and harsh socio-economic realities can lead to a decline in religious commitment, reduced church participation, and increased vulnerability to social vices such as drug abuse, internet fraud, and cultism (Eze, 2024).

Religious institutions in Nigeria, particularly churches, have historically played a dual role: spiritual nurturers and community support systems. However, the rise in unemployment has revealed the limitations of faith-based organizations in offering sustainable economic empowerment. While some churches have initiated vocational training and microfinance schemes, these efforts remain insufficient against the backdrop of structural economic failures and policy inconsistencies (Adebayo, 2025). The resulting frustration among jobless Christian youths



manifests in psychological distress, broken family structures, and in some cases, migration from faith-based communities in search of alternative survival routes (Steve, 2025).

Kaduna State, located in North-Western Nigeria, possesses a large youth population with significant Christian communities. Economic restructuring, insecurity, limited industrial growth and inadequate vocational preparation have contributed to rising unemployment among young people in the state. Beyond economic consequences, unemployment affects moral behavior, religious participation and psychosocial well-being, particularly among Christian youths whose faith traditions emphasize productivity, responsibility and community service.

Furthermore, the plight of unemployment in Kaduna state has worsened as 18.8% of Nigerian youths are jobless (Eze, 2024). Similarly, Steve (2025) states that, unemployment rate in Nigeria is growing at the rate of 16% per year with the youths affected most and accounting for three times the general unemployment. As the state of youth unemployment deteriorates, many promising young people out of frustration have taken to illegal activities while others have been indoctrinated into religious fanaticism, cultism, banditry, thuggery, kidnapping and other criminal activities. Put differently, youth unemployment is very expensive and when it is not well managed, its far-reaching implications on the economy can be very disastrous. Unarguably, youth unemployment is a major issue in developing countries, including Nigeria where it affects young men and women with a potential for crime and social unrest.

Religious institutions in Kaduna state, particularly churches have historically played a dual role: spiritual nurturers and community support systems. However, the rise in unemployment has revealed the limitations of faith-based organizations in offering sustainable economic empowerment. While some churches have initiated vocational training and microfinance schemes, these efforts remain insufficient against the backdrop of structural economic failures and policy inconsistencies. The resulting frustration among jobless Christian youths' manifests in psychological distress, broken family structures and in some cases, migration from faith-based communities in search of alternative survival routes (Ajol, 2024).

Since churches traditionally serve as centers of moral guidance and social support. However, increasing unemployment among Christian youths raises concerns regarding spiritual commitment, social responsibility and vulnerability to deviant behaviours. It is against this bedrock that, this paper assesses "Socio-Economic Impact of Unemployment on Christian Youths in Kaduna State, Nigeria".

The Problem

Unemployment situation among youths in Nigeria before was relatively low compared to later decades because the economy was largely agrarian and labour-absorbing. Most young people were engaged in farming, trading, craftsmanship and other informal economic activities within their communities, while educated youths were readily employed. The demand for manpower in government and private sectors ensured that, many school leavers and early graduates secured employment shortly after completing their education. Consequently, youth unemployment was not considered a major problem at the time since the economic structures and smaller population size provided natural avenues for employment and livelihood.



Recently, unemployment in Nigeria, particularly in Kaduna state has reached alarming levels, with the youth population being the most affected. National Bureau of Statistics (2024) reports that, over 40% of Nigerian youths are unemployed and many more are under-employed. These crisis is not merely an economic issue but also a social and spiritual one, especially within the Christian community. Christian youths, who are raised with strong moral, spiritual, and community values, are increasingly finding themselves in situations where lack of employment pose a serious challenge to their faith, identity, and future aspirations.

Several efforts has been made by the state government to curb the current high of unemployment rate such as: Youth Employment Policy Interventions like N-Power, Small and Medium Enterprises (SMEs), Youth Empowerment and Skills training and other state empowerment programs have been implemented, but all these efforts have often been underfunded, poorly coordinated and have not significantly reduced youth unemployment rate (Adediran, 2023).

Despite these government employment initiatives and educational expansion, unemployment among youths continues to increase on a daily basis. Many graduates remain without meaningful employment, leading to frustration, dependency and social dislocation, posing a serious threat to the development of the state, national development and security.

The menace of unemployment among Christian youths in Kaduna state has affected not only their economic survival but also influences moral behavior, church participation and social identity. The economic hardship has been associated with increased crime, poverty and loss of confidence in the government and societal institutions. The persistent increase of unemployment on the youths who are the future leaders of the society prompted this study.

Objectives of the Study

The study has the following objectives:

- i. assess the social impact of unemployment on Christian youths in Kaduna state, Nigeria;
- ii. examine the economic impact of unemployment on Christian youths in Kaduna state, Nigeria.

Research Questions

The following questions were designed to guide the study:

- i. What is the social impact of unemployment on Christian youths in Kaduna state, Nigeria?
- ii. What is the economic impact of unemployment on Christian youths in Kaduna state, Nigeria?



Null Hypotheses

The following hypotheses were formulated to guide this investigation:

- i. There is no significant difference in the opinions of urban and rural respondents on the social impact of unemployment on Christian youths in Kaduna state, Nigeria.
- ii. There is no significant difference in the opinions of male and female respondents on the economic impact of unemployment on Christian youths in Kaduna state, Nigeria.

Socio-Economic Impact of Unemployment on Youths in Nigeria

Youth unemployment presents a profound and multifaceted challenge with far-reaching socio-economic consequences. As of the third quarter of 2024, the national unemployment rate stood at 5%, while youth unemployment among individuals typically aged 15 to 24 rose to 8.6%; despite a lower headline figure than earlier revisions that reached 33%, this still reflects a deeply structural problem, with 87% of workers self-employed and 92.3% operating in the informal economy. Yet other estimates place youth joblessness much higher: research suggests rates exceeding 40%, underscoring persistent underemployment and mismatch between education and labor market demands (Oluwasnmi, 2025).

This youth unemployment has remained one of the most pressing socio-economic challenges confronting developing countries, particularly Nigeria, where a large proportion of the population consists of young people entering the labour market annually. Recent studies indicate that unemployment among youths limits productive participation in national development and weakens economic growth by reducing income generation, savings capacity, and investment opportunities.

In Kaduna state, persistent youth unemployment has been associated with declining national productivity and reduced gross domestic product due to underutilization of human capital (Negera, 2024).

Socially, unemployment has been strongly linked with rising insecurity, social exclusion, and youth involvement in antisocial behaviours across African societies. Ifedayo (2024) opines that, unemployment increases social vices like thuggery, drug abuse, cultism and fraud among Christian youths. It increases social isolation among Christian youths and lack of employment among Christian youths reduce participation in community development activities. Also, He stresses that, unemployment weakens social relationships and interaction among youths, it contributes to family conflicts and understandings. Similarly, Chigudu (2025) states that, deprivation and marginalization resulting from unemployment can increase frustration among youths, sometimes leading to participation in crime, violence, or social unrest. He adds that, when young people perceive limited legitimate opportunities for advancement, they may become vulnerable to manipulation, conflict participation, or deviant activities, thereby threatening community stability and national peacebuilding efforts.

In the same vein, Akpan (2024) and Okon (2025) assert that, Unemployment also produces social consequences that affect personal development and social relationships. Studies and community analyses emphasize that joblessness often results in loss of self-esteem, social isolation and delayed family formation among youths. Across African countries, rising unemployment has even contributed to youth-led protests driven by frustration. They buttress that, lack of employment



increases peer pressure among Christian youths. Also, some unemployed youths withdraw from active participation in church activities and joblessness reduces participation of Christian youths in social gatherings and celebrations.

Furthermore, the social consequences of youth unemployment are grave. Studies across regions such as Benue State reveal that joblessness breeds violent behaviors including armed robbery, political thuggery, prostitution, militancy, vandalism, and drug abuse, undermining social stability and economic development. Similarly, in Rivers State, research points to youth unemployment contributing to family economic decline, rural-urban migration, illicit activities, and heightened insecurity, all of which jeopardize both local and national cohesion. In southeastern Nigeria, youth joblessness correlates strongly with poverty, inequality, illiteracy, shortened life expectancy, and social unrest, dispositions that stifle inclusive development. More broadly, unemployment is linked with increased crime, mental health deterioration, gambling addiction, family breakdown, and psychological harm putting pressure on social structures and institutions across Nigeria (Okon, 2025).

In the same vein, youth unemployment also exacerbates political disaffection and instability. Disenfranchised young people often feel disconnected from the political system, breeding mistrust and dissatisfaction with governance, and making them susceptible to manipulation or participation in anti-state behaviors. The tally of these frustrations contributed to widespread cost-of-living protests in major cities like Abuja and Lagos, where youth voices decried austerity measures and lack of opportunity as emblematic of poor governance. At the household level, the psychological toll of unemployment is substantial. Unemployed youths frequently report depression, stress, feelings of inadequacy, social isolation, and erosion of self-esteem outcomes that hinder their long-term well-being and community engagement (Ajol, 2024).

These conditions also fuel outward migration of skilled individuals. The phenomenon of "brain drain" informally dubbed "Japa" among Nigerians sees many young professionals leaving for opportunities abroad, thereby depleting the nation's intellectual capital and weakening its capacity for innovation and growth (Adebayo, 2024).

In response, the federal government introduced the National Social Investment Program (NSIP), launched in 2015, which encompasses initiatives like N-Power (job training and stipends), Conditional Cash Transfers, micro-lending (GEEP), and school feeding programs, aiming to reduce poverty and improve employability (Akpan, 2024 & Okon, 2025). However, empirical assessments reveal that these programs have yet to markedly reduce youth unemployment.

Challenges such as weak governance frameworks, insufficient funding, poor coordination, limited political inclusivity, and lack of integrated long-term planning have hindered their effectiveness.

Economically, unemployment significantly affects youths' financial stability and livelihood outcomes. Many Christian youths experience economic frustration because of unemployment. Economic hardship caused by unemployment exposes Christian youths to financial borrowing and debts. Unemployment reduces economic independence among Christian youths and also,



unemployed Christian youths find it difficult to contribute to family responsibilities, while lack of employment worsens economic vulnerability (Ifedayo, 2024 & Jackson, 2025).

Also, Usman (2024) and Oluwasanmi (2025) assert that, unemployment has reduced the ability of Christian youths to meet basic personal needs such as food and clothing. They add that, lack of employment makes Christian youths financially dependent on parents and relatives and also, financial hardship caused by unemployment affects the Christian youths' standard of living. They argue that, when educated youths remain unemployed after graduation, economies experience reduced consumption levels and slower economic expansion, thereby reinforcing cycles of poverty and dependency.

In the same vein, Ajol (2024) opines that, unemployment not only reduces individual purchasing power but also increases reliance on family support and informal survival strategies, thereby weakening household economic resilience. They stress that, joblessness among Christian youths discourages them from planning for future investments, business ventures or marriage. This situation undermines national productivity and discourages innovation, as skilled youths are unable to apply acquired knowledge in meaningful economic activities.

Furthermore, the economic widespread of youths' unemployment curbs national productivity and growth potential. As a large portion of Nigeria's human capital remains underutilized, the economy experiences diminished output and poorer development outcomes. Combating these deficits is complicated by an educational system that frequently fails to equip graduates with marketable skills, driving a persistent gap between labor supply and demand (Ajol, 2024). He buttresses that, inadequate industrial diversification an overreliance on oil and insufficient opportunities in technology, agriculture, and manufacturing limits the economy's capacity to absorb job seekers, further entrenching unemployment and poverty.

Methodology

The study adopted descriptive survey research design and the target population were Christian youths in Kaduna State, Nigeria. A simple random sample population of 1,153 respondents out of 1.5 million was used for the study. A structured questionnaire was the instrument employed for data collection. The data analyses were based on the responses from 921 respondents out of the sampled 1,153 Christian youths. The respondents were purposively selected from 48 churches in six LGAs, two LGAs each from the three senatorial districts in the state that have high rate of unemployment among the Christian youths. The vetted questionnaire was administered by the researcher. The data was analyzed using version 20 of Statistical Package for Social Sciences (SPSS). The mean scores for the items were based on four-point Likert scale and the midpoint average for decision for items or variables was fixed at 2.50. This implies that, a mean score of 2.50 and above indicate agreement (positive response) with the suggested notion of items while mean score of below 2.50 implies disagreement (negative response). The hypotheses were tested with t-test statistics at 0.05 levels of significance.

Results and Discussions

The results are presented according to the demographic variables of the respondents based on location (urban/rural), gender (male/female), research questions and hypotheses.

Table 1: Distribution of Respondents by Location

Location	Frequency	Percentage
Urban	504	54.70
Rural	417	45.30
Total	921	100.00

Table 1 reveals that, 504 (54.70%) of the respondents were in urban location while 417 (45.30%) were in rural location. This distribution implies that, the views of both urban and rural dwellers were represented in the study.

Table 2: Distribution of Respondents by Gender

Gender Status	Frequency	Percent
Males	253	27.50
Females	668	72.50
Total	921	100.00

Table 2 reveals that, 253 (27.50%) of the respondents were males while 668 (72.50%) were female respondents. In this distribution, female respondents outnumbered their males' counterparts. This shows that, the opinions of male and female respondents were fairly represented. The issue of gender preference was not considered in the study.

Research Questions:

- What is the social impact of unemployment on Christian youths in Kaduna state, Nigeria?

Table 3: Opinions of Urban and Rural Respondents on the Social Impact of Unemployment on Christian Youths in Kaduna State, Nigeria

Items	SA	A	D	SD	Mean
Unemployment increases social vices like thuggery, drug abuse, cultism and fraud among Christian youths	295	345	193	88	2.92
Unemployment increases social isolation among Christian youths	290	314	226	91	2.87
Lack of employment among Christian youths reduce participation in community development activities	310	350	178	83	2.96
Unemployment weakens social relationships and interaction among youths	334	313	196	78	2.98



Unemployment contributes to family conflicts and understandings	319	379	161	62	3.04
Lack of employment increases peer pressure among Christian youths	300	367	153	101	2.94
Some unemployed youths withdraw from active participation in church activities	322	316	205	78	2.96
Joblessness reduces participation of Christian youths in social gatherings and celebrations	284	342	203	92	2.89
Cumulative Mean					2.94

Decision mean = 2.50

Results in this table show the mean scores of 2.92, 2.87, 2.96, 2.98, 3.04, 2.94, 2.96 and 2.86. The cumulative mean is 2.94 which is higher than the decision mean of 2.50. This indicates that, unemployment has socially contributed to Christian youths negatively by exposing them to social vices like thuggery, drug abuse, cultism, fraud and rising crime in Kaduna state, Nigeria.

ii. What is the economic impact of unemployment on Christian youths in Kaduna state, Nigeria?

Table 4: Opinions of Male and Female Respondents on the Economic Impact of Unemployment on Christian Youths in Kaduna State, Nigeria

Items	SA	A	D	SD	Mean
Unemployment has reduced the ability of Christian youths to meet basic personal needs such as food and clothing	384	353	129	55	3.16
Lack of employment makes Christian youths financially dependent on parents and relatives	275	327	251	68	2.88
Many unemployed Christian youths struggle to afford further education or skill acquisition programme	430	265	139	87	3.13
Financial hardship caused by unemployment affects the Christian youths' standard of living	338	358	176	49	3.07
Many Christian youths experience economic frustration because of unemployment	376	322	178	42	3.12
Unemployment reduces economic independence among Christian youths	255	342	244	80	2.84
Economic hardship caused by unemployment exposes Christian youths to financial borrowing and debts	247	268	293	113	2.70



Unemployed Christian youths find it difficult to contribute to family responsibilities	202	332	257	130	2.66
Joblessness among Christian youths discourages them from planning for future investments, business ventures or marriage	228	269	194	230	2.54
Unemployed Christian youths are more vulnerable to economic exploitation	237	333	243	106	2.76
Cumulative Mean					2.89

Decision mean = 2.50

Results in this table show the mean scores of 3.16, 2.88, 3.13, 3.07, 3.12, 2.84, 2.70, 2.66, 2.54 and 2.76. The cumulative mean is 2.89 which is higher than the decision mean of 2.50. This implies that, unemployment has contributed to economic hardship and poverty among Christian youths in Kaduna State, Nigeria.

Research Hypotheses

- i. There is no significant difference in the opinions of urban and rural respondents on the social impact of unemployment on Christian youths in Kaduna state, Nigeria.

Table 5: Summary of Independent Samples t-test on Social Impact of Unemployment on Christian Youths in Kaduna State, Nigeria

Location	N	Mean	SD	T	Df	P
Urban	504	2.97	.500	1.820	919	.069
Rural	417	2.91	.488			

Calculated $p > 0.05$, at 919

Table 5 shows that, $t = 1.820$, $df = 919$, $p = 0.069 > \alpha = 0.05$. This indicates that, the probability value (p) is greater than the alpha level of significance ($p > 0.05$). Therefore, since the p-value is greater than the alpha level, the null hypothesis is retained. This implies that, **there is no significant difference in the opinions of urban and rural respondents on how** unemployment has socially contributed to Christian youths negatively by exposing them to social vices like thuggery, drug abuse, cultism, fraud and rising crime in Kaduna state, Nigeria.

- ii. There is no significant difference in the opinions of male and female respondents on the economic impact of unemployment on Christian youths in Kaduna state, Nigeria.

Table 6: Summary of Independent Samples t-test on Economic Impact of Unemployment on Christian Youths in Kaduna State, Nigeria

Gender	N	Mean	SD	T	Df	P
Male	253	2.90	.361	-493	919	.622

Female	668	2.91	.337
Calculated $p > 0.05$, at 919			

Table 6 shows that, $t = -493$, $df = 919$, $p = .622 > \alpha = 0.05$. This indicates that the probability value (p) is greater than the alpha level of significance ($p > 0.05$). Therefore, the null hypothesis is retained since the p -value is greater than the alpha level. This means that, there is no significant difference in the opinions of male and female respondents regarding the way unemployment has contributed to poverty and economic hardship among Christian youths in Kaduna state, Nigeria.

Findings

- i. Socially, unemployment has negatively led many Christian youths to social vices like thuggery, drug abuse, cultism, fraud and rising crime in Kaduna state, Nigeria.
- ii. Unemployment has contributed to poverty and economic hardship among Christian youths in Kaduna state, Nigeria.

Discussions

From the analysis of data collected from research questionnaire and hypotheses, it could be said that, majority of the respondents were harmonious in their opinions that, the socio-economic has negative impact on Christian youths in Kaduna state, Nigeria. The study revealed that, socially, unemployment has negatively led many Christian youths to social vices like thuggery, drug abuse, cultism, fraud and rising crime in Kaduna state, Nigeria. This finding is in consonance with those of Negera (2024) who postulates that, unemployment has been strongly linked with rising insecurity, social exclusion, and youth involvement in antisocial behaviours across African societies.

Additionally, Ifedayo (2024) opines that, unemployment increases social vices like thuggery, drug abuse, cultism and fraud among Christian youths. It increases social isolation among Christian youths and lack of employment among Christian youths reduce participation in community development activities. Also, he stresses that, unemployment weakens social relationships and interaction among youths, it contributes to family conflicts and understandings. Similarly, Chigudu (2025) states that, deprivation and marginalization resulting from unemployment can increase frustration among youths, sometimes leading to participation in crime, violence, or social unrest. He adds that, when young people perceive limited legitimate opportunities for advancement, they may become vulnerable to manipulation, conflict participation, or deviant activities, thereby threatening community stability and national peacebuilding efforts.

In the same vein, Akpan (2024) and Okon (2025) assert that, Unemployment also produces social consequences that affect personal development and social relationships. Studies and community analyses emphasize that joblessness often results in loss of self-esteem, social isolation and delayed family formation among youths. Across African countries, rising unemployment has even contributed to youth-led protests driven by frustration. They buttress that, lack of employment increases peer pressure among Christian youths. Also, some unemployed youths withdraw from active participation in church activities and joblessness reduces participation of Christian youths in social gatherings and celebrations.



The finding of the study also revealed that, unemployment has contributed to poverty and economic hardship among Christian youths in Kaduna state, Nigeria. This aligns with the postulation by (Ifedayo (2024) and Jackson (2025) that, unemployment significantly affects youths' financial stability and livelihood outcomes. Many Christian youths experience economic frustration because of unemployment. Economic hardship caused by unemployment exposes Christian youths to financial borrowing and debts unemployment reduces economic independence among Christian youths and also, unemployed Christian youths find it difficult to contribute to family responsibilities, while lack of employment worsens economic vulnerability.

Also, Usman (2024) and Oluwasanmi (2025) assert that, unemployment has reduced the ability of Christian youths to meet basic personal needs such as food and clothing. They add that, lack of employment makes Christian youths financially dependent on parents and relatives and also, financial hardship caused by unemployment affects the Christian youths' standard of living. They argue that, when educated youths remain unemployed after graduation, economies experience reduced consumption levels and slower economic expansion, thereby reinforcing cycles of poverty and dependency.

In the same vein, Ajol (2024) opines that, unemployment not only reduces individual purchasing power but also increases reliance on family support and informal survival strategies, thereby weakening household economic resilience. They stress that, joblessness among Christian youths discourages them from planning for future investments, business ventures or marriage.

This situation undermines national productivity and discourages innovation, as skilled youths are unable to apply acquired knowledge in meaningful economic activities.

Conclusions

Based on the findings of this study, it can be concluded that:

- i. Unemployment negatively influences the social well-being of Christian youths, resulting to social withdrawal, increased vulnerability to negative peer influence, social vices and community participation.
- ii. Unemployment significantly weakens economic stability of Christian youths, leading to financial dependency, poverty, inability to meet basic needs and reduced capacity to contribute meaningfully to family responsibilities, church development and community growth.

Recommendations

Based on the findings and conclusions of the study, the following recommendations were made:

- i. Christian organizations should promote ethical entrepreneurship that aligns economic survival, moral values and anti-social vices.
- ii. Government should strengthen youth employment policies through job creation, entrepreneurship funding and vocational training programmes irrespective of one's faith.



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