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FAITH-BASED DISCRIMINATION OF WORKERS IN RELIGIOUS INSTITUTIONS AND ITS IMPLICATIONS ON CHRISTIAN-MUSLIM RELATIONS IN MBALE, UGANDA

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A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN ISLAM AND CHRISTIAN-MUSLIM RELATIONS (ICMR) OF

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DECLARATION

This proposal entitled "Faith-based Discrimination of Workers by Religious Institutions and its Implications on Christian-Muslim relations in Mbale, Uganda" is my original work, and nowhere in any other institution has it been ever submitted for the same requirement and qualification.

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Supervisors Declaration

We confirm that the work done in this student's proposal was conducted under our supervision.

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DEDICATION

This work is dedicated to all persons globally who have dedicated their Life and Ministry in promoting the peace of God to all categories of people, especially in the area of Christian and Muslim relations. Special loyalty goes to Uganda Christian University especially Bishop Tucker School of Divinity and Theology. Your choice and award of an opportunity to me in taking this field is memorable. May this work yield the intent of all your sacrifices for ever.

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ABSTRACT

The inclination toward religious affiliation over other requirements in providing jobs by religious institutions is worrying. Believers searching for jobs in institutions belonging to other religions have suffered discrimination during recruitment processes. They experience contradictory sentiments between themselves and general religious circles. Hence, the study explored faith-based discrimination against workers in religious institutions and its implications for Christian-Muslim Relations in Mbale, Uganda. The objectives were to establish the forms of religious discrimination workers encounter, examine workers' recruitment processes, and assess the implications of Faith-based discrimination on Christian-Muslim Relations in Mbale. Research questions were asked in respect to the objectives above. A mixed-methods triangulation design was used, with both qualitative and quantitative tools for data collection and analysis. The study used survey and historical research designs with a total population of 1320 workers. A sample of 12 institutions was picked using a stratified random sampling technique, with 132 respondents. The survey used 36 Questionnaires and 96 interview guides, and the historical design used document analysis. The data collected were analyzed to ensure credible results. The results suggest that there is higher faith-based discrimination in Christian than Muslim institutions. Therefore, this has major implications for Christian-Muslim relations in Mbale, irrespective of whether workers are of Muslim or Christian faith. This dilemma stems from religious institutions' policies that offer fewer opportunities to new candidates and even to already employed staff. Most experiences are associated with non-promotion to emerging and key positions in institutions. Among others are forced attendance at key prayer sessions, no allowance for wearing religious attire on compounds, and name-calling. Generally, the study agrees with growing evidence that faith-based discrimination of workers in religious institutions creates a lasting impact on Christian and Muslim relationships in Mbale.

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ABBREVIATIONS

BTTC	Bishop Tucker Theological College
CMS	Church Missionary Society
EOC	Equal Opportunities Commission
FIFA	Federation of International Football Association
FY	Financial Year
GHS	Girls' High School
IRCU	Inter-Religious Council of Uganda
ILO	International Labour Organisation
IUIU	Islamic University in Uganda
LIU	Livingstone International University
NRM	National Resistance Movement
OIC	Organisation of Islamic Conference
UBOS	Uganda Bureau of Statistics
UCU	Uganda Christian University
UCU-MUC	Uganda Christian University-Mbale University College
UMU	Uganda Martyrs University
UMYDF	Uganda Muslim Youth Development Forum
UN	United Nations
UNCST	Uganda National Council of Science and Technology
US	United States

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DEFINITION OF OPERATIONAL TERMS

Faith-based Discrimination: This is a tendency whereby potential or current workers are denied or unequally treated in anticipated recruitment opportunities by a religious institution because of a different religious affiliation than the one in which they are applying or already working.

Religious Institutions: These are faith-founded establishments by religious bodies characterised by churches or mosques, schools, health facilities, charity organisations, among others, and exist to foster and support the practice of that very religion.

Christian Muslim Relations: This is a religious, deliberate programme intended for an interfaith initiative with the aim of bringing a harmonious understanding of each one's religious differences for a peaceful co-existence between Christians and Muslims in all spheres of living.

Recruitment: This process involves creating a pool of potential applicants from different religious backgrounds for selection for job opportunities in religious institutions.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter examines the background issues related to discrimination against workers because of their religious beliefs. A narration of how this vice hinders the freedoms and rights of people who have sought to serve and earn a living from the availability of such institutions[1] is reflected herein. Then, a description of the problem on the ground and, henceforth, how this continues to challenge interfaith relations between adherents of Christianity and Islam.

1.2 Background to the Study

Discrimination in its various categories is a global challenge affecting all classes of humanity. It degrades human rights and freedoms, dividing world systems into groupings that continue to exert a hidden force as every individual seeks a sense of belonging (Hallin, Västfäll & Andersson, 2022). In cases where one is religious, discrimination based on faith has enormously affected the serving and potential workers and their employing institutions in terms of religious engagements.

During arrangements for the International Day for the Remembrance of all persons who suffered due to their affiliations to certain beliefs, which was slated for 22nd August 2022, the UN warned against all forms of discrimination in connection with people's beliefs as unethical, and thus, an issue that required immediate plans for its elimination (UN, 2022). The insinuation is that most people who wanted to find jobs were, at some point, rejected by institutions that offered opportunities through internal or external advertisements. In short, studies that have examined religion and employment concerns have identified religion as a major epicentre of discrimination against workers in both private and government-aided settings (Fox & Akbaba, 2015; Bilchitz, D, n.d.).

Globally, today, workers' selection into religious institutions that belong to other religious backgrounds is minimal or absolutely impossible for the majority of them. Most times, such workers are treated with in-depth inquiries, especially surrounding their names and spiritual life, when submitting application documents to employer institutions represented by their leaders (Ghumman, S. et al., 2013).

[1] Institutions in this work is used as well to mean organisations

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Furthermore, discrimination against workers has taken precedence of some special groups over the general perspectives of the entire community. For instance, the International Labour Organisation (2007), in its reports, has described all collective efforts towards erasing all forms of faith-based discrimination and inequalities from the working and potential working-class people as a big dream, but unfortunately it hasn't yielded much positive fruit. It is as if this phenomenon is being ignited every day by the masses that are paying less attention to the equality principles in this world. Therefore, it has been reprimanded as an uncomfortable concern to bear, a factor associated with religious arrangements.

Many countries on the African continent are on a large scale of scrutiny owing to the rapid growth pattern of discrimination attributed to religious foundations. Most African countries have faced discrimination in the context of workers on the basis of ruling regimes, human genders, race origins, age brackets, body disabilities, and infections such as leprosy. However, that instance is contrary to current alarming situations across the continent that have taken another form (ILO, 2021). Currently, discrimination based on religion is seen in the form of recruitment, pulling down religious buildings and other investments, and increased competition in the transport sector, amidst other violence that includes deliberate killings (Aroney, 2020). It is now grounded in religion, unlike its other forms, and has become almost an uncontrollable phenomenon, surpassing most governments' regulations for its subsequent eradication from the population.

Initially in Africa, the spirit of religious patience and all-inclusiveness was highly upheld. However, the trend has shifted as many countries are losing it, possibly because new spiritual resolutions have overwhelmed different government agencies and religious bodies (ILO, 2003). It seems that religions are entrusting their future survival to the custody of the religious institutions they founded due to the level of protection they are exhibiting. Ajibade (n.d.) notes that in some of the African Muslim-controlled countries such as Senegal, Sudan, and Egypt, for example, reports have emerged concerning work conditions whereby Christians are being subjected to deny their belief or even make total conversions to Islam in order to get provisions of working in such institutions. Moreover, it is applicable to both government and private owned institutions founded on Islam.

In Uganda, for example, although the government has enacted laws against all forms of discrimination that split citizens into groups through its constitution, cases still remain among

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the population. Emphasis is placed on the unequal distribution of job opportunities and harassment during and after employment as illegal and punishable by law, but all in vain. The strong push for equity and freedom from discrimination, and the work of the Equal Opportunities Commission (EOC) in helping the government address all matters related to discrimination under section 14 of the EOC Act, 2007, point to a troubling problem in the country. For example, a report by the 'Equal Opportunities Commission' for the FY 2020/2021 showed 180 complaints resulting from discrimination related to employment, at the top of all discriminations, representing 30.5% (EOC, 2021). Additionally, the Eastern region of Uganda received the highest number of complaints, with 100, on violations of the principles of equal opportunity, representing 13.4% of the total complaints in the country (EOC, 2021). This suggests that many Ugandans lacked a balanced work environment in many anticipated institutions and were instead excluded on selective grounds, which contradicts the country's laws (Isiko, 2019).

A report on International Religious Freedom: Uganda (2022) also indicated that employment discrimination based on religious affiliation is rising in most religious institutions in Uganda. Workers have limited access to job opportunities in faith-based institutions, with conditions largely determined by foundation bodies beyond state policy controls. In this report, for example, there was a claim by a group of some Muslim concerned citizens who describe themselves as the Uganda Muslim Youth Development Forum (UMYDF) against one religious institution in Kampala, which they claimed to have dismissed a worker on the grounds that such a worker was a Muslim believer, whom they concluded suffered because of her belief.

The situation in Mbale is not different. Workers have grown increasingly concerned in recent decades about getting jobs because of varying religious confessions. Most entities with job opportunities, including not only privately run religious institutions but also government-aided religious foundations, are noted for indulging in discrimination against workers based on religion, especially in top positions (Namutebi, 2014). In such circumstances for example, some job applicants are required to show their abilities in sharing the Good News of Jesus Christ with people they are to serve as described in the job advertisements before any is considered (Great Uganda Jobs, 2020). This is common in most institutions' adverts. Therefore those with no ability or belonging to other religions are technically avoided which has insinuated bitterness from amongst Christians and Muslims having the same qualifications in Mbale (Namutebi, 2014).

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Furthermore, some adverts decree that first consideration is given to persons with recommendation letters from their religious leaders. For example, some Christian institutions, when recruiting workers, indicated that eligible candidates were preferably those belonging to the Christian faith. Thus, this drove away many people who were not Christians (Mugabi, 2015). And Muslims were most affected because of their big numbers in the community after Christians. Nevertheless, this cannot be attributed only to Christian institutions; the tale is the same in Muslim institutions. Many Muslim institutions are skeptical in making advertisements as they include no religious requirement but non-Muslims hardly access such jobs.

Thus, this has created an environment that is not accommodating to all categories of people, since not everyone shares the same religious background. Yet with the modern trend of globalization, science, and technology, people of all kinds of religious life need to unite for some common ventures such as economic development, health assurances, and education to mention but a few which are services mostly offered in these religious institutions.

1.3 Statement of the Problem

The selective staffing of workers in line with their faith affiliation over other job requirements in religious institutions has impacted the Christian and Muslim relationship in Mbale, Uganda. This arrangement, which seems accommodative to all yet internally aligned to particular religious principles, frustrates many workers. The favor alluded to workers of one religious group over others in institutions which they identify with more, so in the previous and recent decades, has destabilized the spirit of religious co-existence. The believers in Christianity or Islam who are capable of job opportunities and those already in the system are reminded of how differently these religions operate. Initially, most religious institutions welcomed all job seekers in anticipation of helping them take off and achieve full establishment within various localities. However, this has changed due to ever-rising employee demands in religious private institutions. And so in curbing some of these pressures, institutions have devised to use their own yardsticks during recruitments. This has narrowed opportunities for new job entrants and opportunists. And this in turn poses a challenge to Christian-Muslim relations. Therefore, this study sought to investigate faith-based discrimination of workers in religious institutions and its implications on Christian-Muslim Relations in Mbale, Uganda.

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1.4 Research Objectives

1.4.1 General Objective

This research investigated Faith-based discrimination of workers in religious institutions and its implications for Christian-Muslim relations in Mbale, Uganda.

1.4.2 Specific Objectives

The specific objectives of this research were to:

1. Establish the forms of religious discrimination encountered by workers in religious institutions in Mbale.
2. Examine the recruitment processes of workers in religious institutions of Mbale.
3. Assess the implications of faith-based discrimination of workers on Christian-Muslim relations in Mbale.

1.5 Research Questions

The following were the research questions:

1. What are the forms of religious discrimination encountered by workers in religious institutions of Mbale?
2. What are the recruitment processes of workers in religious institutions of Mbale?
3. What are the implications of faith-based discrimination of workers on Christian-Muslim relations in Mbale?

1.6 Research Hypotheses

The researcher found that faith-based discrimination of workers was a fear of founding religious bodies providing grounds for the growth of a parallel religion among their staff.

The workers of the Christian faith are more discriminated against in Muslim Institutions.

The workers of the Muslim faith are more discriminated against in Christian Institutions.

Both Christian and Muslim workers have a better understanding of religious co-existence than their employing institutions.

1.7 **Justification**

Many studies done on religious institutions have centered on their role in development, workplace religious identity, and discrimination on gender, but less on the discrimination in employment based on faith between Christians and Muslims. Additionally, nothing concerning the implications for Christian-Muslim relations and coexistence based on discrimination

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anchored in founding religions has been studied. In short, no clear, specific study has examined why some potential workers are not considered and accommodated in religious institutions of other faiths (Christianity or Islam), even though opportunities periodically exist.

The researcher's intention thus was due to the need for a favourable ground for co-existence between the two religions owing to the fact that Christianity and Islam religions have a bigger following and undertakings in terms of employment trends worldwide (Vaugan, 2020). Additionally, workers who tried finding means of survival through employment opportunities in these institutions are left without explanations only reserved by employing institutions, yet Mbale City's position draws many people both of same and different faiths. Therefore, investigating the outcomes of this arrangement is worthwhile. Additionally, the need for creating all avenues for understanding each religion, interactions and shared experiences between them is hence calling in Mbale, Uganda.

1.8 **Significance**

This study will generally be of great importance due to the following reasons:

It will help the Christian and Muslim institutions with alternative opinions on hiring and accommodating all potential workers between their religions. The use of one requirement amidst many others listed puts religion in contradiction with some of their teachings. Therefore, these believers require consideration under relatively harmonious policies. Conversions should not be guaranteed, but should remain a believer's choice.

It will motivate the community of Mbale to appreciate the role and impact of religious co-existence in the field of work, especially among Christians and Muslims. The developing philosophies that religions are non-accommodative will disappear as believers from both faiths will be free to interact and share workplaces and tasks. Therefore, acceptance of this study's findings by religious institutions will foster a foundation of peace, unity, and freedom of expression in religious matters for generations.

Furthermore, the study will benefit other researchers on interfaith relations, especially Christian and Muslim relations activists. As of now, little or no work has been undertaken in terms of religious relations and coexistence. Few manuals to guide on such are only found in scattered universities and book centers globally, yet challenges resulting from religious employment continue to affect our societies. Tremendous key areas of necessity for further research in the

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recommendations that will arise in this study will also increase and multiply the knowledge on the subject matter in religious studies.

1.9 **Scope and Delimitations**

This study was carried out in Mbale City, which on 1st July 2020 began operating as a city under the Ministry of Local Governments in Uganda (Mbabazi & Atukunda, 2020). The city harbors a relatively good number of Muslims in relation to Christians, as opposed to the rural area that remained a district. Both religions have headquarters located in the city, where they have more influence due to their magnificent religious and other institutional infrastructural facilities set up, requiring workers in their daily operations.

Additionally, the study was carried out only in religious institutions in Mbale City with autonomous powers in leadership and financing that cover staff payments. This means the managers are the religious custodians entrusted by the religious body of believers. Those that were founded by religious bodies but came under state aid programme were avoided because their operations are partly influenced by state officials from different Government Departments and Ministries.

To achieve the goal of this study, the research was delimited to a period of thirteen years (2010-2023). The reason for this period was to make a thorough inquiry into religious institutions' recruitment issues that were influenced by the Kampala bombing of 2010 during the FIFA World Cup final television show that took many people's lives. In the events of that attack, the Islamic militants known as Al Shabaab from Somalia, whose connection is linked with Al Qaeda and the Islamic State, claimed responsibility (The Guardian, 2010) (Human Rights Watch, 2010). They further went ahead and threatened to attack even public and religious institutions. Their focus was more on those belonging to Christians and those called "secular Muslim institutions," using all possible means of recruiting people within Uganda. This sparked several changes in both religions in terms of conducting their businesses in their founded institutions, leading to a shift from free tolerance to scrutinized means during recruitment of staff and even provision of services to some clients.

Similarly, discrimination of workers on a faith basis hinders religious development and infrastructural projects, yet this affects people's economic, social, and religious relationships in a society like Mbale.

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1.10 Limitations of the Study

The major challenges encountered during this study were:

Limited reference books or literature, especially in regard to previous research conducted in Mbale on this field of study. This was because this undertaking is a new, emerging phenomenon that has not been attempted in Mbale. Most works have concentrated on the roles of religious institutions in religious development and political governance, and not much has been linked to faith-based discrimination in the employment sector. However, this was overcome by administering Questionnaires to key institutional administrators and human resource officers, conducting face-to-face interviews, and visiting the archives and libraries of institutions such as Islamic University in Uganda (IUIU), Uganda Christian University (UCU), and Uganda Martyrs University (UMU). This was as well supplemented by analysis of institutional recruitment manuals among other sources.

Another challenge was fear and suspicion among some institutions and participants about revealing their stance on workers' recruitment processes due to the study's sensitivity. This stemmed from religious institutions and leaders who were unwilling to share all information because they sought to preserve their religious policies and norms. The study appeared intrusive to some extent, especially in business-oriented entities and some partly theological centres. Nonetheless, the researcher developed a clear introductory recipe for such institutions and leaders, intended to promote unity, peaceful collaboration, and understanding between these two religions in Mbale.

The high cost of transport in searching for data, especially from archives and main libraries, was a major challenge. Most religious institutions studied in Mbale are typically established by Christian bodies having their headquarters in Central Uganda, mainly in Kampala Metropolitan. Therefore, with the exception of a few Muslim and Christian institutions founded initially in Mbale, the researcher travelled for miles to comprehend this study. But the researcher ensured enough funds for transport during budgeting in order to cater for all those travels both within and outside Mbale city.

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CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter presents literature from different authors related to the research in question. It emphasizes how other writers have addressed the research problem. Therefore, to address it, the research objectives guiding the research questions were vital in constructing this work. Thus, the study reviewed literature on forms of religious discrimination encountered by workers, recruitment processes in religious institutions, and the implications of faith-based recruitment of workers for Christian-Muslim relations. Afterward, theoretical and conceptual frameworks are developed.

2.2 Forms of Religious Discrimination Encountered by Workers in Religious Institutions of Mbale.

Religious discrimination has, over decades, remained a global challenge to workers of all religious backgrounds in various ranks of institutions. Akbaba (2023) explains that unless discrimination is eliminated in societies, believers of different religions will continue to pay heavily for its outcomes. There are many pillars holding it due to the secularization process that has posed a global threat to religion (Akbaba, 2023). Since most religious institutions are anchored in faith, accommodating discrimination causes little harm within their realms, which cuts across many. A larger percentage of men and women still value religion over other worldly needs and compliance pressures (Akbaba, 2023).

Surprisingly, most religious non-governmental organizations initially founded on principles of growing religion and carrying on loyalty programs towards the rest are hesitant to make suitable and level grounds for believers of other beliefs (Berger, 2003). Berger (2003) adds that such organizations have globally received many recognitions that have exalted them. These honors have instead attracted desires from religious institutions to maintain particular ambitions and work climates different from the rest. Thus, a contributing factor to various forms of religious discrimination in employing religious institutions, whether privately or religiously owned. They have played major roles in various societies, and workers in them have, in several instances, suffered different forms of discrimination emanating from their faith affiliations, as discussed below.

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2.2.1 Forms of religious discrimination in Christian Institutions

The need to ensure continuity and autonomy of Christian institutions is seen as a form of discrimination (Berger, 2003). Organized systems of financing, such as remitting church dues, donations, and other formulated tithing criteria in institutions, have withheld opportunities from workers who do not confirm or understand such arrangements well (Isiko, 2019). In other words, gift-giving religious discrimination is imposed on those suspected of not being able to contribute.

Fox (2016), in Religious Discrimination: A World Survey, shows that various forms of religious discrimination exist in a sum of sixteen and are common across different institutions globally. They are not specific to workers of particular faith backgrounds, as they are real (Fox, 2016). Valfort (2015) maintains that most forms of discrimination demanded in Christian institutions require no veiling or head covering, as those seen doing so are viewed as bringing Islam to Christian compounds. Additionally, veiled women in Christian institutions are easily identified from the rest of the workers, thus gender biased religious discrimination (Garcia-Yeste, 2022). Thus, the females here are exposed to more religious discrimination than their counterparts, the males. This is also evidenced in the work of Krakowiak (2019), who portrayed that external features of a person greatly influence recruiters in discriminating against them, since Christians are easily distinguished from Muslims and vice versa (Gumusay, Smets & Morris, 2020). And all of this agrees with the Quran Verse that says:

> And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! So that you may be successful. (Q.33:53)

Therefore, this has instead exposed them to all kinds of discrimination before and even after being employed in comparison to the Christian colleagues.

Furthermore, Ryan and Gardner (2020) portray discrimination on faith in systems of oral and communal practices. These systems then become channels where other forms of homogeneity are described by the view that minority people are assumed to follow and participate in others' events because of their smaller numbers. This then follows an imposition of religious practices

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on the minority groups within organisations. These practices may include celebrating major religious days like Christmas and Easter, among others, on the side of Muslims. Moreover, it is not only applicable to Muslims but to Christians too, as shall be discussed in the subsequent subsection. Therefore, such imposition on Muslims violates their religious freedom, contrary to their beliefs and what they ought to do, much as many can endeavor to safeguard their jobs. This also aligns with Yingfei Heliot et al. (2019), who strongly suggest that workers should decide whether to participate in the religious activities and holy days of other faiths rather than being dictated to by their employers.

Furthermore, the worker's role expectations and local leadership influences in previous engagements also determine employment within a particular religion or outside (Yingfei, et al., 2019). Therefore, the more different roles are demanded in an institution, the higher the chances of one being discriminated against or employed. Hence, fostering job-role religious discrimination is technically inevitable since positions dictate so.

2.2.2 Forms of religious discrimination in Muslim Institutions

According to Vang, Hou, and Elder (2018), racial religious consideration is the world's leading cause and form of religious discrimination. Vang, Hou, and Elder (2018) note that much as individuals' race and religion are both major causes of discrimination in the employment sector, the former is a mere mark in a larger body than the latter. Therefore, since race is concerned with the originality of citizens in a global setting, much attention to it has bred various stereotypes of discrimination that determine religious associations and disassociations. However, religion is expected to provide a broader umbrella for both existing believers and potential believers.

In a survey to find out whether there was discrimination on the account of religion in France, Valfort (2015) ably concluded that the majority of applicants, especially female Muslim status, were favored more than their counterparts, the males, in Muslim institutions. This was due to the perception by the employing institutions that women are more knowledgeable and easy to supervise than men (Valfort, 2015). However, this contradicts Krinitcyna and Menshikova's belief that women are limited in using opportunities and time because interruptions during work hours deny them extra workloads (2015). Hence, there is gender-based religious discrimination, which Syed and Ali (2014, p.459) have said the Quran prohibits. For the Holy Quran states:

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> O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an observer (Q.4:1).

To this, the Holy Prophet is said to have implored his people against discriminating pilgrims from Makkah on a gender basis, a statement which has over centuries been taken as the Islamic equality and diversity principle (Syed & Ali, 2014). For he said:

> All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; also, a white has no superiority over black, nor does a black have any superiority over white, except by piety and good action (Latif, 2004).

He further notes that in Islam, there are no higher considerations for men in either public or private life, nor is a woman sought to be inferior in any sort of business (Syed and Ali, 2014). Therefore, the Quran and the Prophet's sayings both underline the love of employing all qualified persons without succumbing to nepotism and other discriminatory differences (Syed & Ali, 2014). To demonstrate this, a verse in the Holy Quran says:

> "One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy" (Q.28:26).

Therefore, in Islam, the best persons for employment are those considered strong and possessing trustworthy character, and not one chosen basically on racial, gender, and power basis.

2.3 Recruitment Processes of Workers in Religious Institutions of Mbale

Recruitment is an important process that provides opportunities for potential candidates to apply for positions, followed by the submission of all required qualifications to the recruiting institutions (Munyoro, Nyandoro & Guti, 2016). The human resource office is liable for issuing notice of all the necessary requirements to job applicants such that only the most desired employees are selected (Munyambu & Ragui, 2018). Therefore, it has typically followed and attracted very strict measures from the various traditions of respective religions and denominations. Wallace, Wright, and Hyde (2014) and Hennekam et al (2018) stipulate that majority leaders in religious institutions responsible for conducting recruitment processes are sometimes themselves initiators of religious conflicts. Such leaders have been consigned with the power to determine who qualifies and who does not qualify, an attribute influenced by their

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inner feelings toward applicants of other religions, regardless of whether they have or lack other necessary requirements.

Additionally, applicant selection involves various processes, each with its own aspects. Widiansyah, Sutjipto, and Mukhtar (2019) describe this process as an important arrangement that ensures only suitable employees are picked. They further note that while many see selection as a hopeful and opportune period, others describe it as a moment of denial, since many hopeful candidates end up unselected (Widiansyah, Sutjipto, and Mukhtar, 2019). However, in summary, every employing institution conducts recruitment with carefully defined qualifications that best match its vacancies and distinguish it from other institutions' requirements. For example, Widiansyah, Sutjipto, and Mukhtar (2019) and Leckcivilize (2019) list general requirements such as academic papers, curriculum vitae, filled health forms, and passport photos, among others, but do not clarify the specific requirements for each job description in terms of religious management.

2.3.1 Recruitment Processes in Christian Institutions

Valid recruitment in Christian Catholic institutions in South America requires applicants to present copies of recommendation letters from their religious leaders (Arthur, 2006). Miley (2014) argues that Christian institutions, through their Human resource managers, need to carry out thorough preparations for recruitment criteria that do not separate workers, since some services to be rendered need no religion. Thus, Christian institutions need to lay down strong religious values that manifest God in the activities of their institutions, since doing that means identifying them as Christian and attracting all non-Christians (Miley, 2014).

Munyoro, Nyandoro, and Guti (2016) show that staff recruitment in most Christian private institutions is a major distinguishing element that reflects their religious foundations. Most institutions in Africa face a problem of staffing suitable candidates on the grounds that payment to them is low compared to public universities with direct support from governments (Munyoro, Nyandoro, and Guti, 2016). Hence, because hiring staff is tricky, religious institutions often select staff who share their foundational beliefs, especially for high-ranking positions (Munyoro, Nyandoro, and Guti, 2016). The intention is to offer leniency compared with interlopers who may not understand the religious ethical principles of Christian work.

Furthermore, Munyoro, Nyandoro and Guti (2016) underline that recruitment sometimes depends on internal and external factors. These factors include processes of bidding, posting

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of jobs, making of referrals, marking of skills, and utilizing media platforms. To these, they add that advertisements in the form of media, calling persons eligible through the use of experts outside the institution, and pinning on noticeboards for all potential applicants are all key tools used.

2.3.2 Recruitment Processes in Muslim Institutions

For Islam, conducting human resource processes depends deeply on the alignment of the values revealed from God to the Prophet in the Holy Book "Quran" and throughout his legatees, the companions (Razimi, Romle, and Kamarudni, 2017). Many principles that true Muslims or organizations under Islam have to follow highly depict much of its beliefs and practices since it presents life and ways of achieving it (Razimi, Romle, and Kamarudni, 2017). Hence, many organizations or institutions in Islam carry out internal and external job advertisements, where posts are displayed for interested applicants (Razimi, Romle, and Kamarudni, 2017). But in all this, all those responsible for this exercise have to keep at the back of their minds the Islamic principle of tabligh:

> "To them, Tabligh means the employer must explain very well in advertisement about job vacancies offered including job descriptions, wages and any benefits that a worker will get if they have been selected to be an employee" (Razimi, Romle, and Kamarudni, 2017).

In addition to this, Razimi, Romle, and Kamarudni (2017) argue that during the Prophet's era, he never allowed people to hire themselves. The reason was that hiring a person who forced the employer meant no one wanted them, which indicated no opportunities for them.

Furthermore, Islam does not accept recruiting workers without considering the justice accord (Razimi, Romle, and Kamarudni, 2017). This is because failure to consider that standard throws an institution into discrimination of whom to employ hence leading others into injustices, yet all humans need help. On top of this, Razimi, Romle, and Kamarudni (2017) stated that initially one's competency, experience, assurance of taking responsibilities, and pledge to follow the institution's big idea with recommended behaviors qualified him or her during recruitment. However, different institutions have, over time, altered some of these requirements that previously stood in Islam's belief.

Bhutta and Sara (n.d.) suggested the Islamic management model in recruitment as an integral method whereby those charged with the leadership of organizations submit their obliged powers, which entitles them to the continuation of such institutions. In this, emphasis is on

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Quranic teaching, the hadith, and the Sunnah as key informers of recruitment and selection processes of workers in organisations. The expected Islamic way during recruitment demands staffing well-qualified persons for positive results after undergoing interviews (Razimi, Rmle, & Kamarudni, 2017). This must be done in a sincerely articulated manner that avoids considering vices such as people's status, culture, faith affiliation, and personal popularity. Moreover, the able applicants are required to undergo thorough interviews before any consideration, just as the prophet's successors, especially Umar, demanded from those who sought employment in Islam-controlled areas and workplaces (Qureshi, 2021).

Susilo, Armina, and Lesmana (2021) argue that for recruitment and selection in Islamic institutions to be appropriate, department heads must also be part of the process. Their presence there helps to assess whether workers possess the required qualifications for hiring. This also addresses the tendency to focus only on the religious perspective of an applicant. It is even better if it's foreseen that the applicants possess an easy-to-change mind about their religion in terms of ensuring effective service delivery in the institution (Susilo, Armina and Lesmana, 2021).

Basari et al. (2023) emphasize that proper recruitment in Islamic institutions has to follow forms, that is, open and closed. With open recruitment, all job vacancies are sent to mass media forums, while with closed recruitment, only special candidates or those already in the institution get access to vacancies available in their workplace (Basari et al., 2023, p.20). He adds that, during selection, institutions need a strategy to attract job applicants, followed by excluding those who do not meet the requirements, especially in schools (Basari et al., 2023).

Lastly, in Uganda, the recruitment of staff, for example at the Islamic University, was a completely different aspect. Gyagenda and Rajab-Gyagenda (2016) state that the government of Uganda was responsible for soliciting and selecting learned and able Ugandans who could establish and run the institution before the funders could withdraw their pledge to support it. Hence, Muslims and non-Muslims alike were employed as workers after undergoing inspections from both officials of the Government of Uganda and the OIC (Gyagenda & Rajab-Gyagenda, 2016).

Hence, from the above literature, it's discovered that most scholars who attempted to write on recruitment processes in religious institutions did not tackle issues of work specifications and requirements. The majority of the literature reviewed points to specific works without details of requirements outlined to those intending to apply for jobs. As a result, different potential

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workers have found themselves requesting job positions that are sometimes reserved or do not require them, and they meet the qualifications. Therefore, this study will examine all recruitment processes that exist in these institutions so as to help workers avoid being taken unaware of their recruitment terms and conditions from a general perspective.

2.4 Implications of Faith-Based Discrimination of Workers on Christian-Muslim Relations in Mbale.

Like other societies experiencing the turmoil of faith-based discrimination in recruitment, Mbale's situation is not much different. Discrimination has ushered promotions and reductions of religious relations, especially among the followers of these two widely followed religions yet analysts credit them for world peace (Shenk, 2014). To make these reviews more specific, the discussion is divided into constructive and destructive categories, as below.

2.4.1 Constructive Implications on Christian-Muslim Relations

The employment of staff, whether in public or private religious institutions, plays an integral role in their well-being. Therefore, emerging opportunities are very key for all. In this case, whenever there are results from the endeavors of their own religious belonging, vast celebrations follow and are upheld with great spiritual renaissance (Benefiel, Fry & Geigle, 2014).

2.4.2 Destructive Implications on Christian-Muslim Relations

Discrimination based on religion has, for example, in American institutions, created great worries about workers' lives and their protections (Bassioni, 2021). A study conducted in American institutions observed that the majority of workers, especially of the Islamic faith, underwent many troubles that sprouted after the 1960s, when the continent witnessed masses of Muslim refugees entering its various territories (Bassioni, 2021). Therefore, environmental as well as religious prejudices have impacted many working populations' lives, as most of them do not know and can't afford to protect themselves from a widely practiced religion like Christianity on the continent (Bassioni, 2021).

According to Vang, Hou and Elder (2018), there is disintegration of people in terms of utilising the formerly built joint resources. This includes misusing or even burying projects that both religions started to build common understanding and unity. For example, libraries and forums for discussing various worldviews, hospitality strategies, and aid pieces of equipment to

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believers may all be lost simply for maintaining a religion in a bolted manner that distances all the religious others (Vang, Hou & Elder, 2018).

Faith-based discrimination also leads to multiplied levels of misgiving about institutions, especially when workers are ignorant of the missions of their establishments in the communities where they work (Benefiel, Fry & Geigle, 2014). The illustration is that the reservation of opportunities from other masses, as in employment between two groups (Christians and Muslims), marks new phases of misconceptions and assumptions (Benefiel, Fry & Geigle, 2014). Therefore, work plays a more vital role when it's given out than when held reservedly, for it complements the life satisfaction mandate (Benefiel, Fry & Geigle, 2014). Additionally, Messarra (2018) found that employees who undergo various faith-based discrimination have, most of the time, lost their institutional obligations and work curiosity. Hence, being rendered emotionally negative about religious bodies manifested in institutions, much as they themselves can strive to gain and maintain coexistence amidst various employer institutions (Messarra, 2018).

Furthermore, Krinitcyna and Menshikova (2015) explicitly highlighted these negative effects to have reduced worker's routines at work and levels of effectiveness especially for those retained in institutions. Namutebi (2014) argues that, other than creating diverse relations and communal relationships from which workers originate, discrimination against workers may result in reduced trust in some institutions, ranging from local to international believers of other religions. Additionally, some workers have been depressed, affecting both personal and family setups, especially when families have greater hopes of survival and boosted living standards in such institutions (Ryan & Gardner, 2018). The Teren Law Group (2020) explicitly mentions that most workers who are victims of faith-based discrimination have not escaped the problem of monetary constraint, which has transitioned them into other challenges of lost confidence even in their own beliefs especially if the professed faith provides no alternative to the challenge at hand.

2.5 Research Gap

From the literature reviewed, no study specifically points out the impact of discrimination of workers for being Christian or Muslim. Additionally, it does not address how this upsets them in terms of religious relations and coexistence. No recommendations are proposed to accommodate Christian and Muslim believers during recruitment and even after employment. Therefore, this study is vital in engaging these two religions in their employment by outlining

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the erroneous forms they hold, pointing out accessible recruitment processes, and displaying their impact so as to realize Christian-Muslim relations in Mbale. The aim is to make this a model for other regions and religions.

2.6 Theoretical Framework

This study is informed by Social Identity theory, which was the work of Henri Tajfel and John Turner, who were social psychologists in 1979. This theory explains how perceptions of a group affect its relationships with others (Vinney, 2021). Tajfel and Turner maintained that the kind of associations individuals believe in renders them sometimes more deserving than others, thereby dictating everything about their behaviors (McLeod, 2019). As a result, in-group and out-group divisions emerge. Therefore, their behaviors exhibited can easily define views that either diminish or create further differences. These misconceptions and differences developed against one another are instigated by social issues such as employment, community engagement, and politics (Gazi, 2014). They are based on vigilance to the extent that in some places where particular religions fully control, those outside it can't access anything important from its endeavors.

Hence, relating it to this study, the theory plays an important role in defining these two categories of religious bodies and institutions. Due to their establishment on different religious backgrounds in society, the leaders of each religion perceive the others, especially those seeking employment, as totally outside their ideological understanding. They are viewed with contempt in whatever they try to inquire or request in institutions belonging to other religions. This mainly emanates from the personal feelings of those carrying out the exercise of recruiting new workers to a bigger group of faith affiliation in their religious constitutions. All the prejudices raised against other religious members are resurrected to determine who qualifies and who does not qualify, making discrimination evident. Therefore, this theory demonstrates why every religion prefers workers with similar faith, exemplified as front liners of discrimination against those considered outside their religious circles.

The study also incorporated Taste-based discrimination. Gary S. Becker originated the theory in 1971. This theory is a kind of labour market discrimination which is determined by the choice of the employing person or institution regarding workers. The employer is obliged to pay, or sometimes hire or not to hire, individuals regardless of whether they can perform to expectations or have the necessary qualifications. In other words, Taste-based discrimination also known as the 'employer taste model' (Krinitcyna & Menshikova, 2015) is practiced when

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those in charge of labour market deliberately select some class of people or group over others and in the process, treat them more or less better in comparison to those selected or unselected (Villiger, 2022).

Since this theory is associated with tasting and distasting people in their social groups, relating it to this study portrays a big picture of discrimination based on who Christians and Muslims are in terms of employment selection. Workers who are wanted are hired based on the institution's faith, and those with a different faith are left out. Similarly, questions related to when it is legitimate to treat people according to their groups are asked to assess its implications in terms of religious coexistence between Christians and Muslims.

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2.7 2.7 Conceptual Framework

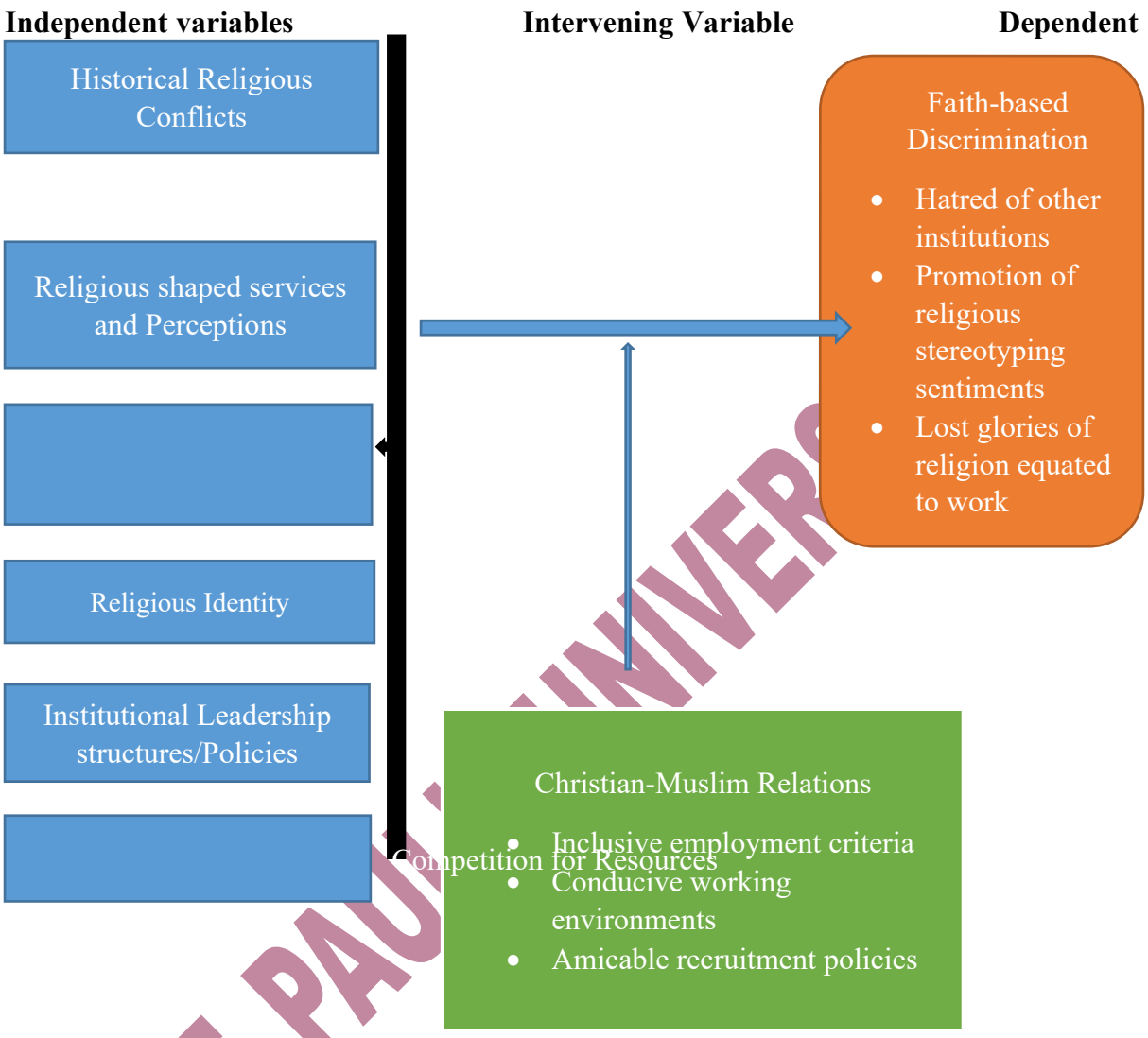


Figure 1: Conceptual framework

The framework above shows how faith-based discrimination of workers in religious institutions, as a dependent variable, is influenced by independent factors such as historical religious conflicts, religion-shaped services and perceptions, and religious mission purposes. Others include religious ethnocentrism, institutional leadership structures and policies, and competition for resources.

Discrimination here stems from the initial crossroads Christianity and Islam faced during their spiritual and expansion ambitions. The followers of these religions have mistaken one another in their existence and even work opportunities in terms of defining each religion to the masses.

Maintaining the influence and prestige of particular religions is challenging. Hence, religious institutions hesitate to assess whom to hire, especially as a symbol of unity or identity among believers, leading to constricted employment opportunities.

Most institutions are structured administratively on religious principles and hierarchies that determine employment opportunities in them. Others require workers who fulfil institutional policies, including soliciting all other resources into them. Therefore, enacted selection procedures for the best workers believed to uphold and respect religious core values are key determinants during recruitment. Workers are qualified majorly on religion than other qualifying factors.

As a result, the above independent variable factors play a tougher role in realizing Christian-Muslim Relations in Mbale unless intentional efforts shown by the intervening variable are introduced to enhance good relationships. Therefore, in curbing the various implications like hatred, promotion of stereotyping sentiments, and loss of religious glory, an intervening variable plays a crucial role, which this study intends to ascertain.

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CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the procedures and tools used to find and collect data. The focus was mainly on the faith-based discrimination of workers in religious institutions in Mbale, Uganda. It outlines the sampling techniques, the methodology, and the design. Therefore, all data collection and analysis tools used are discussed as below.

3.2 Research Methodology

The research methodology used in this study is a mixed-methods triangulation design, also known as a convergence model. The use of this model was to complement the qualitative with the quantitative data collected since the study was done in a single-phase (Mugenda & Mugenda, 2019). Therefore, this study was done once, and the results have informed and guided the researcher in collecting, analyzing, and interpreting data relevant during the process.

3.3 Research Design

Two research designs, survey and historical, were applied, which incorporated qualitative and quantitative approaches. The survey design involved interviewing or administering questionnaires to respondents about their characteristics and current practices to develop a solution for future employment (Jackson, 2011). This choice was due to its effectiveness in implementation, as it requires opinions from respondents. Therefore, under survey design, a cross-sectional survey, where information is gathered once in time to represent the rest of the institutions, was used.

A historical design involves systematically gathering and evaluating information about past events to understand what triggered them and determine their impacts on current scenarios (Muhammad, 2024). Therefore, establishing what had been taking place in such religious institutions during worker recruitment was important for this design and study, since its major concern relates to employment and religious relationships.

During the survey design, therefore, information was collected using the interview method through face-to-face and virtual interviews with distant respondents. And during the historical method, documents from these institutions and offices of their founding religions were analysed. In all these designs, the focus was on different forms of religious discrimination, the recruitment procedures of workers, and finally their implications on the ground between the followers of Christianity and Islam.

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3.4 Location of the Study

This study was conducted in Mbale City of Uganda (see Appendix 2). Mbale City is located in the country's Eastern Region. It is an en-route junction to the North-eastern side of Uganda and on the way to Kenya on the Western side. It serves as a commercial, political, social, religious, and cultural centre. It is the traditional homeland for the Bamasaaba (Bagisu) people, who are the dominant inhabitants, though other kinds of people have settled therein due to personal and communal reasons, and the city serves (Globalpopulations.com, 2023).

Administratively, the city has two divisions, that is, Industrial and Northern. The population of the city dwellers was 76,493, according to the government body responsible for conducting the national population and housing census, known as the Uganda Bureau of Statistics (UBOS), as reflected in Uganda Demographics 2023 (Worldometer, 2023).

3.5 Target Population

In Mugenda and Mugenda (2003) define a target population as "An entire group of individuals, events, or objects having a common observable characteristic." In other words, it is the total number of expected respondents who can provide information for a particular study. The target population for this study was 60 institutions in Mbale City, with information obtained from the city planning department and from the institutions themselves during proposal development in 2023. They had a total of 1320 workers.

3.6 Sample Size

Research scholars and experts like Mugenda and Mugenda (1999) have defined a sample as "A smaller group obtained from the accessible population." To ensure a balanced analysis, at least 1 institution from each religion category was selected. And since the total population is below 10,000, determining a sample didn't require a formula; instead, a sample size of between 10 and 30% can constitute a good representation of it, and 10% was good for analysis (Mugenda, 2003). The researcher therefore selected 132 (1320 x 0.1) respondents out of a larger target population of 1320 workers. The same applied to 6 religious institutions (60 x 0.1) purposively for balanced results. The selected number of institutions was equalized to avoid bias or exaggeration on one religious side, since Christianity had more institutions (36 Institutions) unlike Islam with 24 institutions. Hence, 1 institution in the same category was picked to constitute 6, which summed up to 12 institutions (6 x 2) as shown in the table below:

Table 1: List of Religious Institutions selected

Institution	Christian	Muslim	Accumulative No.

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University	1	1	2
Secondary school	1	1	2
Primary school	1	1	2
Health Centre	1	1	2
Radio station	1	1	2
Charity Organisation	1	1	2
Total	6	6	12

As indicated in the table above, 12 institutions out of 60 in the total population constituted the sample size, with each institution represented by at least 11 respondents after determining the employment categories per institution. Therefore, a total of 132 (11 employment categories x 12 institutions) respondents out of 1320 workers in all the institutions were selected as below;

Table 2: List of target respondents per religious Institution

Category of respondent	**Number**
Management Leader	1
Institutional Head	1
Human Resource Officer	1
Non-Administrative Workers	8
Total	11

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3.7 Sampling Technique

A stratified random sampling technique was used. This probability sampling technique involves subdividing the entire population of anticipated respondents into sections (Mfaeka, 2021). Therefore, under this technique, the population was divided into 4 strata that include: Management, Institutional heads, Human resources officers, and other workers (see Table 2 above). The researcher selected these categories disproportionately to ensure balanced representation and avoid views limited to one side of the employee section and religion.

3.8 Data Collection

During data collection, the researcher used a mixed-method approach to collect data from individual respondents selected from their strata. This ensured that qualitative data received was also supported by data obtained using quantitative tools, such that the strength of the study becomes largely understandable (Mugenda & Mugenda, 2019). In short, religious institutions are represented by Management and Institutional leaders, Human resource officers, and Non-administrative workers who formed up the respondents. Therefore, questionnaires, interviews, and document analysis instruments were necessary as highlighted below:

3.8.1 Questionnaires

The researcher issued 36 questionnaires, whereby 12 were for human resource officers, and 12 for managers, and another 12 for institutional heads. Only semi-structured questionnaires were used so as to incorporate open-ended and close-ended in-depth ideas during asking and answering. The questionnaires for human resource offices required them to record information on recruitment processes provided by their religious institutions and the number of workers employed from each religion. This instrument was designed because most human resource officers follow already stipulated employment guidelines and have little input. The rest of the questions issued to managers and heads were also to ask specific questions on religious discrimination, recruitment procedures, and how this impacts the people they serve and the general public. Afterward, all the questionnaires were collected for analysis and interpretation.

3.8.2 Interview guides

The interview method was applicable to 96 workers in the non-administrative strata, since most of them are direct victims of discrimination. Questions were set accordingly and then organized face-to-face sessions of questions and answers to obtain their views. This also helped elicit additional ideas that were not part of the questions but proved useful during or after the research. Afterward, responses were recorded for analysis in the subsequent chapter.

3.8.3 Document Analysis

This study utilized official recruitment documents from religious institutions such as employment manuals, policies, or employment guidelines enacted during previous minutes. This was as well found in religious constitutions by the stakeholders of institutions, or aligned to religious books of the Bible and Quran. This technique was preferred because it provides

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information directly from the source on how workers are considered for recruitment, which helps interpret the current situation. Afterward, the results were analyzed.

3.9 Data Analysis Methods

In this study, data collected using questionnaires were analyzed descriptively. This is because it is simple to construct, read, and interpret, as it is likely to produce a highly reliable scale. Data collected using the interview method were also analyzed descriptively using SPSS version 20, for mode and percentage, so that important factors in recruitment for Christian and Muslim relations could be identified. The numerical data collected were presented graphically, using tables, pie charts, and graphs for easy interpretation. For qualitative data analysis, a deductive approach was used. This qualitative data analysis involved analyzing data based on a structure predetermined by the researcher. In this case, research questions guided grouping and analysis of data. Additionally, the data collected through document analysis was analyzed by coding it into themes and compared to identify more recurring ones, which informed the study. However, there were questions that sought the opinions of the respondents with either a yes or a no answer. All questions asked were in accordance to the research objectives.

3.10 Reliability of Data

The researcher ensured that all the data collected was of integrity, from rightful sources, and only resourceful persons gave information concerning the study. It was in agreement with what Mugenda & Mugenda (2019) put: "reliability is the degree to which data generated from a particular research is consistently similar on repeated trials, using the same tool and holding the setting constant." The concern also was ensuring that only completed questionnaires are picked. Again, storage and processing were handled with the utmost care by using only reliable instruments for questionnaires, interview guides, and document analysis. All three methods of data collection were tested to ensure reliability using the test-retest technique. Therefore, the same instruments were administered twice to the same groups of respondents for correlation of data, which proved stable, especially among workers not in top leadership positions (Mugenda & Mugenda, 2019)

3.11 Validity of Data

During this study, the researcher ensured that a construct validity measure of the data in question, based on theoretical concepts, was trustworthy and, when repeated or reproduced, could offer the same results on both Christians and Muslims. Data were obtained without interference from both internal and external factors, whereby only respondents with a clear

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understanding and open-minded views of the study under investigation were targeted using reliable research instruments as discussed above.

3.12 Ethical Considerations

In the course of this study, all ethical issues were highly taken into consideration as follows:

First and foremost, the researcher obtained a letter for research from St. Paul's University, which introduced him to the Uganda National Council of Science and Technology (UNCST). After which, there were notifications to relevant authorities in religious institutions.

Secondly, confidentiality of respondents was observed sensitively in that no opinion raised by any respondent was sabotaged, excluded, or misrepresented by the researcher.

Thirdly, observation of plagiarism rules was followed without hesitation. In cases where borrowed ideas or literature were used, proper acknowledgments were made. Therefore, all ethical values were maintained between the researcher and respondents, and the findings, together with the works used, were documented throughout the entire process of the research.

Lastly, personal bias that aims to harm institutions was avoided. Institutions were given Alphabetical letters from A to B indicating Christianity and Islam, respectively. On top of this was a maintained link of monitoring, as views raised here have to speak for themselves to anyone reading or holding this work.

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CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter presents and analyses data collected on Faith-based discrimination of workers in Religious institutions and its implications on Christian-Muslim relations in Mbale, Uganda. The analysis follows the study's objectives: to establish the forms of religious discrimination workers encounter, examine workers' recruitment processes, and assess the implications of Faith-based discrimination on Christian-Muslim relations in Mbale.

The questionnaire and interview data were coded and trimmed according to the research questions. The questionnaire data were presented in tables and pie charts for quick interpretation and analysis. The data were analyzed using descriptive statistics, where the researcher systematically described the responses. Additionally, the data which was collected using document analysis was as well analysed descriptively in comparison with the many documents read. The researcher treated the period during which the responses were collected as important for accurate results.

4.1.2 Demographic Information

The researcher interviewed a hundred and thirty-two workers from twelve religious institutions of Mbale. These included educational facilities (university, secondary, and primary), health centers, radio stations, and charity organizations. The study selected one institution from each religion (Christianity and Islam) to provide a balanced view using a stratified sampling technique. Four strata were identified including Management, Institutional heads, Human resource officers, and other workers. Twelve Managers, twelve Heads of institutions, and twelve Human resource officers were issued with questionnaires that summed to thirty-six. Interview schedules that included face-to-face interviews were applied to other workers, totaling ninety-six. Document analysis also covered responsive religious and institutional offices and archives. The intention was to capture a wide range of opinions across various institutions established by religions.

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Table 3: Age of the respondents

Age Group	frequency	%age
18-30	52	39
31-45	48	36
46-60	26	20
61 Above	06	5
Total	132	100%

4.1.2 Religion of the respondents

The number of respondents who were Christians was 68, and Muslims were 64. All of them personally indicated their religions in the boxes that were provided. The purpose was to ensure all believers form these religions participate in this study without leaning heavily on one side. This is also presented in the pie chart below.

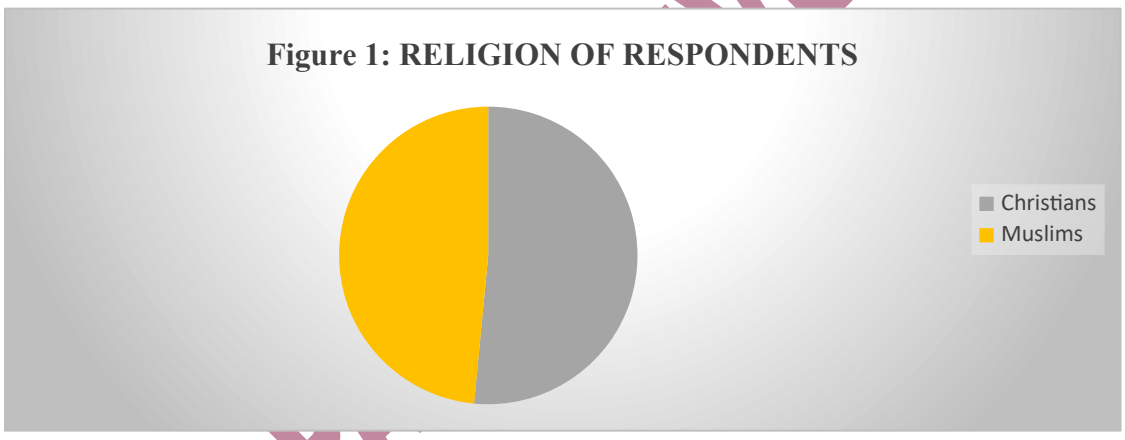


Figure 2: Religion of respondents

4.1.3 Education background of the respondents

During the collection of data, the respondents were asked to indicate their highest level of education attained. The reason for this was to ascertain if those employed really qualify for those jobs academically or on basic considerations, and the results were as follows:

Table 4: Respondents' Education Levels

Education Level	Frequency	%age

Primary	03	2
Ordinary	11	8
Advanced	13	10
Certificate	18	14
Diploma	23	17
First Degree	46	35
Postgraduate Diploma	06	4
Master	08	6
PhD	03	2
Others (specify)	01	2
	132	100

The study found that the majority of workers recruited in religious institutions are those with a first degree (35%), with the least employed as primary, PhD, and others (2%), who included those retained on religious and foundational basis. This was necessary to assess levels of thinking regarding guiding the institution toward inclusiveness, and whether the employed possess only religious qualification papers.

4.1.4 Name of the Institutions and their religious affiliation.

The respondents indicated names of the institutions using either 'A' for Christianity or 'B' for Islam where they work in and their affiliations. This had two reasons; firstly, for anonymity as they requested, and secondly, to ensure that only institutions established by Christianity and Islam are researched (Also refer to Table 1 in Chapter Three above).

4.2 Forms of Religious discrimination encountered by workers

This section required responses from workers on whether they ever faced any discrimination during their recruitment. If the response was yes, what kind of discrimination did they encounter? The responses were as follows:

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For the Christians in Muslim-founded institutions, the majority (64%) of the total respondents admitted to having been discriminated against. They said this was because they did not fully understand the principles of the founding religion. And for the Muslims in Christian-founded institutions, 36% also admitted and gave a reason that they were asked if they were born again or if they should be considered unsaved people.

While responding to whether there was still discrimination against workers because of their religion in these institutions, 54% of the respondents admitted that there is continuous discrimination based on religion while at work against a minority, while 46% denied having had continuous discrimination. During the study findings for this section, two major themes emerged. These are both direct and indirect discrimination. They were pre-identified, and the respondents were required to mark with a tick the forms of discrimination encountered. These were, however, analyzed using an explanatory design (Mugenda & Mugenda, 2019) according to the forms of religious discrimination encountered.

The table below presents these findings narratively, along with the study themes, sub-themes, and corresponding references.

Table 5: Forms of religious discrimination

Study themes		**Number of References per Institution**		
Main theme	**Sub-themes**	**Christian**	**Muslim**	**total**
Direct discrimination	Regular dismissal due to religion	**02**	**01**	**03**
	No recruitment in other occurring opportunities within the institution	**02**	**01**	**03**
	No promotions to key positions of influence in the institution	**09**	**04**	**13**
	Getting less payment	**02**	**01**	**03**
	Name-calling such as hajj, hajjat, or pastor, born-again (mulokole)	**04**	**07**	**11**
	Imposition of belief (forced attendance of prayer sessions)	**05**	**04**	**09**

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Indirect discrimination	Unfairly setting work schedules that prevent employees from taking time off for religious observance.	**04**	**01**	**05**
	Unfairly banning wearing certain religious symbolic items like rosaries	**02**	**02**	**04**
	Demanding clothing requirements that violate other workers' religious practices	**07**	**03**	**10**
	Verbal or physical harassment such as bullying.	**00**	**01**	**01**
	Diet restrictions on some foods within the compound of the institution.	**03**	**00**	**03**
	Racial discrimination, for example, being an Arab or Afro-Asian, or black, white-skinned	**00**	**01**	**01**
	Increased suspicion due to your religious background before current employment.	**03**	**01**	**04**
	Receiving frequent marital comments due to having one or more spouses, not wedded, etc.	**02**	**04**	**06**
	Job role discrimination, for example, as a result of particular religious needs like chaplaincy, school imam, etc	**00**	**00**	**00**
	Other: specify			

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During response to knowledge, if there were incidents of workers' discrimination amongst themselves based on religion, the majority of the respondents (65%) denied knowing it, while the rest (35%) admitted it. In addition to this, the kinds of such incidents that were given included: criticisms of the dressing code between followers of these two religions, different sitting arrangements among staff, especially in Muslim institutions, making regular visitations to the homes of colleagues of the same religion as the rest, especially in institutions where residential or rented facilities were provided for workers respectively. Below is a pie chart showing workers' knowledge on the level of discrimination amongst themselves.

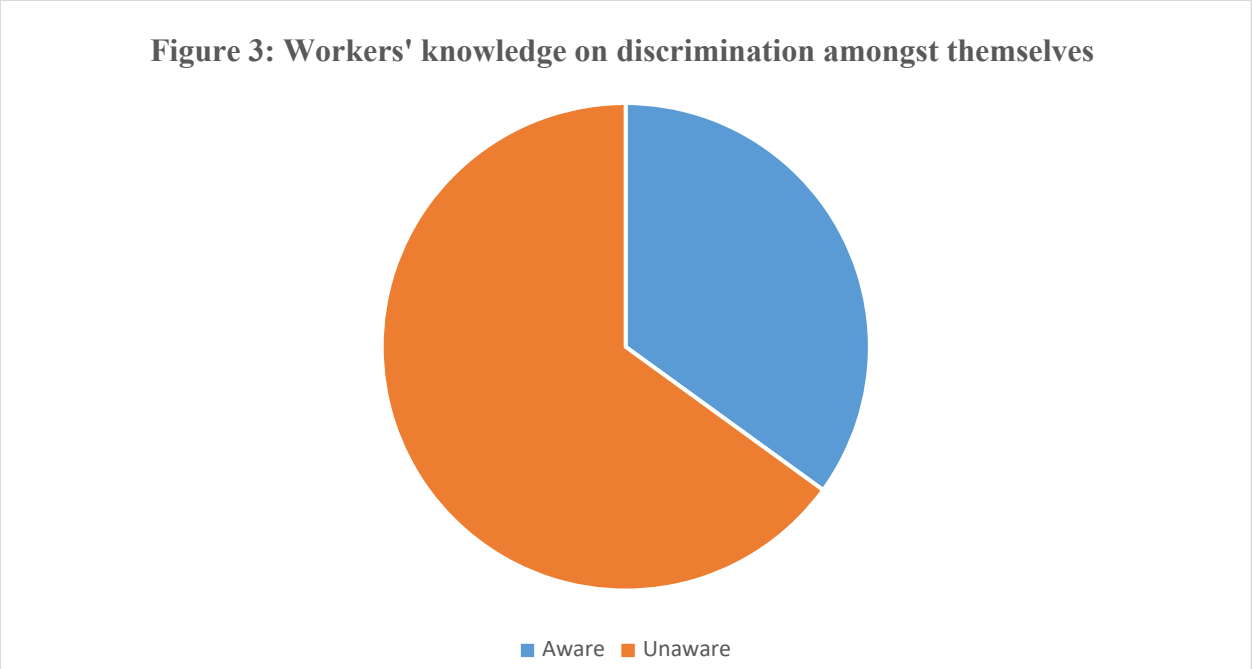


Figure 3: Workers' knowledge on discrimination amongst themselves

4.3 Recruitment Processes

Questions asked related to recruitment were mostly segmented into three sections, as discussed in their respective sections below.

The first question asked whether religious institutions had workers belonging to religions other than the one they are founded on. The responses were as below:

The majority of the institutions indicated that they had workers belonging to other religions in them. This represented 67% against the minority who had only believers of the same religion as workers (33%) in their institutions.

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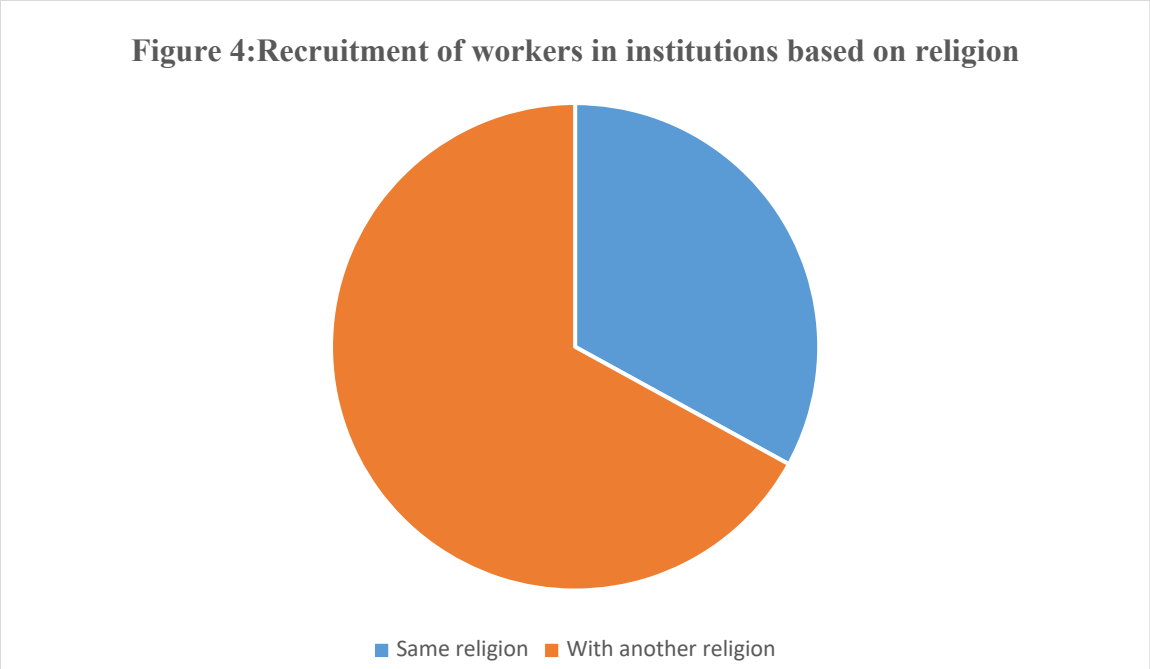


Figure 4: Recruitment of workers in institutions based on religion

In understanding why there are variations in recruitment across various religious institutions, the major reasons given for such considerations were as follows according to the interview schedule:

Christian institutions desire to incorporate all highly qualified workers who can bring in further creativity and inventiveness while at work. They also look for qualified and dedicated workers whom they consider eligible to respect and promote the values and visions of the founding body. In addition to this, consideration is also accorded to anybody provided he or she merits the advertised positions. On top of this, some workers are there because they are either part of the brain behind the formation of such institutions or their special advice to institutions is valuable.

For Muslim institutions, the incorporation of other workers is due to the need to hire highly qualified persons. One respondent gave an illustration that even one of the servants to the prophet attested to this:

> *One of the two women said: "O my father, hire him. For the best to be hired is one who is strong and honest." Q.28:26*

Similarly, the love to attract all other believers so as to attain missionary goal of the institution was mentioned. Specialization in some duties especially in the science fields as demanded by the government of Uganda has also paved ways for non-Muslims within institutions especially

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in the learning and health facilities. These are key marketers to the public and the most soliciting factor to government funding for more buildings and accreditation.

But in all religious institutions, the need for a harmonious co-existence between Muslims and Christians by the Inter-Religious Council of Uganda (IRCU) that emphasises peace for all was included as a key reason for hiring some workers from either religion.

Concerning the responses on what conditions do religious institutions require from workers during their recruitment, the interview schedule revealed the following conditions necessary in recruitment of workers:

For Christian institutions, an intending person needs to:

Be a born-again Christian whose understanding of Christ Jesus is key in his or her whole life, or be a committed Christian, or person willing to work under the guiding principles of Christianity. Unless otherwise, he or she is considered on other religious qualities; such as not controversial to religious issues.

Have an experience in a similar role or relevant field or show the ability to easily learn on the job in a Christian perspective.

Be willing to undergo a background check and satisfy the institution before further consideration.

Possess an excellent report from his/her previous employer(s) regarding his or her moral life.

Submit a recommendation letter from their religious leader or local church where he/she fellowships.

Show Willingness to abide by and promote the institution's core values without interfering or altering them to his/her own self-understanding.

And for Muslim institutions, the persons to be recruited should possess the following:

Must have a good track record regarding current (if he/she is exiting a certain job somewhere), or previous job opportunities involved in.

Produce copies of academic documents from a recognised institution of learning showing the authenticity of the bearer.

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Marital status forms should be filled and signed to determine future cases of infidelity in case they emerge, where possible.

The experience and skills of a worker are key since they create a difference even if there are many human resources.

Competency in that field applied for. This proves and provides further opportunities for his/her growth in such an institution.

God-fearing person irrespective of religion. Workers should not be atheists or people who talk ill of Allah (God) and his chosen prophets.

The study also inquired from the respondents whether job applicants into religious institutions know the hiring conditions when applying to them. Different responses were given. The majority of workers (77%) said that they do not have ample knowledge on the hiring conditions. Whereas 23% revealed that workers are aware of the hiring conditions during their recruitment.

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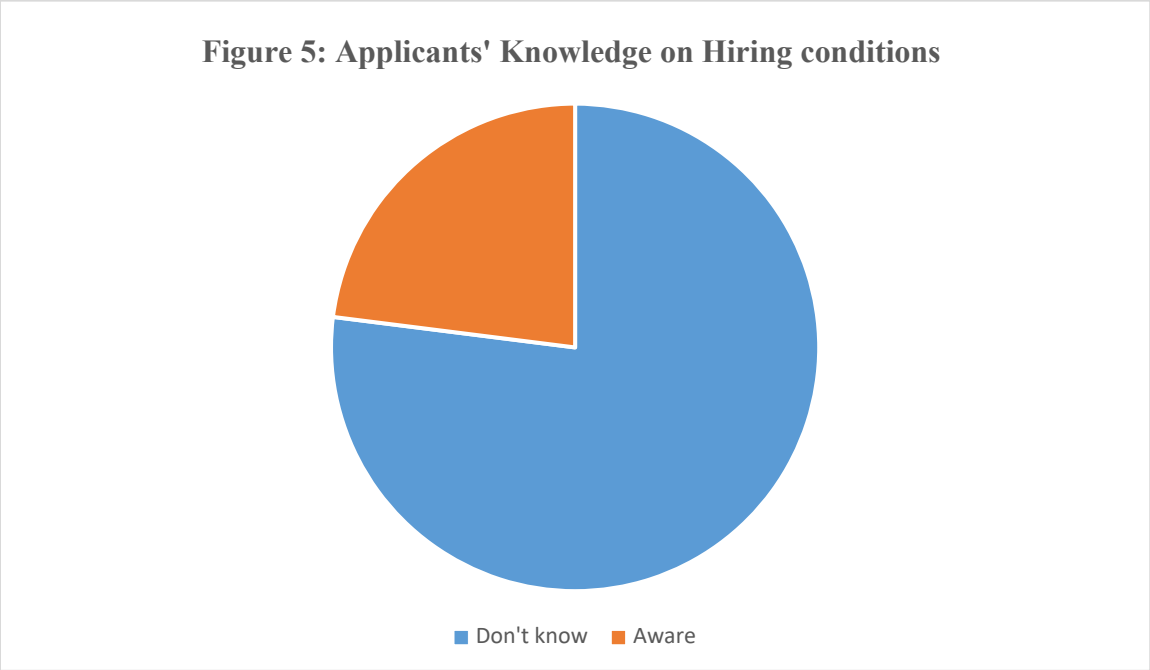


Figure 5: Applicants' Knowledge on hiring conditions

The following are the reasons that were given concerning job applicants' unawareness of the hiring conditions during recruitment:

Most respondents said they are first required to apply and then come to know most conditions after being recruited. Others said that workers just give trials and wait for existing

opportunities. Others apply only when told by friends or relatives working therein. Another response given was that it's mostly top management who are aware of most conditions, unlike the subordinates. In addition to this, a particular respondent said that most workers whom he has seen only come to know the required conditions when already given work and required to follow them religiously.

The following are the reasons that were given by those who admitted that job applicants into religious institutions know the hiring conditions during recruitment:

Advertisements are run on radios and in religious places. Others are pinned on various notice boards specifying the benefits of each recruitment. They detail specific requirements and descriptions for the jobs including the faith which an applicant should have. Some respondents said that they know these conditions simply by relating and imaging them to respective founding religions. Others said that they only heard of them from the experiences of workers already hired and tales of what they go through in such institutions.

4.3.1 Document analysis

Document analysis**,** being a qualitative research method is a systematic procedure for reviewing or evaluating documents (Lumivero, 2023). This method involved a detailed review of the documents to extract themes or patterns relevant to the research topic. In this matter, it was applied in recruitment manuscripts, policy manuals, and strategic plans that were available in archives and offices of human resource officers. Others were with religious administrators responsible for management of institutions. Therefore, they were written down accordingly as below:

4.3.1.1 Recruitment criteria in Christian institutions

The following are the criteria for recruiting workers in Christian institutions in Mbale.

Job posting. All available jobs are advertised to the community through local channels, such as pinning on institutional noticeboards, community centers, and places of worship including churches and Christian ceremony venues, local media like radio broadcasts, and national channels like TVs, newspapers, and magazines. Others include institutional media platforms like websites.

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Submission of applications. The channels or strategies for sending applications are provided. All required documents are listed in the attachments and guidelines are made open to all intending applicants.

Screening of applicants. All applications meeting the required procedures of eligibility are sorted and an indication of contacting only shortlisted candidates for interviews is made clear to all those interested.

Interviews. All shortlisted candidates are hence contacted, and structured interview processes are conducted. Depending on the institution, both written and oral sessions may be used. Those in charge for assessments of relevant skills and knowledge in line with the job role and institutional framework take judgment.

Reference checks. The institutions show prior intentions to carry out thorough reference checks to any or all applicants into them. For example, they inform to carry out past work history, performance, and character checks so as to ascertain their preferences and omission from the list and the rest.

Selection process. All best-qualified candidates are offered positions and notified using various platforms including WhatsApp messages, phone calls, and messaging through emails. After these, other processes may continue depending on culture of the institution which most institutions keep silent to themselves.

4.3.1.2 Recruitment criteria in Muslim institutions

The following are the criteria for recruiting workers in Muslim institutions in Mbale.

With the view that potential candidates must be drawn from a wide pool, adequate opportunities shall be ensured for all candidates intending for jobs in Muslim institutions. For example, the person in charge of human resources ensures and maintains a record of the up-to-date number of posts, their classification, and their scales are harmonised. Therefore, the candidates have to provide written applications addressed to the human resource managers except for positions of top management in the institution which is handled by the founding boards.

All applications are then recorded in the register and signed by the applicant or someone representing them.

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Applications are processed by the human resource offices to ensure that selection is made. Therefore during the selection process, all eligible candidates are shortlisted and informed through various means such as telephone calls, and email messaging for interviews. The interviews are made in two or three phases including sometimes oral and written. Where cases of exceptions emerge, some candidates are headhunted and assigned duties without undergoing preliminary sessions of interviewing as such.

Letter of appointment. Many institutions require that after all the necessary steps are finished, those selected as overall and suitable candidates be given letters of appointment. At this level, a person is guaranteed for work. Some institutions then provide additional job descriptions within the letter. Dates of starting work are highlighted and so a person now becomes an employee of the institution. Some institutions stress with immediate effect while others give time to allow preparations depending on job type and employee location at the time of recruitment if he or she needs to relocate to a near or convenient place.

Table 6: Recruitment processes in Christian and Muslim Institutions

Recruitment processes	**Christian Institutions**	**Muslim Institutions**
Job posting	All	Some
Submission of applications	All	All
Screening of applicants	Some	Some
Interviews	All	All
Reference checks	All	All
Selection process	All	All
Letter of appointment	Some	All

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Therefore, the above table shows that recruitment across various institutions differs depending on tradition and the need for workers. No uniform steps are followed in offering jobs to workers. However, all institutions have set procedures best known and efficient to them that enables recruitment processes a success.

4.4 Implications of Faith-Based Discrimination of Workers on Christian-Muslim Relations in Mbale

More than half (73%) of all respondents accepted that Faith-based discrimination of workers in Religious institutions has implications on Christian-Muslim relations in Mbale against 23%

who denied. Whereas the remaining 4% of the respondents said they do not know whether it has any implication or not. However, out of 73% of the participants who admitted that it has implications, a lesser proportion (29%) said it brings positive implications while the majority (71%) said negative. This is as well represented in the bar graph below.

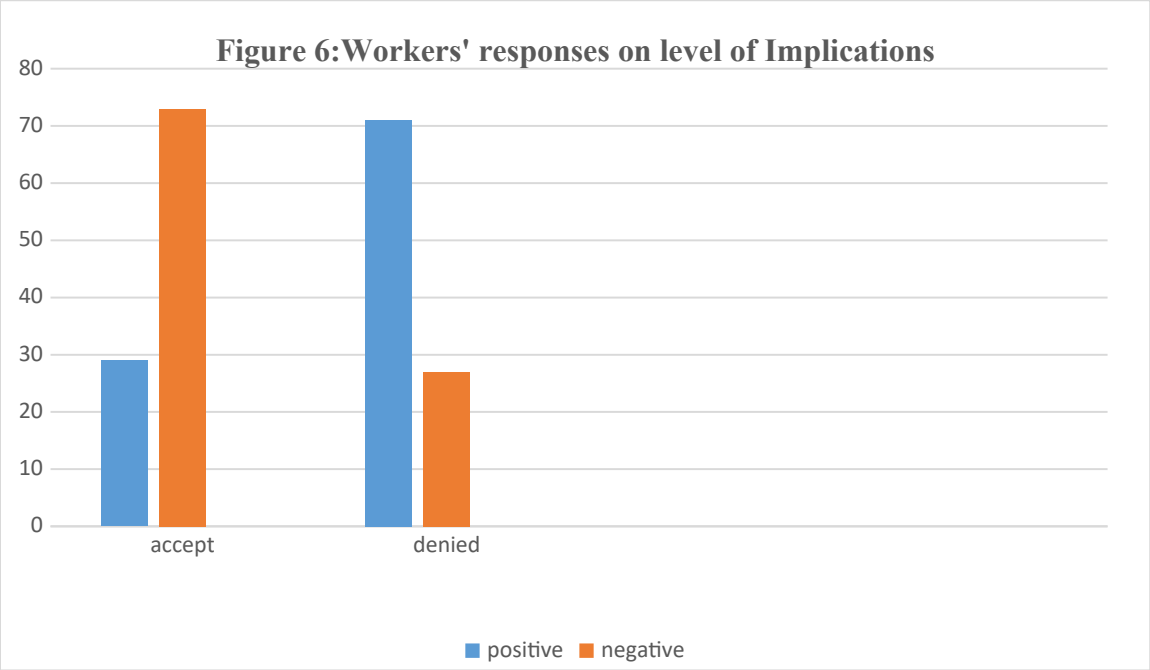


Figure 6: Worker's responses on level of Implication

For clarity, data is as well presented narratively in themes and supported with quotes verbatively. The analysis of the study show two major themes. Out of the two are also several sub-themes showing both constructive and destructive implications on Christian-Muslim relations in Mbale. The constructive include: Preservation of the religious and institutional culture and norms whereby only one faith flow across all workers. Another response was that this phenomenon stimulates funding of core and relevant research on other religions, strengthens one's faith, ensures reserved employment opportunities whereby those of one faith employed enjoy high status in communities they come from which in the long run improves their living standards. Others include; Prevention of religious stereotyping statements and deepens alliances within a religion.

The destructive implications also included: rouse of malice and negative thoughts. There is non-compliance and spread of ill information about certain institutions which in turn arouses insecurity concerns. Additionally, there is a deepened foundation for continuous discrimination

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over generations. It also widens doors for the exit of gifted and skilled people to areas free from religious influence. It limits coverage and audience to the listeners for case of radios.

Furthermore, religious discrimination limits provision of social services, increases anxiety and depression, and limited knowledge on doctrinal issues of other religions. It further discourages workers' cooperation and collaboration between religions and their institutions which in turn limits opportunities for believers across the economic space.

Table 7: Responses of Implications on Christian-Muslim Relations

Study themes		**Number of References per Institution**		
Main theme	**Sub-themes**	**Christian**	**Muslim**	**Total**
Constructive Implications	Preservation of the religious and institutional culture and norms	**03**	**03**	**06**
	Stimulates funding of core and relevant research on other religions	**02**	**01**	**03**
	Strengthens personal faith	**06**	**08**	**14**
	Prevents religious stereotyping statements	**01**	**01**	**02**
	Reserves employment opportunities	**06**	**04**	**10**
	Deepens alliances within a religion	**03**	**04**	**07**
Destructive Implications	Rouses malice and negative thoughts	**03**	**02**	**05**
	Non-compliance and spread of ill information about certain institutions	**04**	**08**	**12**
	Arouses insecurity concerns	**07**	**03**	**10**
	Deepens foundations for continuous discrimination over generations	**01**	**02**	**03**
	Widens doors for the exit of gifted and skilled people to areas free from religious influence	**00**	**02**	**02**
	Limits coverage and audience for case of radios	**01**	**01**	**02**
	Limits provision of social services	**03**	**03**	**06**
	Increases anxiety and depression	**01**	**04**	**05**

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	Discourages cooperation and collaboration between religions and their institutions	**02**	**01**	**03**
	Limits knowledge on doctrinal issues of other religions	**02**	**00**	**02**
	Limits opportunities for believers leading to economic hardship	**02**	**02**	**04**

4.4.1 Theme1: Constructive Implications

During the interviews, many respondents (5.7%) said this practice leads to the preservation of religious and institutional culture and norms set by the foundation body. The majority of workers highlighted that maintaining the standards of an institution from its inception throughout ages is very difficult and costly as everyone around asks who the leaders are and what they are doing.

"*…it's good that all the norms about a particular religion are not eroded by influences of another religion expressed through workers from them.*"

"… Keeping one religion in an institution reaffirms and empowers continuous monotony of faith in a particular locality."

"…There is also unshaken trust in the services provided by such institutions especially by parents in the case of learning institutions, and medical treatment by patients in health facilities."

Another response (2.8%) was that this phenomenon stimulates funding of core and relevant research on other religions, especially between these two widely believed religions.

"…I believe that such an arrangement fosters increased discovery of new knowledge that may otherwise be ignored if discrimination is just mythical."

"…for example you(principal researcher), by your church finding out the problems faced during solving key issues on other religions, I believe it's the reason why they sent you to be of importance in that field in mind of many upcoming institutions that will need advice and serious management."

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In addition to the above, 14 participants (13.4%) said it makes an individual believer much stronger against the other by strengthening their personal and already confessed faith. Some respondents said that faith-based discrimination brings scenarios that avoid room for relenting where compromise is at its highest level.

"...with this arrangement, every religion is considered superior and stronger than the other hence stronger believers in our respective faiths.

"...it empowers workers to ably participate in their religious festival moments freely without getting interferences and criticisms from believers of another faith if they are in the same institution.

Also 2 participants (1.9%) said that it eliminates irrelevant and contagious religious stereotyping statements against particular religious believers within Mbale. Some workers are believed to be 'carriers of a contaminating belief system' beyond institutional control.

"...bad beliefs which come in scenarios that contradict each religion are limited in institutions."

"...arguments originating from another religion that is toxic to some believers especially those who are not used to arguing are given no ground within institutions, especially this one."

"...We have freedom here to say what we want against other religions without objections or controversies from anyone."

Similarly, 10 respondents (9.6%) said that Faith-based discrimination also ensures steady employability of the majority of believers of its own faith. For example, some respondents believe that when recruitment is shaped along those lines, then majority of believers have higher chances of living a better life rooted in their belief through salaries earned weekly or monthly.

"...when a particular religion strictly considers its own, then there is an assurance of jobs reserved. This, on the other hand, removes unemployment and promotes good living standards to its followers unlike when everything is measured on merit."

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Furthermore, 7 respondents (6.7%) said that such a decision in a society deepens alliances within a religion. Many workers believed that in order to compete well among other developing rival religions, then every institution should strive to make connections across its many sister institutions both within and abroad of the same faith.

"...there is stimulation of partnerships that are easily reached after a brief assessment of situations on the ground in comparison with other religions."

4.4.2 Theme 2: Destructive Implications

The following were some of the responses that were given concerning the negative implications of faith-based discrimination of workers on Christian-Muslim relations in Mbale:

5 respondents (4.8%) said that malice and negative thoughts have been created against particular religious institutions. The respondents believed that any discrimination attached to religion automatically renders some believers into panic or imaginations that can either be baseless, or inappropriate simply in trying to find a defense against themselves.

"...when workers for example in key religious leadership positions always find familiar faces usual like those met in churches and mosques on Sundays and Fridays respectively, then rebuking or correcting them effectively may be biased or compromised."

Again, 12 respondents (11.5%) said that faith-based discrimination has led to non-compliance and the spread of ill information to the masses in certain institutions. This has significantly retarded their efforts in trying to speed up their progress.

"...Some individuals for instance have spread ill information to the masses about some of the institutional heads and workers. They question their papers and authority in leading such institutions. In turn, these scenarios taint the images of some leaders.

Some 10 (9.6%) interviewees argued that such a practice has even aroused insecurity concerns such as plans to set fire to particular institutions since the target is to hurt. It was cited that lack of good relationship or connection to the big idea of particular institutions has simply opened doors for possible further destructions.

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"... not everyone is happy to hear about the achievements of an institution that once denied him an opportunity. He or she can connive with wrongdoers to pay back badly in such a manner.

"....It may be a catalyst of insecurity among religions and their institutions whereby some bad-hearted people may use it as a scapegoat to cause harm and injury or disaster to others."

Furthermore, 3 respondents (2.8%) felt that discrimination against workers creates a foundation for continuous discrimination among communities for generations in development-linked faith matters. As a result, such contradictions may not be healthy for communities with all their associated challenges.

"... since every religious institution is established by a particular religion, no one can change the way they operate, rather those not accepted to work here should go to theirs. Do you see us go to them? No. therefore, this is and will be for generations."

Closely linked to the above, 2 respondents (1.9%) ably stated that any discrimination against workers on belief systems simply widens the door for the exit of some people gifted with viable knowledge, skills, and competence in particular areas to places free from the influence of religion during recruitment for jobs. As a result, therefore, this unemployment has widened bitterness among Christians and Muslims.

"...for example, a female friend of mine was not allowed to work here, and she decided to go to Soroti where there are fewer Muslims compared to Mbale. So I believe she talks badly about Muslims and their institutions.

"...ours here is better than Christian institutions... Before you begin interviews, they say are you saved... My friend one time just moved away and said that she would never apply to any religious institution again. But good enough she joined government's payroll leaving us in private suffering.

Again 2 respondents (1.9%) believes that in institutions like radio stations such incidences limits its coverage. For example, some programs meant to benefit all masses are ignored by the listeners yet they may be useful for the change of the whole community. Therefore, Christian

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believers tend to listen mostly to Christian founded radio stations and the same is applicable to the Muslims with their Muslim stations.

"...God's great commission in the scripture is generally lost. We need to reach out to many including Muslims but see what our leaders have imposed on us. We can't hire anyone from other religions.

"...where is the meaning of love? Love is instead misinterpreted including the so-called religious leaders manning such institutions. Personally, I don't listen even to their radio station. To get what?

6 respondents (5.7%) said that this incidence reduces the number of clients in institutions. In circumstances where social services like medication, education, among others, are provided, then potential supporters of such institutions may withdraw their support and instead turn to those with no or less interference of religion in them. There is even no good customer care given to those believed to be from another faith.

"...we nowadays look for schools and universities where our children are less interfered with religion every day. They want us to buy for them Bibles yet we are Muslim. So we look for other institutions, may be government or ours completely."

There is also an increase in anxiety and depression among the communities of Mbale according to 5 responses (4.8%) collected. Some respondents illustrated that some potential workers who underwent such scenarios shared it with their close families and at the end of it, their physical and mental abilities were damaged.

"...when they refused me, my wife was furious. It was my first attempt and the whole family was hopeful for something at the end of the month. But they all hated that institution, especially its director.

Additionally, 3 respondents (2.8%) said faith-based discrimination discourages cooperation and collaboration between religions with their institutions. This in turn creates ground for individualistic approaches to solving issues yet sometimes joint efforts are more essential.

"...it undermines the efforts of interreligious and individual groups that advocate for interfaith understandings and co-existences in Mbale, for example, the interfaith committee of Mbale."

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Again, 2 respondents (1.9%) mentioned that such practices limit efforts to understand some doctrines and strategies of a particular religion only accessible through having such workers in different institutions during interactions.

"...there is little knowledge on some operations of some religions. This has distanced us all. Knowing some is only through Google since I am not a theologian"

Lastly, 4 respondents (3.8%) decried that such practices limits opportunities for some believers of another religion hence economic hardship that go beyond families and the wider society of Mbale.

"...they get money from partners in rich countries. But they are selfish to share with other people simply because their names are different from ours. You can't work with them."

However, 11 respondents (23%) said that there are no implications related to faith-based discrimination of workers on Christian-Muslim relations in Mbale. Their arguments were that all religions seem not aware of such a phenomenon, as there are no major calls, especially from religious leaders who could have already sought remedies for it. There is no felt presence of Christian-Muslim relations in Mbale, an indicator that such a problem lacks advocates; hence simply a battle between employers or employing institutions and employees, not religions. Likewise, some stressed that most religious believers have perceived information concerning this incidence and, as such, do not waste time searching for jobs in institutions owned by religions they do not believe in.

When asked what needs to be done to ensure amicable recruitment of workers in religious institutions for Christian-Muslim relations in Mbale, Most respondents, 78 (59.0%), requested that institutions, through their founders and managers, should ensure deliberate hiring of persons with the zeal of uplifting the institutions' performance based on abilities. Some 2 workers (1.5%) urged consideration of persons who are God-fearing regardless of the language they use to describe or pray to God. They said that "a religious person is better than an atheist". Still, some urged religious Institutions to give work freedom from any kind of religious affiliation, provided one fulfills the institution's mandate as specified in the job descriptions to workers.

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Furthermore, 7 respondents (5.3%) implored that there should be mass sensitization of all religious communities, including all religious institutions, on how they can provide avenues to workers of other faiths. Additionally, induction of all new staff recruited into institutions about faith and work is vital so that workers are not so consumed by their faith. Their rights should be made known to them. Some respondents emphasised that work should be the greatest thing to rely on while in institutions unless it is a purely religious serving institution like a theological college. Again, some respondents urged that Institutions should prioritise academic credentials in their recruitment processes since the majority of tasks require the learned, unlike if it is providing religious programs only.

17 respondents (12.8%) suggested that adverts should be open to accommodate and provide opportunities for trials of all candidates, as is the case in some Muslim institutions. They should desist from indicating religion from the first stage, especially in Christian institutions, unless it calls for only religious leaders. 6 respondents (5.5%) appealed for interfaith dialogue to mitigate stereotypes and promote inclusive hiring practices. Others, 2 (1.5%), said that Institutions shouldn't rush to appeal for conversions of some workers before employment. This is due to its associated dangers, as it deprives workers' right to religion provided in the Constitution and shows discrepancies between religions.

Similarly, 5 respondents (3.7%) suggested that all institutions should revisit the Equal Opportunities Commission Act of 2008, which upholds equality in recruitment and calls on all persons and employing institutions to refrain from selective employment of persons based on either religious affiliations or other forms.

Additionally, 3 respondents proposed that there is a need for the formation of religious advocacy groups that aim at curbing religious discrimination. Such groups are to lobby for balanced and multiple chances for all workers regardless of their religion in Mbale. Subscriptions by workers' unions and members are to necessitate movements around checking on such concerns. Also, National and International bodies that call to end faith-based discrimination should be reached for help. By doing that, religious institutions can be involved through seminars and inter-religious workshops or symposiums that make coalitions aimed at co-existence in work environments and the entire community.

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Finally, 8 (6.0%) implored for mandatory ethical recruitment training for employers in both religious public and private institutions, as this prevents further problems. This is also represented in the table below:

Table 8: Responses on what needs to be done for amicable recruitment of workers for Christian and Muslim Relations in Mbale

Responses	**Frequency (N)**	**Percentage (%)**
Deliberate hiring based on personal abilities	78	59.0
God-fearing personality	2	1.5
Mass sensitization and induction of Institution leaders and all new staff on legal rights and religious work ethics	7	5.3
Maintain open adverts	17	12.8
Foster interfaith dialogue to mitigate stereotypes and promote inclusive hiring practices.	6	5.5
No appeals and pushes for religious conversions	2	1.5
Revisit the Equal Opportunities Commission Act of 2008	5	3.7
Formation of religious advocacy groups for monitoring and accountability mechanisms on implementation of recruitment policies	7	5.3
Institutionalise mandatory ethical recruitment training for employers in religious private institutions	8	6.0
Total	**132**	**100.0**

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4.5 Discussion of Findings

During the process of interpretation and analysis, the following observations have been made concerning findings in this study:

Concerning the forms of religious discrimination encountered by workers, the study reveals a wide range of forms beyond fifteen in number. The major ones were direct discrimination that included no promotions to key positions of influence, name-calling such as hajj, hajjat, or pastor, born-again (mulokole), and imposition of belief (forced attendance of prayer sessions). They were predetermined and analysed according to various themes descriptively. This almost corresponds with what Fox (2016) found in his work, only that, he mentioned religious discrimination in general and didn't zero on discrimination during recruitment as this study presents.

In examining the recruitment processes of workers among institutions, the study reveals that from all the workers that were recruited, only few slots are given to workers of another faith in comparison to the believers of that very faith that founded such institutions which Miley (2014) contends. This is probably due to hidden systems of not mismanaging initiatives out of their hands since their institutions are as well their identity. However, Razimi, Romle, and Kamarudni (2017) state that initially one's competency, experience, assurance of taking responsibilities, pledge of following keenly the institution's big idea with recommendable behaviours qualified one during recruitments. This agrees with Etherington (2019) who says in the long run makes workers to appreciate the religion of the employer.

In assessing the implications of faith-based discrimination of workers on Christian-Muslim relations, the findings reveal a destructive relationship between Christians and Muslims both in their workplaces and the general community. The major destructive ones included non-compliance and spread of ill information about certain institutions, arousal of insecurity concerns, and limitation in providing social services. The constructive ones included majorly strengthened personal faiths, reserved employment opportunities, and preserved religious and institutional culture and norms. They were all predetermined during and analysed using themes descriptively whereby the most recurring ones agreed with what Ryan & Gardner (2018, p.7) and the Teren Law Group (2020) described as instruments that affects not only one person but entire families. This findings further aligns with the findings of many studies documented on

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the implications of faith-based discrimination in employment according to Obe (2005) and Etherington (2019).

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CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the findings, the trend of the study and the proposals of what needs to be done so as to lay a solid ground for inclusion of all believers during recruitments for abroad relationship of both Christians and Muslims in Mbale.

5.2 Summary

The first objective was to establish the forms of religious discrimination encountered by workers in religious institutions of Mbale. The study showed that there were direct and indirect forms of discrimination faced by these workers both of Christian and Muslim backgrounds in either religious institutions.

The direct forms of discrimination included regular dismissals due to religion especially to workers prone to following a particular religion in either institutions. There was no recruitment in other occurring opportunities within the institution for example when the holders retired, vacated for another higher post or even changed positions for other departments. Some workers actually pointed that even if some employees left completely, some positions were still reserved for particular religious believers.

Also, there was no promotions to key positions of influence in most institution as the confessed faith determined ones fortune. Some workers also confessed that they were getting less payment compared to fellow workers doing the same work in same institutions. Again, there was name-calling such as hajj, hajjat, or, and pastor, born-again (mulokole) which identified either their presence or even absentier from work sometimes since they could be easily located throughout their work places. Lastly, there was imposition of belief (forced attendance of prayer sessions) to some workers of whom majority adhered on physically.

The indirect forms of discrimination included; unfairly setting work schedules that prevented employees from taking time off for religious observance, for example some workers complained of missing certain prayer sessions due to tight workloads either due to day or night shifts. There was an unfair ban on wearing certain religious symbolic items like rosaries and turbans, which identified one's belief in some institutions.

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Similar to above was demanding clothing that violated other workers' religious practices, for example hijabs, veils. There was also verbal or physical harassment such as bullying. This was experienced in form of jokes that insulted one's belief system where some workers were tasked by colleagues to narrate if Jesus was truly the begotten son of God and likewise if the Prophet Muhammed really fought a physical or spiritual Jihad.

Some workers also faced dietary restrictions on some foods and beverages within compounds of some institutions. There was as well racial discrimination for example being an Arab or Afro-Asian, or black, white-skinned which put some workers at distance from being associated with because they were imaged as agents of particular beliefs. Additionally, there were also increased suspicions due to some workers' background religious influences before their current employment. Those who seemed to have had more influence on particular religions, especially in the communities they come from, faced a challenge. Others also found as habitual abusers of particular religion whose institution they now work in undergo a lot of dismays.

They also receive frequent marital comments due to having 'one or more spouses', 'not wedded', 'not married properly' or 'recognized by government' for example; which highly proves difficult to bear within institutions. To sum up, there was job role discrimination for example as a result of particular religious needs like chaplaincy. This indirectly affected many workers who had eyed for particular positions in institutions.

The second objective was to examine the recruitment processes of workers in religious institutions of Mbale, and the following were the results.

Both the qualitative and quantitative data revealed that all institutions have almost similar criteria during selection of their workers. For example, Christian institutions do Job posting to the community through local channels, such as pinning on institutional noticeboards, community centers, and places of worship including churches. Applications are then submitted by applicants following laid guidelines followed by screening of applicants who meet the required procedures of eligibility. The shortlisted candidates are then contacted for interviews and afterwards successive ones reference checked for their past histories as the institution may require. Finally, the selection process takes place whereby the best candidates are given positions and become part of the institution.

Similarly, most Muslim institutions also ensure that potential candidates are drawn from a wide pool of candidates. For example, the person in charge of human resources ensures and

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maintains a record of the up-to-date number of posts, their classification, and their scales harmonised. Therefore, candidates provide written applications addressed to the human resource managers, except for positions of top management in the institution, which are handled by the founding boards.

All applications are then recorded in registers and signed by the applicant or someone representing them. It is then processed by the human resource offices for selection. In this process, all eligible candidates are shortlisted and informed through various means such as telephone calls and email messaging for interviews. Where cases of exceptions emerge, some candidates are headhunted and assigned duties without undergoing preliminary sessions of interviewing as such. From there, Letters of appointment are given to those selected as overall suitable. Depending on the nature of the institution, a person is guaranteed work, and some are provided with additional job descriptions. The start date is highlighted, and the person becomes an employee of the institution either with immediate effect or after being given time to prepare, depending on the job type.

Relating to the conditions required by religious institutions from workers during their recruitment, the study revealed the following conditions necessary in the recruitment of workers:

For Christian institutions, all persons intending to apply in them needed to be born-again Christians or persons willing to work under the guiding principles of Christianity. Others included experience in a similar role, willingness to undergo background checks, and possession of excellent reports from their previous employers regarding moral life. Additionally, they were also required to submit recommendation letters from their religious leaders or local churches where they fellowship. However, they were as well expected to show willingness to abide by and promote the institution's core values without interferences or alterations.

In Muslim institutions, the requirements were possession of good track record regarding current (if they are exiting a certain job somewhere), or previous job opportunities involved in followed by a presentation of copies of academic documents from recognised institutions of learning showing the authenticity of the bearer. Others included filled marital status forms, experience and skills of a workers since they create a difference even if there are many human resources. Competency in fields applied for and, above all, God-fearing persons irrespective of religion.

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The study above was supplemented by a critical analysis of various documents from religious institutions where it was examined and found that different institutions used different criteria depending on what they projected to offer in varying communities.

Regarding the third objective, which assessed the implications of Faith-based discrimination of workers on Christian-Muslim relations in Mbale, the study revealed that the relationship is more of destructive than constructive. This was based on constructive findings such as; preservation of the religious and institutional culture and norms, stimulation of funding for core and relevant research on other religions, and strengthening of personal faith. Additionally, employment opportunities are reserved, which in turn improves the living standards of the followers. Lastly, this phenomenon deepens alliances within a religion on some issues across its founded institutions.

However, the results have tremendously showed more destructive in that there is a worst relationship growing among Christians and Muslims in Mbale. This stems from their institutions either intentionally or coincidentally as below:

It has generated malice and negative thoughts, non-compliance and the spread of ill information to the masses on certain institutions which has in turn aroused insecurity concerns between institutions. It has deepened the foundations for continuous discrimination for generations as well as widening doors for the exit of some gifted and skilled people to areas free from religious influence especially the public institutions. There is also limited coverage and audience to the listeners which has again limited the acceptance and provision of social services within this community.

Anxiety and depression have shoot up among Christians and Muslims in this community. And this have eventually discouraged cooperation and collaboration between these religions and their institutions. Additionally, there is limited knowledge on doctrinal issues of other religions in a wave of trying to be different and silent from the affairs of another religion. And lastly, there are limited opportunities for believers from the either religions leading to economic hardships within Mbale.

5.3 Conclusions

Based on this study, the researcher concludes that faith-based discrimination of workers in religious institutions in Mbale should not be underestimated as a phenomenon in terms of

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assessing the relationship between Christians and Muslims. Both religions have played a great role in dividing the community owing to the various forms of discrimination portrayed. Had the inhabitants not followed any of these two religions, the stance would be different. Both the employing institutions and workers are at crossroads on who is right to work and where to work. This interference therefore negates some principles that are recorded in religious sacred books (the Bible and Quran), yet these are the basics on which most religious principles emanate.

Also, institutions especially those belonging to the Muslim faith have recruited more number of Christians compared to those that belonged to the Christian faith. The reason was possibly due to less number trained and qualified for such vacancies and the need to attract more clients since Christians are majority consumers of many of these services provided therein. Hence, these trends in recruitment give a general oversight picture to most Christians and Muslims that there is deliberate efforts of discrimination.

Moreover, there are recruitment of some unqualified persons into offices not qualified for possibly because those who recruited them based strongly on faith than other factors. Furthermore, the study depicted a growing trend in which institutions with persons grounded on interreligious values but also in management have some workers of other faiths in contrast with those purely run by managers enshrined in one religious value.

Additionally, whereas there are some independent and interreligious bodies working hard in creating a world free from religious and other forms of discrimination from work based on one's faith, its realisation is slightly harder. This study emphasises that such aspect will have to go deeper from offices to real grounds where believers of these two faiths live and work. Otherwise, continuous lamenting won't yield any result but instead will provide more strength to the advancers yet Mbale's religious institutions need to incorporate all workers of various faiths through inclusive and amicable recruitment policies for conducive working environments and religious relations.

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5.4 Recommendations

Based on the findings of this study, the following are the recommendations put forward:

Religious institutions should be welcoming to all people regardless of their faith. They should desist from involving in such horrific forms of religious discrimination due to the nature of

religious basis described as holy and inclusive of all the attributes of God/Allah in them. For God /Allah is all-loving and supportive to all who draw to him. Therefore, inclusivity is key in all this.

Religious institutions should also desist from influences from some controversial persons within their religious circles. Advisors should be only those taking a direction of a world with friendly conditions. They shouldn't assume that their institutions can solely be supported by believers of one faith for the services provided therein cuts across customers of all religions. For example, learning institutions, medical facilities among others. Any discrimination should originate possibly if such religious institutions are providing purely sacred or special programs beneficial to only one religion.

Both government and non-governmental bodies responsible of employment and inclusiveness like Equal Opportunities Commission, Inter-Religious Council of Uganda, Ministry of Gender, Labour and Social Development among others should take interest in assessing recruitment procedures of not only government institutions but also private and religious institutions. They should see how these recruit employees, socialize with them, and advice where necessary for consistent welfare.

Lastly, the study agrees with growing evidence that faith-based discrimination of workers in religious institutions of Mbale creates a lasting impact on Christian and Muslim relationships. Thus, the highlighted implications causes not only a challenges workers, but also to institutions. The results, in comparison with emerging issues globally underpins the need to free religion from discriminations in work and other cooperations since it is identified as key determinant in terms of spoiling relationships between Christians and Muslims.

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5.5. Areas for further studies

The researcher recommends the following areas for further studies:

There is need to assess the impact of religious policies during institutional recruitments and how these impact communities of Mbale.

Again, the impact of service consumers in religious institutions should be assessed on Christian-Muslim relations in Mbale and elsewhere for a comparative understanding of religious roles in the unity of all believers.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR HUMAN RESOURCE OFFICERS

My name is Paul Watsusi. I am a student of St. Paul's University, Limuru, Kenya, pursuing a Master's Degree in Islam and Christian-Muslim Relations (MA. ICMR). I am currently carrying out my research concerning issues in Christian-Muslim relations in Mbale, Uganda. The title of this study is 'Faith-based Discrimination of Workers in Religious Institutions and its Implications on Christian-Muslim Relations in Mbale, Uganda.

Your assistance in answering the questions below is highly appreciated. Remember, any answer given to any question will be used confidentially for this research only.

Thank you so much.

Yours faithfully,

…….

PAUL WATSUSI

Principal Researcher

ST. PAUL'S UNIVERSITY

CONSENT FORM

I have read and fully understood the content of the consent explanation form and all that this study is about. I was given the opportunity to ask questions and all the questions asked were answered to my satisfaction. No person is compelling me to participate in this study, and I therefore volunteer to participate in it.

Participant's Signature…… Date ……

SECTION A: PERSONAL INFORMATION

Kindly fill in with either a tick ☑ or simply write down the required answer according to the question.

Name (optional)…….

Sex: Male ☐ Female ☐

Age: Between

18-30		31-45		46-60		61-Above	

Religion: Christianity ☐ Islam ☐ None ☐

Education background: Highest level attained: pleases tick (☑)

Primary		Diploma		PhD	
Ordinary level		Degree		None	
Advanced level		Postgraduate		Other(specify)	
Certificate holder		Masters			

Name and religious affiliation of Institution: A: Christian: ☐ B: Muslim ☐

Current position and other portfolio if any: …….

No. of employees who are:

Christians	**Muslims**	**None**	Total

Section B. QUESTIONS

1. **Forms of Religious Discriminations encountered by Workers in Religious Institutions**

(I).During your recruitment, did you face any discrimination in this institution?

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(Yes) (No). If yes, which kind of discrimination did you encounter?

……

……

II). Do your workers have incidences of discrimination amongst themselves you know? (Yes) (No). If yes, which are those?

……

……

2. Recruitment Processes of workers in Religious Institutions of Mbale.

(III). Does this Institution recruit workers of Christian/Muslim faith? (Yes) (No). What are the reasons for your answer?

……

……

(IV).What are the required conditions during recruitment of workers in this institution?

……

……

(V). Do applicants for jobs in this institutions know the set hiring conditions? (Yes) (No). What are the reasons for your answer?

……

……

(VI).What are some of the recruitment processes you use in hiring your workers in this institution?

……

……

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3. Implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale.

(VII).What do you think are the constructive implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

……

…...……

(VIII).What do you think are the negative implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

……

……

(IX).In your opinion, what needs to be done for amicable recruitment of workers in religious institutions for Christian-Muslim relations in Mbale?

……

……

Thank you so much for your time in answering these questions.

ST. PAUL'S UNIVERSITY

APPENDIX 2: QUESTIONNAIRE FOR INSTITUTION MANAGERS AND HEADS

My name is Paul Watsusi. I am a student of St. Paul's University, Limuru, Kenya, pursuing a Master's Degree in Islam and Christian-Muslim Relations (MA. ICMR). I am currently carrying out my research concerning issues in Christian-Muslim relations in Mbale, Uganda. The title of this study is 'Faith-based Discrimination of Workers in Religious Institutions and its Implications on Christian-Muslim Relations in Mbale, Uganda.

Your assistance in answering the questions below is highly appreciated. Remember, any answer given to any question will be used confidentially for this research only.

Thank you so much.

Yours faithfully,

…….

PAUL WATSUSI

Principal Researcher

ST. PAUL'S UNIVERSITY

CONSENT FORM

I have read and fully understood the content of the consent explanation form and all whatever this study is about. I was given the opportunity to ask questions and all the questions asked were answered to my satisfaction. No person is compelling me to participate in this study, and I therefore volunteer to participate in it.

Participant's Signature…… Date ……

SECTION A: PERSONAL INFORMATION

Kindly fill in with either a tick ☑ or simply write down the required answer according to the question.

Name (optional)…….

Sex: Male ☐ Female ☐

Age: Between

18-30		31-45		46-60		61-Above	

Religion: Christianity ☐ Islam ☐ None ☐

Education background: Highest level attained: pleases tick (☑)

Primary		Diploma		PhD	
Ordinary level		Degree		None	
Advanced level		Postgraduate		Other(specify)	
Certificate holder		Masters			

Name and religious affiliation of Institution: A: Christian: ☐ B: Muslim ☐

Current leadership position: …….

Section B. QUESTIONS

1. **Forms of Religious Discriminations encountered by Workers in Religious Institutions**

(I). When you took over this position, did you face any discrimination in this institution?

(Yes) (No). If yes, which kind of discrimination did you encounter?

……

……

II). Do your workers have incidences of discrimination amongst themselves you know? (Yes) (No). If yes, which are those?

……

……

ST. PAUL'S UNIVERSITY

2. Recruitment Processes of workers in Religious Institutions of Mbale.

(III). Does this Institution recruit workers belonging to both Christian and Muslim faiths? (Yes) (No). What are the reasons for your answer?

……

……

(IV) What are the required conditions during recruitment of workers in this religious institutions?

……

……

(V). Do applicants for jobs in this institutions know the set hiring conditions? (Yes) (No). What are the reasons for your answer?

……

……

3. Implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale.

(VI).What do you think are the constructive implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

……

…...……

(VII).What do you think are the destructive implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

……

……

(VIII).In your opinion, what needs to be done for amicable recruitment of workers in religious institutions for Christian-Muslim relations in Mbale?

……

……

Thank you so much for your time in answering these questions.

ST. PAUL'S UNIVERSITY

APPENDIX 3: INTERVIEW SCHEDULE

My name is Paul Watsusi. I am a student of St. Paul's University, Limuru, Kenya, pursuing a Master's Degree in Islam and Christian-Muslim Relations (MA. ICMR). I am currently carrying out my research concerning issues on Christian-Muslim relations in Mbale, Uganda. The title of this study is 'Faith-based Discrimination of Workers in Religious Institutions and its Implications on Christian-Muslim Relations in Mbale, Uganda.

Your assistance in answering the questions below is highly appreciated. Remember, any answer given to any question will be used confidentially for this research only.

Thank you so much.

ST. PAUL'S UNIVERSITY

SECTION A: PERSONAL INFORMATION

Kindly fill in with either a tick ☑ or simply write down the required answer according to the question.

Name (optional)……...

Sex: Male ☐ Female ☐

Age: Between

18-30		31-45		46-60		61-Above	

Religion: Christianity ☐ Islam ☐ None ☐

Education background: Highest level attained

Primary		Diploma		PhD	
Ordinary level		Degree		None	
Advanced level		Postgraduate		Other(specify)	
Certificate holder		Masters			

Name and affiliation of the Institution: A: Christian ☐ B: Muslim ☐

Section B. QUESTIONS

1. As a worker of this Institution, did you face any form of religious discrimination during your recruitment? If yes, what kind of discrimination did you encounter?

2. Do you still suffer discriminations because of your religion in this Institution? If yes, what are those you encounter while on work? Please tick only those you encounter.

	FORM OF DISCRIMINATION	
a	**Direct discrimination**	Tick (☑)
1	Regular dismissal due to religion	
2	None recruitment in other occurring opportunities within institution	
3	None promotion to key positions of influence in institution	
4	Getting less payment	
5	Name calling such as hajj, hajjat, or, and pastor, born-again (Mulokole)	
6	Imposition of belief (forced attendance of prayer sessions)	
b	**Indirect discrimination**	
7	Unfairly setting work schedules that prevent employees taking time off for religious observance	
8	Unfairly banning wearing certain religious symbolic items like rosaries	
9	Demanding clothing requirements that violate other workers' religious practices	
10	Verbal or physical harassment such as bullying	
11	Diet restrictions on some foods within compound of institution	
12	Racial discrimination for example being an Arab or Afro-Asian, or black, white skinned	
13	Increased suspicions due to your background religious influence before current employment	
14	Receiving frequent Marital comments due to having one or more spouses, not wedded, etc.	
15	Job role discrimination for example as a result of particular religious needs	

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	like for chaplaincy, etc.	
16	Others (specify) …	

3. Do you still encounter discriminations because of your religious group?

4. Do you have incidences of discrimination among your fellow workers in this institution? If yes, what are they?

5. Did you get access to the hiring conditions during your application into this religious institution? (Yes) (No). What were the reasons for your answer?

6. What do you think are the constructive implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

7. What do you think are the destructive implications of Faith-based discrimination of workers on Christian-Muslim Relations in Mbale?

8. In your opinion, what needs to be done for amicable recruitment of workers in religious institutions for Christian-Muslim relations in Mbale?

Thank you so much for your time in answering these questions.

ST. PAUL'S UNIVERSITY

APPENDIX 5. MAP OF UGANDA SHOWING THE LOCATION OF MBALE



A map showing Uganda's major cities (Available at: https://en.wikipedia.org/wiki/List_of_cities_and_towns_in_Uganda#Cities).

KEY

… Water bodies

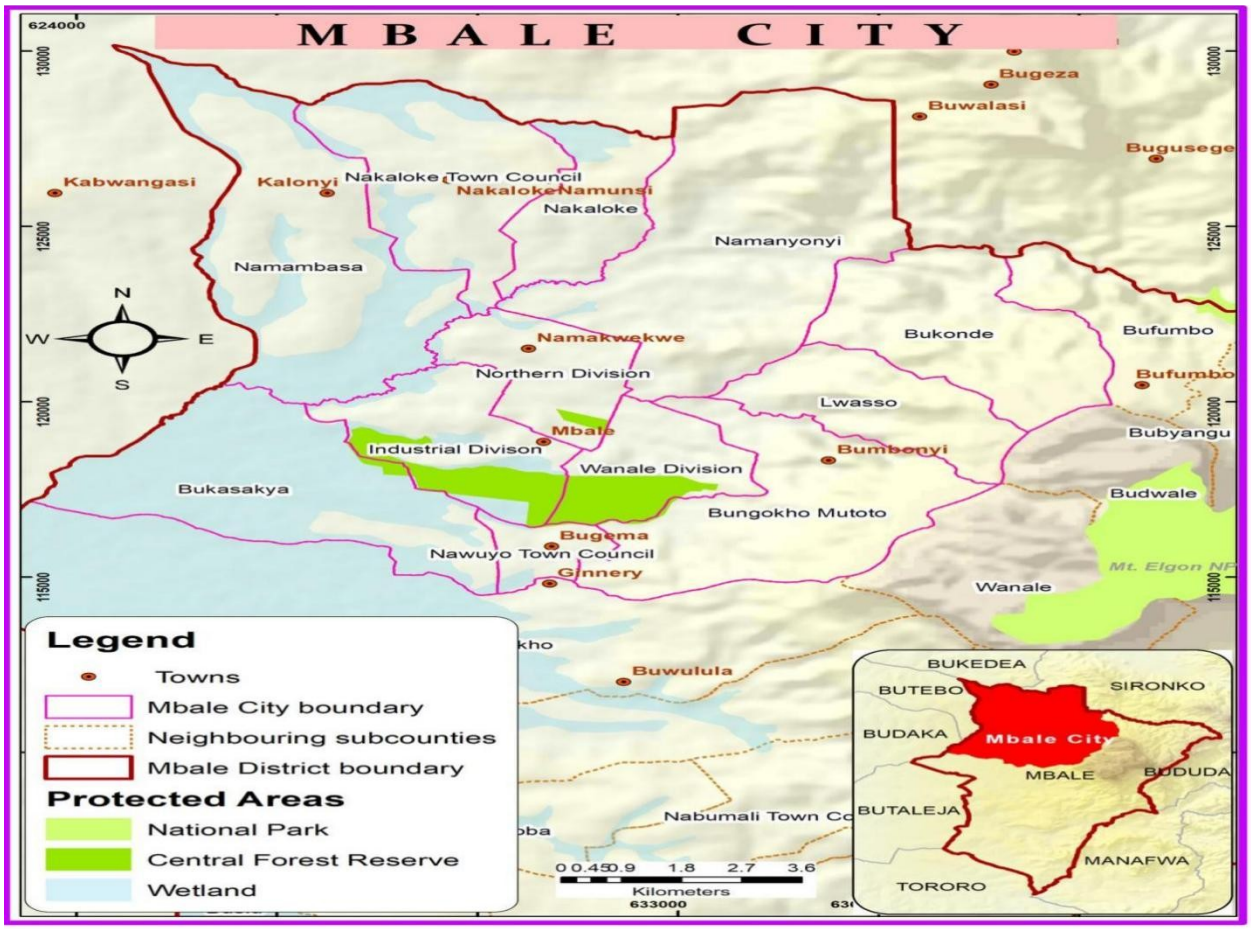
Mbale city

Other cities

★ Capital city

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APPENDIX 6. MAP OF MBALE CITY



Source: Map of Mbale City from the Planning Department

ST. PAUL'S

APPENDIX 7. LETTER FROM BOARD OF POSTGRADUATE STUDIES

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: office@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728 - 669000
(0) 736 - 424440

BOARD OF POSTGRUADUATE STUDIES

15th May, 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

REF: PAUL WATSUSI - ICMRLMR497622

I wish to confirm that the above named is a student of St. Paul's University registered for the Master of Arts in Islam and Christian-Muslim Relations (ICMR) Program.

Paul is in his second year that consists of a major research work leading to a Thesis. The student's selected topic is:
" Faith-Based Discrimination of Workers in Religious Institutions and its Implications on Christian-Muslim Relations in Mbale, Uganda."

Kindly grant him the required assistance.

If you need more information, do not hesitate to contact the undersigned.

Yours sincerely,

DIRECTOR POSTGRADUATE STUDIES
ST. PAUL'S UNIVERSITY
15 MAY 2024
P.O. BOX - 00217, LIMURU
PRIVATE BAG - 00217, LIMURU

Dr. John Muhoho
Director Postgraduate Studies
jmuhoho@spu.ac.ke

APPENDIX 8. APPROVAL LETTER FROM ST. PAUL'S UNIVERSITY INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE

ST. PAUL'S UNIVERSITY

Private Bag 00217 Limuru,
Kenya
Email: office@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728-669000
(0) 736-424440

REF: SPU/154/2024 **Date: 6th May 2024**

TO: Paul Watsusi,
St. Paul's University

Dear Paul,

==========

REF: Faith-Based Discrimination of Workers in Religious Institutions and its Implications on Christian-Muslim Relations in Mbale, Uganda

==========

Greetings,

This is to inform you that SPU- Institutional Scientific Ethics Review Committee has reviewed the above-named research proposal. **Your ERB approval number is 163, for the period between 6th May 2024 – 6th May 2025 (1 year).**

This approval is subject to compliance with the following requirements;

i. Only approved documents including (informed consents, study instruments) will be used.
ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SPU- Institutional Scientific Ethics Review Committee.
iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SPU- Institutional Scientific Ethics Review Committee within 72 hours of notification
iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *SPU- Institutional Scientific Ethics Review Committee* within 72 hours

v. Clearance for export of biological specimens must be obtained from relevant institutions.
vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
vii. Submission of an executive summary report within 90 days upon completion of the study to SPU- Institutional Scientific Ethics Review Committee.
viii. Please note that it is within the ISERC's mandate to monitor your research and to do random visits to the site. All research is subject to post approval monitoring.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) https://research-portal.nacosti.go.ke and also obtain other clearances needed.

Yours sincerely,



Dr. Daniel Nzengya, PhD
Chairperson
SPU- Institutional Scientific & Ethics Review Committee

