

# Exploring Favouritism, Tribal Prejudice And Religiosity As Predictors Of Organizational Justice Among Employees In A Faith Based Institution In Nigeria

Ngozi Caroline Uwannah, PhD<sup>1\*</sup>, Kingsley C. Anonaba, PhD<sup>2</sup>, Anelechi Onyemeze Uwannah<sup>3</sup>,  
Constance Ndidi Onyekachi<sup>4</sup>

<sup>1</sup>\*Department of Education, Babcock University, Ilisan-Remo, Nigeria, uwannahn@babcock.edu.ng Tel: +2348062452415

<sup>2</sup>Department of Religious Studies, Babcock University, Ilisan-Remo, Nigeria, evangelkings@gmail.com

<sup>3</sup>Department of Business Administration, Babcock University, Ilisan-Remo, Nigeria, uwannaha@babcock.edu.ng

<sup>4</sup>Strathmore University, Nairobi, Kenya, constanceonyekachi2@gmail.com

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## ABSTRACT

This study examined favouritism, tribal prejudice and religiosity as predictors of organizational justice among employees in a faith-based institution in Nigeria. A quantitative approach was used, and data was collected from 472 employees selected through the stratified random sampling technique. Instruments used for data collection were Demographic Data Inventory (DDI), Organizational Justice Scale (OJS), Favouritism Scale (FS), Work Discrimination Scale (WDS) and Centrality of Religiosity Scale (RS). Descriptive statistics and simple and multiple linear regression analyses were used at 0.05 significance level. The results showed significant contribution of favouritism ( $\beta = -.142$ ,  $t = 7.114$ ,  $p < .0005$ ), tribal prejudice ( $\beta = -.161$ ,  $t = 9.003$ ,  $p < .0005$ ), and religiosity ( $\beta = .135$ ,  $t = 8.402$ ,  $p < .0005$ ) to organizational justice, and significant combined contribution of favouritism, tribal prejudice and religiosity to organizational justice ( $F_{(3, 468)} = 35.877$ ,  $p < .0005$ ). The study also found that religiosity had a significant positive relationship with organizational justice, while favouritism and tribal prejudice were negatively associated with organizational justice. It was subsequently recommended, among others, that management of faith-based institutions should adopt clear, merit-driven criteria for recruitment, promotion, recognition, and disciplinary actions.

**Keywords:** Favouritism, Tribal prejudice, Religiosity, Organizational justice, Employees.

## Introduction

Organizational justice refers to employees' perceptions of fairness in the workplace, including how decisions are made, how outcomes are distributed, and how individuals are treated during interactions. It plays a central role in shaping employee attitudes, behaviours, and job satisfaction. Fair treatment in matters such as compensation, recognition, resource allocation, and workplace relationships is closely monitored by employees, especially when compared against the effort they invest in their roles (Emenike & Nwogho, 2021). Workers tend to expect that organizational policies and procedures are applied equitably and consistently. In faith-based institutions in Nigeria — such as churches, mosques, and religiously affiliated schools — employees may assess fairness through both organizational practices and religious values. These institutions play an important role in society, often contributing to education, healthcare, and moral instruction (Ajulo, Udechukwu, & Adeoye, 2021). They are expected to reflect the ethical and moral teachings they promote. As a result, perceptions of fairness among staff in such organizations are sometimes influenced by religious beliefs about justice, compassion, and accountability (Odey, 2020).

However, certain challenges continue to affect perceptions of fairness within these organizations. Favouritism and tribal prejudice are two major concerns. When employees observe partial treatment based on ethnic identity or personal preference, it can result in mistrust, resentment, and emotional withdrawal (Eketu, 2020). Such experiences may undermine the organizational culture, reduce morale, and cause divisions within the

workforce. In some cases, tribal sentiments can escalate and disrupt working relationships (Adekunle & Obi, 2020).

Religiosity also plays a role in how workers interpret justice in these institutions. Employees may judge the fairness of management decisions by comparing them to religious teachings that stress fairness, love, and moral integrity (Obregon, Lopes, Kaczam, Pereira da Veiga, & Silva, 2022). As a result, any deviation from these expectations may be seen not only as unfair but as contradictory to the institution's professed values.

Research in Nigerian workplaces has shown that when employees perceive injustice—such as biased resource allocation or poor interpersonal treatment—they are more likely to experience negative outcomes like low commitment, absenteeism, job dissatisfaction, and psychological stress (Ajulo et al., 2021; Thompson & Unachukwu, 2022). Conversely, a fair environment has been associated with higher engagement, trust in leadership, and reduced turnover intentions (Emenike & Nwogho, 2021).

Organizational justice is generally classified into three components: Distributive justice, which concerns fairness in outcomes; procedural justice, related to the fairness of processes; and interactional justice, which pertains to respectful and dignified interpersonal treatment (Thompson & Unachukwu, 2022). Justice is a basic human need, and the perception of being treated equally in similar situations and differently when circumstances demand it contributes significantly to workplace harmony (Rooddehghan, Amini, & Zand, 2019). Fair treatment promotes productivity, job satisfaction, and employee loyalty, while injustice can result in disaffection, withdrawal behaviours, and health-related problems (Jamal, 2020).

Favouritism refers to the unjust preference shown to certain individuals based on personal relationships or affiliations rather than merit. In organizational settings, it often appears in areas such as promotions, resource allocation, leadership appointments, and disciplinary actions. This behaviour can erode employee trust and morale, reduce productivity, and hinder perceptions of fairness within the workplace (Ugwuegbulam & Ogechi, 2020). In faith-based institutions, where moral and ethical standards are expected to guide actions, the presence of favouritism can create tension and dissatisfaction among employees who feel overlooked or excluded. The practice of favouritism is not limited to social ties; it may also arise from tribal affiliations, shared ideologies, or financial influence. These conditions foster resentment and a lack of cooperation among staff, particularly when they believe leadership decisions are influenced by subjective considerations rather than transparent procedures (Adegbola & Okeke, 2021).

Favouritism has been linked to job dissatisfaction, emotional distress, and negative workplace behaviours such as absenteeism and withdrawal (Ajulo et al., 2021). Employees who perceive biased treatment may disengage from work, lose motivation, and question the integrity of institutional policies. This perception of injustice poses a threat to the credibility of faith-based institutions, which are expected to exemplify fairness and accountability (Thompson & Unachukwu, 2022).

Closely related to favouritism is tribal prejudice, which involves negative attitudes or discriminatory behaviour directed at individuals based on ethnic identity. Nigeria's multi-ethnic composition — home to over 350 ethnic groups — can create challenges for equitable treatment in workplaces (Sidahmed, Mahmoud & Ibrahim, 2018). Tribal prejudice can influence employment decisions, limit access to career opportunities, and produce interpersonal conflicts within organizations. These actions reduce collaboration, lower employee morale, and threaten workplace cohesion (Adisa, Adekoya & Sani, 2021).

The persistence of ethnic bias in organizational settings often reflects historical grievances, political imbalances, and social divisions that continue to influence behaviour in modern institutions. Employees affected by tribal discrimination may experience psychological distress, including anxiety, depression, and alienation (Adegbola & Okeke, 2021). In extreme cases, it can lead to suicidal ideation and increased turnover. Faith-based institutions are not immune to these challenges, as tribal identity may unconsciously shape decisions about recruitment, promotions, and leadership roles (Chiroma, 2022). When employees perceive that ethnicity determines access to benefits or responsibilities, organizational justice is called into question.

Religiosity, defined as the degree to which individuals hold and practice religious beliefs, may also influence how employees evaluate fairness in their workplace. Workers who are deeply committed to religious principles are more likely to expect ethical leadership and justice in organizational operations (Uwannah et al., 2019). In faith-based institutions, these expectations are amplified, as the organization itself is grounded in spiritual teachings that emphasize honesty, compassion, and accountability. Highly religious employees may compare workplace practices with scriptural or moral standards, using their faith as a benchmark to assess justice.

Religiosity can encourage positive behaviours such as diligence, honesty, and respect for authority (Obregon et al., 2022). It may also discourage deviant actions, contributing to a more stable and respectful work environment. However, when organizational policies contradict religious values or when leaders act contrary to the teachings they promote, religious employees may experience disappointment or feel disillusioned (Uwannah et al., 2019). This disconnect between expected and observed behaviour can reduce employee commitment and contribute to negative attitudes toward leadership.

Thus, favouritism, tribal prejudice, and religiosity can shape how employees perceive justice within faith-based institutions. When workers encounter unfair treatment rooted in bias or observe inconsistencies between institutional values and actions, their trust in the organization may decline. Ensuring fairness in decision-making, resource distribution, and interpersonal treatment is therefore essential for maintaining a just and effective workplace.

Although several scholars have examined favouritism, tribal prejudice, religiosity, and organizational justice in different organizational settings within and outside Nigeria (Aydogan, 2012; Emenike & Nwogbo, 2021; Adegbola & Okeke, 2020; Eketu, 2020), little attention has been given to these issues within faith-based institutions in Nigeria. These organizations operate with values and structures that differ from secular establishments, which may influence workplace relationships and justice perceptions in unique ways. This study seeks to address that gap by investigating the contributions of favouritism, tribal prejudice, and religiosity to organizational justice among employees in a faith-based institution in Nigeria. The findings are expected to inform practical recommendations for promoting fairness, equity, and cohesion within such organizations in alignment with their stated missions.

### Objectives of Study

This general objective of this study is to assess the contributions of favouritism, tribal prejudice, and religiosity to organizational justice among employees in a faith-based institution in Nigeria. The specific objectives are:

- i. to assess the individual contributions of favouritism, tribal prejudice and religiosity to organizational justice among employees in a faith-based institution in Nigeria, and
- ii. to determine the combined contributions of favouritism, tribal prejudice and religiosity to organizational justice among employees in a faith-based institution in Nigeria.

### Hypotheses

1. There is no significant contribution of favouritism to organizational justice among employees in a faith-based institution in Nigeria
2. There is no significant contribution of tribal prejudice to organizational justice among employees in a faith-based institution in Nigeria
3. There is no significant contribution of religiosity to organizational justice among employees in a faith-based institution in Nigeria
4. There is no significant combined contribution of favouritism, tribal prejudice and religiosity to organizational justice among employees in a faith-based institution in Nigeria

### Methods

This study used a quantitative research design to assess the contributions of favouritism, tribal prejudice, and religiosity to organizational justice among employees in a faith-based institution in Nigeria. It utilized a cross-sectional survey method to collect data from employees of various religious denominations who are also from different tribes within a faith-based institution in Nigeria. The target population included all employees who occupied various roles within the institution and who are Christians from different denominations, Muslims and traditional religion adherents. Stratified random sampling technique was used to ensure that the different religious groups and the three major tribes in Nigeria (Yoruba, Hausa and Igbo) were adequately represented. Stratified random sampling technique was used to select 500 participants that took part in the study.

### Instruments

Five instruments were used to collect data for the study. These instruments are described below:

#### **Demographic Data Inventory (DDI)**

The Demographic Data Inventory (DDI) with nine items was developed by the researchers and used to collect information on some demographic features of the participants such as occupation, job title, state of origin, tribe, religious affiliation, job status, nationality, gender and work experience.

#### **Organizational Justice Scale (OJS)**

The Organizational Justice Scale (OJS) was developed by Niehoff & Moorman (1993) to measure the three aspects of organizational justice. This 20-item instrument is composed of 5, 6 and 9 items for distributive, procedural and interactional aspects of organizational justice respectively. The items are arranged in a Likert format of 7 points and having responses ranging from 1 = strongly disagree to 7 = strongly agree. Example of items on the scale are *“my work schedule is fair, job decisions are made by the general manager in an unbiased manner and when decisions are made about my job, the general manager treats me with kindness and consideration”*. Gurbuz and Mert (2009) reported an overall Cronbach's alpha of .905 and .748 for distributive, .851 for procedural and .941 for interactional.

#### **Favouritism Scale (FS)**

The Favouritism Scale (FS) was developed by Abdala, Magharabi & Raggad (1998) to measure favouritism. It is an eight-item instrument used to seek information on respondents' general perception of the practice of favouritism in their institution. This eight-item scale with a 5-point response format ranging from 1 = strongly disagree to 5 = strongly agree with samples like *“employees of this institution always feel that they need*

someone they know or a friend in a high-level position and the expectations of executive's relatives and acquaintances are given priority" was used by Bute (2011) who reported a Cronbach's alpha of  $r = .89$  and also ascertained that the instrument is valid.

### **Work Discrimination Scale (WDS)**

Tribal Prejudice was measured with the Work Discrimination Scale (WDS) developed by Williams (2016). The WDS is a 12-item Likert-type instrument with responses ranging from 1 = once or more a week to 5 = never. Examples of items on the scale are "how often are you unfairly given the jobs that no one else wants to do and how often has a coworker with less experience and fewer qualifications gotten promoted before you? Williams (2016) reported a Cronbach's alpha coefficient of .73.

### **Centrality of Religiosity Scale (RS)**

This scale was developed by Huber and Huber (2012) to measure the five core aspects of religiosity namely public practice, private practice, religious experience, ideology and the intellectual dimensions which combined together represents an individual's total religious live. This item has 15 questions in a Likert scale format with responses arranged as 1 = never to 5 = very often. Its reliability coefficient ranged from 0.80 to 0.93 for the individual dimensions and 0.92 to 0.96 for the combination of the five aspects as reported by the developers. Some of the questions include "how often do you think about religious issues and how often do you pray".

### **Procedure**

Ethical approval was obtained from the institutional ethical board before the respondents were visited at their offices between the hours of 10 am – 5pm from Mondays to Thursdays and were given the questionnaires to fill after obtaining their informed consent, explaining the aim of the study and assuring them of the confidentiality and anonymity of their responses. The inclusion criteria included all employees aged between the ages of 20 – 70, who are actively working and are not on maternity, annual or study leave and who are staff (including regular and contract workers) of the institution not minding whether they are Nigerians or not, and are Christians, Muslims and Traditional worshippers while the exclusion criteria included being retired, on annual, maternity or study leave, being aged below 20 or above age 70. This exercise lasted for two months between March and May.

### **Method of Data Analysis**

Descriptive statistics was used to summarize the demographic information obtained from the participants. Hypotheses 1 – 3 were tested using simple linear regression analysis, while hypothesis four was tested by means of multiple regression analysis, all at 0.05 level of significance.

## **Results**

**Table 1: Participants' Demographic Data**

S/No	Variable	Category	N = 472	Frequency	Percentage
1	Gender	Male		253	53.6
		Female		219	46.4
2	Tribe	Igbo		134	28.4
		Hausa		8	1.7
		Yoruba		228	48.3
		Others		102	21.6
		Christianity		385	81.6
3	Religious Affiliation	Islam		40	8.5
		Traditional		32	6.8
		Others		15	3.2
		Management		21	4.4
4	Job Status	Senior Staff		157	33.3
		Junior Staff		294	62.3
		Work Experience		99	21.0
5	Work Experience	0 – 5 years		99	21.0
		6 – 10 years		114	24.2
		11 – 15 years		89	18.9
		16 – 20 years		94	19.9
		21 years& above		76	16.1

**Source:** Field Survey, 2018

Table 1 showed the distribution of demographic data of the participants. It revealed that a majority (54%) were male, while 46% were female. The greatest proportion of the participants (48%) were Yoruba. This was successively followed by Igbo (28%), Others (22%) and Hausa (2%). An overwhelming majority of the

participants (82%) were Christians. This was successively followed by Muslims (8%), Traditionalists (7%) and Others (3%). A majority of the participants (62%) were junior staff. This was successively followed by senior staff (33%) and management staff (4%). Finally, the greatest proportion of the participants (24%) had 6 – 10 years' work experience. This was successively followed by those who had 0 – 5 years' work experience (21%), 16 – 20 years' work experience (20%), 11 – 15 years' work experience (19%) and 21 and above years' work experience (16%).

### Test of Hypotheses

Ho1: There is no significant contribution of favouritism to organizational justice among employees in a faith-based institution in Nigeria.

**Table 2: Simple Linear Regression Coefficients for Contribution of Favouritism to Organizational Justice**

	B	Std Error	Beta	t	Sig.
(Constant)	10.306	5.785		10.920	.000
Favouritism	-.102	.052	-.142	-7.114	.000

Dependent Variable: Organizational Justice

Table 2 showed result was significant ( $\beta = -.142$ ,  $t = 7.114$ ,  $p < .0005$ ). The null hypothesis was therefore rejected while the alternative hypothesis was upheld, leading to the conclusion that there is a significant contribution of favouritism to organizational justice among employees in a faith-based institution in Nigeria. Table 2 further showed that organizational justice is negatively associated with favouritism ( $\beta = -.142$ ) and that the former can be predicted from the latter by means of the regression equation:

Organizational Justice = 10.306 - (0.102 x Favouritism).

Ho2: There is no significant contribution of tribal prejudice to organizational justice among employees in a faith-based institution in Nigeria.

**Table 3: Simple Linear Regression Coefficients for Contribution of Tribal Prejudice to Organizational Justice**

	B	Std Error	Beta	t	Sig.
(Constant)	6.932	8.539		12.664	.000
Tribal Prejudice	-.137	.037	-.161	-9.003	.000

Dependent Variable: Organizational Justice

Table 3 showed result was significant ( $\beta = -.161$ ,  $t = 9.003$ ,  $p < .0005$ ). The null hypothesis is therefore rejected while the alternative hypothesis is upheld, leading to the conclusion that there is a significant contribution of tribal prejudice to organizational justice among employees in a faith-based institution in Nigeria. Table 2 further showed that organizational justice is negatively associated with tribal prejudice ( $\beta = -.161$ ) and that the former can be predicted from the latter by means of the regression equation:

Organizational Justice = 6.932 - (0.137 x Tribal Prejudice).

Ho3: There is no significant contribution of religiosity to organizational justice among employees in a faith-based institution in Nigeria.

**Table 4: Simple Linear Regression Coefficients for Contribution of Religiosity to Organizational Justice**

	B	Std Error	Beta	t	Sig.
(Constant)	3.881	6.583		10.362	.000
Religiosity	.177	.059	.135	8.402	.000

Dependent Variable: Organizational Justice

Table 4 showed result was significant ( $\beta = .135$ ,  $t = 8.402$ ,  $p < .0005$ ). The null hypothesis is therefore rejected while the alternative hypothesis is upheld, leading to the conclusion that there is a significant contribution of religiosity to organizational justice among employees in a faith-based institution in Nigeria. Table 4 further showed that organizational justice is positively associated with religiosity ( $\beta = .135$ ) and that the former can be predicted from the latter by means of the regression equation:



Organizational Justice = 3.881 + (0.177 x Religiosity).

Ho4: There is no significant combined contribution of favouritism, tribal prejudice and religiosity to organizational justice among employees in a faith-based institution in Nigeria.

**Table 5: Model Summary and Coefficients of the Multiple Regression Analysis for Combined Contribution of Favouritism, Tribal Prejudice and Religiosity to Organizational Justice**

Source of Variation	Sum of Squares	df	Mean Square	F	Sig.
Regression	3842.005	3	1280.668	35.877	.000
Residual	16705.628	468	35.696		
Total	20547.633	471			
Model Summary: R = .592; R <sup>2</sup> = .350; R <sup>2</sup> <sub>(Adj)</sub> = .346; Std. Error = 2.95831					

Dependent Variable: Organizational Justice

Predictors: (Constant), Favouritism, Tribal Prejudice, Religiosity.

Table 5 revealed significant results ( $F_{(3, 468)} = 35.877, p < .0005$ ). The null hypothesis is therefore rejected in favour of the alternative hypothesis, leading to the conclusion that there is a significant combined contribution of favouritism, tribal prejudice and religiosity to organizational justice among employees in a faith-based institution in Nigeria. Table 5 further revealed that favouritism, tribal prejudice and religiosity jointly accounted for 34.6% of the variance in organizational justice (Adj. R<sup>2</sup> = .346).

**Table 6: Coefficients of the Multiple Regression Analysis for Relative Contributions of Favouritism, Tribal Prejudice and Religiosity to Organizational Justice**

	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Std. Error	Beta	T	
(Constant)	16.104	.903		16.725	.000
Favouritism	-.015	.026	-.120	-5.836	.000
Tribal Prejudice	-.031	.024	-.193	-9.372	.000
Religiosity	.018	.017	.207	11.298	.000

Dependent Variable: Organizational Justice

Predictors: (Constant), Favouritism, Tribal Prejudice, Religiosity

Table 6 revealed significant results. Religiosity ( $\beta = .207; t = 11.298; p < .0005$ ) was the most potent significant predictor of organizational justice. This was successively followed by less potent but still significant predictor of organizational justice, tribal prejudice ( $\beta = -.193; t = 9.372; p < .0005$ ), and the least potent but still significant predictor of organizational justice, favouritism ( $\beta = -.120; t = 5.836; p < .0005$ ).

## Discussion

The present study examined the predictive relationships between favouritism, tribal prejudice, and religiosity and the perception of organizational justice among employees in a faith-based institution in Nigeria. The findings from both simple and multiple regression analyses revealed that all three variables – favouritism, tribal prejudice, and religiosity – significantly contributed to the employees' perception of organizational justice, both individually and jointly.

The result of the first hypothesis demonstrated a significant negative contribution of favouritism to organizational justice ( $\beta = -.142, p < .0005$ ). This implies that higher levels of perceived favouritism within the organization are associated with lower perceptions of fairness. The regression equation (Organizational Justice = 10.306 – 0.102 × Favouritism) indicates that for every unit increase in favouritism, perceived organizational justice declines. This finding supports earlier research by Ugwuegbulam and Ogechi (2020), who found that favouritism in organizational settings undermines trust, reduces morale, and negatively affects productivity. Similarly, Ajulo et al. (2021) reported that favouritism correlates with job dissatisfaction, emotional withdrawal, and reduced commitment. These alignments suggest that favouritism remains a critical barrier to fostering a just and equitable workplace, particularly within institutions that are expected to exemplify moral integrity, such as faith-based organizations.

The second hypothesis examined tribal prejudice and its effect on organizational justice. Results showed a significant negative contribution ( $\beta = -.161, p < .0005$ ), indicating that perceptions of ethnic bias reduce

employees' sense of fairness. The regression equation (Organizational Justice =  $6.932 - 0.137 \times \text{Tribal Prejudice}$ ) affirms that as tribal prejudice increases, organizational justice is perceived to decrease. This finding aligns with the conclusions of Sidahmed, Mahmoud, and Ibrahim (2018), who observed that ethnic bias in Nigerian workplaces can lead to unequal access to opportunities and generate workplace conflicts. Adisa, Adekoya and Sani (2021) similarly found that tribal discrimination contributes to poor collaboration and reduced morale among employees. Moreover, Adegbola and Okeke (2021) identified a strong link between ethnic discrimination and psychological distress, reinforcing the detrimental impact of tribal prejudice on workplace justice. This study, therefore, reinforces the need to address tribal sentiments in employment practices, especially in multi-ethnic environments such as Nigeria.

The third hypothesis tested the contribution of religiosity to organizational justice. The result revealed a significant positive relationship ( $\beta = .135, p < .0005$ ), suggesting that higher levels of religiosity are associated with greater perceptions of fairness. The regression model (Organizational Justice =  $3.881 + 0.177 \times \text{Religiosity}$ ) indicates that religiosity can serve as a positive predictor of organizational justice. This agrees with the findings of Obregon et al. (2022), who noted that religious commitment fosters ethical behavior and moral sensitivity in the workplace. Uwannah et al. (2019) also reported that highly religious employees expect fairness, transparency, and compassion in leadership, and are more likely to assess justice through the lens of religious values. This finding confirms the significance of religious beliefs in shaping employees' interpretations of fairness, particularly in religious institutions where scriptural and moral teachings are central to organizational identity.

The fourth hypothesis tested the combined predictive power of favouritism, tribal prejudice, and religiosity on organizational justice. The result was significant ( $F_{(3, 468)} = 35.877, p < .0005$ ), and the model explained 34.6% of the variance in organizational justice ( $\text{Adj. } R^2 = .346$ ). This suggests that the three predictors jointly influence how employees perceive justice in the workplace. The relatively high  $R^2$  indicates a substantial collective impact, confirming that organizational justice is shaped not by a single factor, but by a combination of social, cultural, and spiritual dimensions. This supports earlier work by Thompson and Unachukwu (2022), who found that justice perceptions are affected by a mix of organizational behavior, interpersonal treatment, and institutional values. Emenike and Nwogbo (2021) similarly identified multiple contextual variables influencing organizational justice, reinforcing the view that fairness in the workplace is a multidimensional construct.

The final hypothesis explored the relative contributions of each predictor to organizational justice. Religiosity emerged as the strongest predictor ( $\beta = .207$ ), followed by tribal prejudice ( $\beta = -.193$ ) and favouritism ( $\beta = -.120$ ), all statistically significant at  $p < .0005$ . This suggests that employees' religious orientation is the most influential factor shaping their sense of fairness in this context. This finding re-emphasizes the strong role of spiritual and ethical values in institutions with religious foundations. It aligns with the work of Obregon et al. (2022) and Uwannah et al. (2019), who argued that religiosity enhances expectations of justice and accountability in faith-based workplaces. The relatively weaker — but still significant — negative contributions of favouritism and tribal prejudice indicate that social and interpersonal biases continue to threaten fairness perceptions, though they are less influential than religiosity in this setting.

Thus, these findings underscore the importance of reducing favouritism and tribal prejudice while reinforcing the ethical and moral teachings that guide behaviour in faith-based institutions. They also suggest that organizational leaders should promote transparency, equity, and inclusive practices to foster justice and sustain employee engagement. As institutions that aim to model virtue and integrity, faith-based organizations must ensure that their policies and practices align with the religious values they espouse. Failure to do so may not only damage employee trust but also compromise the institutional credibility that is central to their mission.

Based on the above findings, the following recommendations were made:

1. Management of faith-based institutions should adopt clear, merit-driven criteria for recruitment, promotion, recognition, and disciplinary actions. Transparent human resource practices, coupled with mechanisms for anonymous feedback and whistleblowing, can help reduce perceptions of preferential treatment. Policies should be communicated openly and applied consistently to ensure that all employees are treated fairly, regardless of personal affiliations.
2. Institutions should implement structured programmes to promote ethnic inclusivity. These may include regular sensitization workshops on diversity, equity, and inclusion, as well as the establishment of diversity monitoring units. Leadership should actively model unbiased behaviours in recruitment, task assignments, and staff relations, ensuring that no group feels marginalized based on ethnicity. Institutions should also consider implementing anonymous grievance mechanisms to report ethnic bias.
3. Organizational policies and leadership behaviour in faith-based institutions should reflect the ethical teachings of the institution's religious foundation. Training programmes that emphasize servant leadership, justice, compassion, and integrity should be prioritized, especially for top management and departmental heads.

4. Faith-based institutions should set up an internal justice and fairness committee. This body would be tasked with monitoring staff complaints, conducting periodic justice audits, reviewing internal processes for equity, and ensuring alignment between the institution's values and its operational decisions. Regular surveys to assess employee perceptions of fairness should also be administered to inform timely interventions.

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