

Inter-Faith Collaboration and Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City, Uganda

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ABSTRACT

The main objective is to examine the impact of inter-faith collaboration on co-existence of stakeholders among secondary educational institutions supported by the government across Uganda's Makindye Division, Kampala Capital City. The specific goals are; i) To examine the influence of inter-faith dialogue on co-existence of stakeholders, ii) To examine the influence of shared religious activities on co-existence of stakeholders, and iii) To examine the influence of joint ethical and moral guidance on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda. A research technique for cross section was adopted combined with a quantitative methodology. A model consisting of 81 participants (educators) was designated from 3 selected government-aided secondary educational institutions under Makindye Division, Kampala Capital City. Both descriptive and basic linear regression analytic strategies were used in this investigation towards assessing the quantitative statistics generated. The examination revealed that inter-faith dialogue possesses a statistical constructive and consequential impact on co-existence of stakeholders in Uganda's government-aided secondary educational institutions across Makindye Division, Kampala Capital City ($\beta = .656$, $p\text{-value} < .05$). The study also revealed that shared religious activities possess a statistically constructive and consequential impact on co-existence of stakeholders in government-aided secondary educational institutions across Uganda's Makindye Division, Kampala Capital City ($\beta = .606$, $p\text{-value} < .05$). The examination additionally disclosed that joint ethical and moral guidance has a statistically constructive and consequential impact on co-existence of stakeholders in government-aided secondary educational institutions across Uganda's Makindye Division, Kampala Capital City ($\beta = .601$, $p\text{-value} < .05$). The examination deduces that inter-faith collaboration possesses a positive consequential impact on co-existence of stakeholders in that an enhancement in inter-faith dialogue, shared religious activities, as well as joint ethical and moral guidance would resultant into an improvement in co-existence of stakeholders among secondary schools supported by the government across Uganda's Makindye Division, Kampala Capital City. The examination commends that educational institution leaders must occasionally organize inter-faith dialogue sessions among students, teachers, and parents using trained facilitators to guide respectful exchanges as dialogue helps break down misconceptions and promotes empathy, leading to an improvement in co-existence of stakeholders among secondary schools supported by the government across Uganda's Makindye Division, Kampala Capital City.

Keywords: Inter-Faith Collaboration, Inter-Faith Dialogue, Shared Religious Activities, Joint Ethical and Moral Guidance, and Co-Existence of Stakeholders.

INTRODUCTION

This examination targets to inspect the effect of inter-faith collaboration on co-existence of stakeholders among secondary schools supported by the government across Uganda's Makindye Division, Kampala Capital City.

Historical Perspective

Wide world, in the latter half of the 20th century, scholars and educators began framing inter-faith dialogue as a structured educational tool to support religious pluralism and peaceful co-existence within educational systems. Over time, goals of peace education and multiculturalism integrated inter-faith topics into broader educational strategies. Organizations like UNESCO and Religions for Peace highlighted the roles of interreligious instruction in fostering Quality Education and Peaceful, Inclusive Societies in accordance to the Sustainable Development Goals (especially SDG 4 and SDG 16) (Bowling, 2022). Inter-faith activities like dialogue sessions, joint projects, shared classes, allow students to meet, interact, and understand peers from different religious backgrounds, leading to reduced prejudice and stronger social bond. Students exposed to structured inter-faith engagement develop a sense of shared identity, greater empathy, self-confidence, and appreciation of diversity, which transcends narrow religious boundaries and supports peaceful coexistence in schools and communities (Peacock, 2023). In Uganda, organizations such as Faiths Together Uganda have created inter-faith and inter-cultural clubs on school campuses, bringing youth of Christian, Muslim, and other faith backgrounds together through activities, dialogue, music, and cultural exchange to promote respect and reduce prejudice, promoting co-existence among different stakeholders (Bweyale, 2018).

Theoretical Perspective

This examination was guided through the Contact Theory proposed by Allport within 1954. The notion postulates that prejudice between groups can be reduced when members of various groups engage in interactions based on shared objectives, equal status, cooperation, and institutional assistance (Pettigrew & Tropp, 2019). Within the framework of schools, the notion emphasizes that inter-faith collaboration in schools through dialogue clubs, cooperative projects, and interfaith service initiatives, provide structured interaction that reduces religious stereotyping and fosters empathy. This increases students' understanding and reduces prejudice, improves teachers' strategies for managing diverse classrooms, and enhances parents/community trust through collaborative school initiatives, improving co-existence of stakeholders (Topping & Maloney, 2021). Thus, this notion was appropriate for this examination since it delivers a link amid school working atmosphere and the effectiveness of teachers' work.

Contextual Perspective

The examination was directed under designated government supported secondary educational institutions under Makindye Division, Kampala Capital City examining the impact of inter-faith collaboration on co-existence of stakeholders. Kampala Capital City was considered because the co-existence of school stakeholders is frequently challenged in various secondary schools both government and private characterized by increased sectarian attitudes, competition for religious identity, limited interaction across faith lines, religious-based misunderstandings, and divisive approaches to religious education in Kampala Capital City (Billie & Hutter, 2019).

Conceptual Perspective

Inter-faith collaboration refers to the cooperative engagement between people or organizations from various religious faiths to achieve shared objectives, encourage understanding between people, address social issues, and foster peaceful coexistence. It goes beyond mere dialogue, emphasizing joint actions, partnership, and

sustained interaction across faith boundaries (Interfaith Youth Core, 2020). Co-existence of stakeholders in the school context refers to the peaceful and collaborative interaction among all parties involved in the educational process, including students, teachers, parents, administrators, and the wider community. It emphasizes mutual respect, shared responsibility, inclusion, and constructive engagement, allowing diverse groups to work together harmoniously to achieve educational and social goals (UNESCO, 2017). In line with this particular examination, inter-faith collaboration was developed in the format of inter-faith dialogue, shared religious activities, and joint ethical and moral guidance, while co-existence of stakeholders was conceptualized in form of mutual respect, collaboration, conflict management, and inclusive participation among others.

Statement of the problem

Under Uganda, numerous initiatives had to be established with the aim to improve and strengthen the co-existence of stakeholders in the different secondary schools with respect to inter-faith collaborations to create a peaceful and respectful learning environment. For instance, active inter-faith initiatives have been established such as those under the United Religions Initiative (URI), including the Youth Interfaith Mission Uganda. These programs operate within schools and communities to promote dialogue, mentorship, and collaboration among youth from different faiths. They focus on creating platforms for inter-faith dialogue, providing spiritual and psychological support, as well as encouraging collaborative problem-solving among students. Such initiatives directly contribute to harmonious co-existence by strengthening relationships among stakeholders and encouraging inclusive participation in school life (United Religions Initiative, 2017).

However, despite an overarching cultural value on religious tolerance, the co-existence of school stakeholders is frequently challenged in various secondary schools both government and private characterized by increased sectarian attitudes, competition for religious identity, limited interaction across faith lines, religious-based misunderstandings, and divisive approaches to religious education in Kampala Capital City (Billie & Hutter, 2019). This situation has implications for school harmony, academic performance, and the broader social integration of young people. Consequently, Because of this discovery, this investigation looked at the impact of inter-faith collaboration on co-existence of stakeholders among Uganda's secondary educational institutions supported by the government across Makindye Division, Kampala Capital City.

Objectives Of The Study

General Objective

To examine the influence of inter-faith collaboration on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.

Specific Objectives

- To examine the influence of inter-faith dialogue on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.
- To examine the influence of shared religious activities on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.
- To examine the influence of joint ethical and moral guidance on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.

Study Hypotheses

Ha1: Inter-faith dialogue has a significant influence on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.

Ha2: Shared religious activities have a significant influence on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.

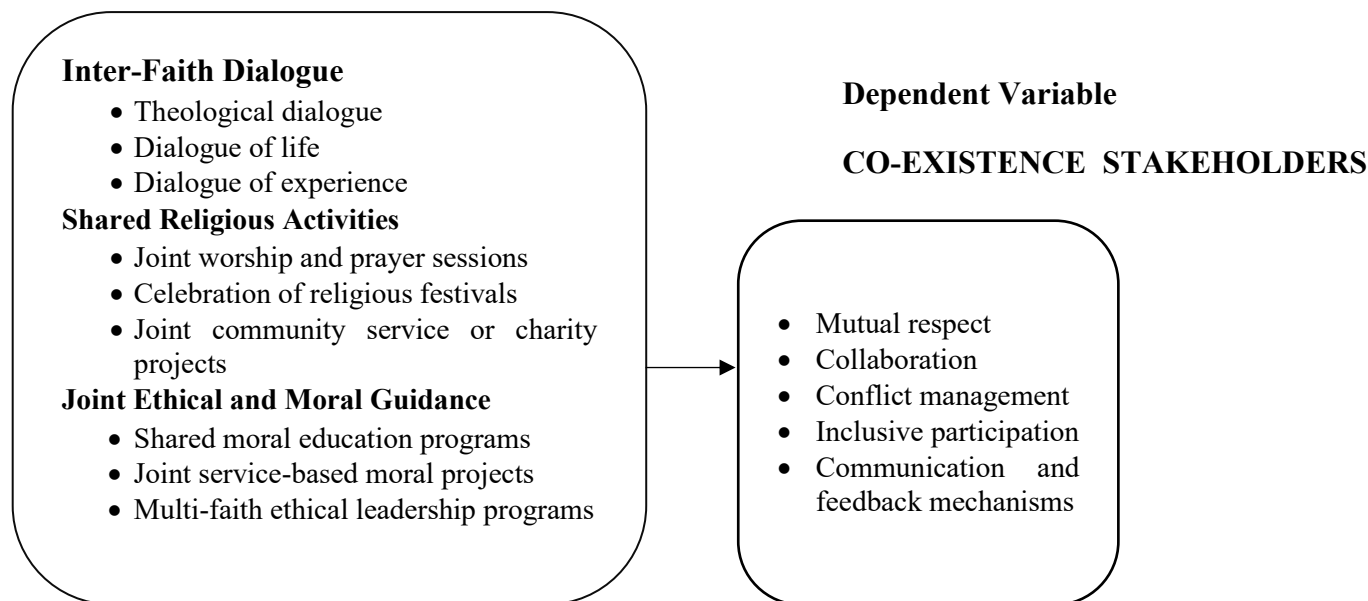
Ha3: Joint ethical and moral guidance has a significant influence on co-existence of stakeholders in government-aided secondary schools in Makindye Division, Kampala Capital City, Uganda.

CONCEPTUAL FRAMEWORK

The conceptual model presents a systematic illustration on inter-faith collaboration and co-existence of stakeholders.

Independent Variable

INTER-FAITH COLLABORATION



LITERATURE REVIEW

Inter-Faith Collaboration and Co-Existence of Stakeholders

Inter-faith collaboration in school setting has been shown to significantly enhance mutual understanding among diverse religious groups, thereby improving co-existence among students and other stakeholders. Educational programs that bring learners of different faith backgrounds into structured dialogue and cooperative activities such as “School Linking” initiatives in the United Kingdom have demonstrated measurable improvements in students’ knowledge of other faiths and their ability to relate respectfully to peers from different religious traditions. These programmes often involve linked classes and joint projects that encourage students to question stereotypes and engage empathetically, fostering deeper interpersonal connections and reducing intergroup threat perceptions (Bowling, 2022). The author also asserts that regular, positive intergroup contact in educational environments can decrease prejudice and promote more inclusive attitudes among young people (Bowling, 2022).

Inter-faith collaboration fosters inclusive school cultures by creating safe spaces for dialogue, shared learning, and reflection on diversity. In schools that integrate interfaith dialogue into curricular and extracurricular activities, students gain opportunities to discuss their beliefs, explore shared human values, and work collaboratively on community-oriented tasks. Such interactions help normalize religious diversity with the school community and encourage stakeholders to view one another not through the lens of difference, but through shared interests and goals (Topping & Maloney, 2021). Conversely, the authors argue that schools emphasizing interreligious dialogue experience reductions in conflict and greater comfort among students in

discussing religious identity. These culturally responsive practices contribute to a climate where co-existence is not merely tolerated but actively cultivated (Topping & Maloney, 2021).

Inter-faith collaboration influences the social and emotional competencies of stakeholders, equipping students and teachers with the skills necessary for working in diverse environments. Through joint interfaith learning experiences, students develop empathy, perspectives-taking, and conflict-resolution skills, competencies that are crucial for peaceful co-existence in both school and broader society (Mohamed & Fatmir, 2024). The authors argued that such collaborative activities can improve not only cognitive understanding of different faith perspectives but also socio-emotional abilities to communicate, cooperate, and resolve disagreements constructively. These skills benefit classrooms by reducing incidents of religiously motivated bullying and enhancing teacher-student and peer relationship, thereby strengthening the fabric of the school community (Mohamed & Fatmir, 2024).

The influence of inter-faith collaboration on co-existence of stakeholders extends to school leadership and policy, where institutional support for interreligious dialogue legitimizes diverse voices and fosters shared norms of respect. When school administrators and educators incorporate interfaith collaboration into mission statements, curricula, or school values, they send a clear message that diversity and co-existence are priorities. Such endorsement can enhance teacher confidence in facilitating sensitive discussions about religion and encourage parental involvement across faith lines, promoting broader community trust in the educational institution (Peacock, 2023). The author also asserts that institutional commitment to inclusive practices is vital for sustaining long-term co-existence, as it helps transform potentially divisive religious differences into opportunities for learning and collaboration (Peacock, 2023).

Beyond immediate school environments, inter-faith collaboration has implications for societal cohesion as students carry the values and skills learned in school into their adult lives. Schools that prioritize interfaith learning contribute to the formation of future citizens who are better able to navigate religious diversity in workplaces, civic spaces, and community organizations (Trachtenberg, Aneas, Carmona & Montane, 2023). The authors assert that students exposed to meaningful interreligious engagement during their formative years are more likely to exhibit tolerant attitudes and active participation in peaceful coexistence initiatives later in life. This long-term influence underscores the role of schools not just as educational spaces but as foundational sites for social integration and intergroup harmony (Trachtenberg et al., 2023).

According to Vallespi, Nadeu and Essomba (2025) inter-faith dialogues within inter-faith collaboration serves as a foundational mechanism for promoting mutual understanding among school stakeholders. When students and teachers engage in structured dialogue that invites respectful discussion of different beliefs and values, they develop a deeper appreciation of religious diversity, reducing stereotypes and fear of “the other.”

The authors assert that intentional conversation across faith lines can transform perceptions, encourage empathy, and dismantle assumptions that often underlie intergroup tension. This aligns with social psychological research showing that dialogue as opposed to unstructured contact, promotes deeper cognitive and emotional engagement, contributing to meaningful changes in attitudes toward religious out-groups (Vallespi et al., 2025).

According to Dominguez, Otarola, Ferre and Lorenzo-Ramirez (2025) shared religious activities, such as joint prayers, celebrations of major religious festivals, and collaborative service projects, play a crucial role in fostering mutual respect among stakeholders in schools. When students and teachers from different faith backgrounds participate in these activities, they gain exposure to diverse religious traditions in a structured and positive environment. Such engagement encourages appreciation of differences and reduces stereotyping, contributing to a school culture where co-existence is valued. The authors also assert that participation in joint religious observances and interfaith service initiatives strengthens interpersonal bonds among students and enhances empathy, which are essential components of peaceful co-existence (Dominguez et al., 2025).

METHODOLOGY

Research Design

A research design for cross section was coupled with a quantitative technique. A research technique for cross section concentrated on evaluating the occurrence of some attributes in a populace at a definite point timely (Kassu, 2019). Therefore, this examination technique was crucial to examine the impact of inter-faith collaboration on co-existence of stakeholders in Uganda's government-aided secondary educational institutions across Makindye Division, Kampala Capital City, at a distinct moment in existence. A strategy of quantitative was crucial towards generating details under a form of numbers or figures utilized to investigate this examination occurrence.

Target Population and Sample Size

According to Mathiyazhagan (2018) an investigation populace is a collection of people with aspects of concentration wherein a sample is generated. The investigation populace included educators from designated government-aided secondary educational institutions under Kampala Capital City's, Makindye Division where a model was generated. 81 individuals (educators) sample was selected from 3 designated government-aided secondary educational institutions under Kampala Capital City's, Makindye Division, to provide quantitative statistics used to provide an understanding towards examination goals.

Sampling Procedure

Sampling denotes an organized procedure of generating a indicative sample of people from a target populace (Elfil & Negida, 2017). Convenient sampling was utilized to draw respondents that participated under this examination. A Convenient sample encompasses the investigator selecting people who are easily presented and easily accessible, besides was utilized to choose educators from designated government supported secondary educational institutions under Kampala Capital City's Makindye Division to participate in this examination.

Data Collection Methods

Questionnaire Survey Method

A questionnaire survey technique is a form of generating statistics utilizing a sequence of queries with an aim of assembling details from each individual (Sekaran, 2018). The inquiry survey technique was essential so as to attain consistent statistics that ensure comparison of data-interesting queries that are structured and easily understood and also to collect details from people in the quickest amount of time.

Data Collection Instruments

Structured Questionnaire

A device utilized to designate details from responders encompassing unrestricted answers to inquiries that responders are mandatory to pick is denoted as Structured Questionnaire (Kuphanga, 2024). Structured inquiries were employed in the investigation in collecting quantitative details from participants that encompassed unrestricted queries and self-administered encrypted responses to teachers in a few secondary schools supported by the government. The structured surveys are quick and collect a lot of data on different examination aspects.

Data Analysis

The examination engaged techniques for both basic and descriptive linear regression analysis in assessing the quantitative statistics generated. Descriptive evaluation was considered while assessing participants' demography. To investigate the impact of a predictor factor on an outcome factor, regression analysis for

simple linear was considered to provide empirical data supporting theories at a significance level of 5%. Regression analysis for Simple linear is crucial to examine the resilience of an association amid one predictor factors and one outcome factor (Maulud & Abdulazeez, 2020).

Ethical Consideration

Before beginning the investigation, the investigator obtained an introductory letter from the Islamic University in Uganda's Department of Post Graduate Studies in order to secure authorization to collect the necessary data for research in various institutions.

The investigator also pursued for responders' consent to partake in this examination and participants were entirely informed regarding the objectives of this examination and involvement was entirely optional, with no pressure.

The investigator protected the solitude of participants through warranting discretion and anonymity of Private details or information wherein need be.

Study Findings

The outcomes illustrated under this section comprise of descriptive analysis about the demography compositions of participants and regression evaluation on this examination goals.

Findings on Demographic Compositions of Participants

The examination evaluated the populace compositions of participants that engaged in this examination from designated government-aided secondary educational institutions under Uganda's Makindye Division, Kampala Capital City and outcomes are shown under Tableau 4.1;

Table 4.1: Demographic Compositions of Participants

Category	Items	Frequency	Percentage
Gender	Male	47	58.0
	Female	34	42.0
	Total	81	100.0
Age	25-30 years	8	9.9
	31-35 years	18	22.2
	36-40 years	21	25.9
	Above 40 years	34	42.0
	Total	81	100.0
Education	Diploma	9	11.1
	Bachelors	61	75.3
	Masters	11	13.6

	Total	81	100.0
Marital	Married	58	71.6
	Single	23	28.4
	Total	81	100.0
Work Experience	1-2 years	6	7.4
	3-5 years	15	18.5
	6-10 years	42	51.9
	Above 10 years	18	22.2
	Total	81	100.0

Source: Survey Data (2026)

The study reveals that of the 81 participants, 58.0% of participants were male and 42.0% of participants were female. The study also reveals that of the 81 participants, 9.9% responders were 25-30 ages, 22.2% responders were 31-35 ages, 25.9% responders were 36-40 ages, and 42.0% responders were beyond 40 ages.

Furthermore, this examination reveals that from the 81 participants, 11.1% of participants had a diploma education level, 75.3% of participants had a bachelors' education level, and 13.6% of participants had a masters' education level. The study reveals that from 81 responders, 71.6% of participants were in marriages and 28.4% of participants weren't married. The study further reveals that of the 81 responders, 7.4% of participants had a work expertise of 1-2 ages with the potential secondary educational institutions, 18.5% of responders had a work expertise of 3-5 ages with the potential secondary educational institutions, 51.9% of responders had a work expertise of 6-10 ages with the Potential secondary educational institutions, and 22.2% of participants had a work experience of above 10 ages with potential secondary educational institutions.

Findings on Study Objectives

This subsection offers highlights on outcomes relative to this examination specific goals.

Influence of Inter-Faith Dialogue on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

The examination pursued to inspect the impact of inter-faith dialogue on co-existence of stakeholders in government-aided secondary educational institutions under Uganda's Makindye Division, Kampala Capital City, using regression analysis and the outcomes are presented under Tableau 4.2.

Table 4.2: Regression Analysis on Influence of Inter-Faith Dialogue on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.656 ^a	.431	.424	.58528

a. Predictors: (Constant), Inter-Faith Dialogue						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.894	.376		2.377	.000
	Inter-Faith Dialogue	.757	.098	.656	7.734	.000
a. Dependent Variable: Co-Existence of Stakeholders						

Source: Survey Data (2026)

The study reveals that inter-faith dialogue possesses a statistical constructive and consequential impact on co-existence of stakeholders in government-aided secondary educational institutions under Uganda's Makindye Division, Kampala Capital City ($\beta = .656$, $p\text{-value} < .05$). This shows that an increase of one unit in inter-faith dialogue consequentially leads towards an increase in co-existence of stakeholders by 65.6% when other variables are kept constant. The findings demonstrate an improvement in inter-faith dialogue consequently results in an enhancement in co-existence of stakeholders among Uganda's secondary schools supported by the government across Kampala Capital City, Makindye Division.

With 0.424 Adjusted R Square, the model breakdown shows that inter-faith dialogue illustrates 42.4% variance in co-existence of stakeholders besides the remarkable 57.6% of the variance is illustrated by additional variables. This infers that inter-faith dialogue significantly influences co-existence of stakeholders. Therefore, to enhance co-existence of stakeholders, more effort should be directed towards strengthening inter-faith dialogue in Uganda's government-aided secondary educational institutions across Makindye Division, Kampala Capital City.

Influence of Shared Religious Activities on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

The examination additionally pursued to inspect the impact of shared religious activities on co-existence of stakeholders under Uganda's government-aided secondary educational institutions in Makindye Division, Kampala Capital City using regression analysis and the outcomes are presented under Tableau 4.3.

Table 4.3: Regression Analysis on Influence of Shared Religious Activities on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.606 ^a	.367	.359	.61736
a. Predictors: (Constant), Shared Religious Activities				
Coefficients ^a				

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.194	.532		.365	.000
	Shared Religious Activities	.903	.133	.606	6.765	.000

a. Dependent Variable: Co-Existence of Stakeholders

Source: Survey Data (2026)

The examination disclosed that shared religious endeavors possess a statistically positive and consequential influence on co-existence of stakeholders in government-aided secondary educational institutions under Uganda's Makindye Division, Kampala Capital City, ($\beta = .606$, $p\text{-value} < .05$). This shows that an increase of one unit shared religious activities significantly results to an increase in co-existence of stakeholders by 60.6% when other variables are kept constant. The findings imply that an enhancement in shared religious activities leads to an improvement in co-existence of stakeholders among Uganda's secondary schools supported by the government across Makindye Division, Kampala Capital City.

With 0.359 Adjusted R Square, the model breakdown shows that shared religious activities explain 35.9% of the variance in co-existence of stakeholders and the exceptional 64.1% of the variance is clarified by additional variables. This infers that shared religious activities significantly influence co-existence of stakeholders. Therefore, to enhance co-existence of stakeholders, more effort should be directed towards strengthening shared religious activities among Uganda's secondary schools supported by the government across Makindye Division, Kampala Capital City.

Influence of Joint Ethical and Moral Guidance on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

The examination also pursued to inspect the impact of joint ethical and moral guidance on co-existence of stakeholders under Uganda government-aided secondary educational institutions across Makindye Division, Kampala Capital City, using regression analysis and the outcomes are presented under Tableau 4.4.

Table 4.4: Regression Analysis on Influence of Joint Ethical and Moral Guidance on Co-Existence of Stakeholders in Government-Aided Secondary Schools in Makindye Division, Kampala Capital City

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.601 ^a	.361	.353	.40138	

a. Predictors: (Constant), Joint Ethical and Moral Guidance

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	

1	(Constant)	2.012	.346		5.821	.000
	Joint Ethical and Moral Guidance	.580	.087	.601	6.686	.000
a. Dependent Variable: Co-Existence of Stakeholders						

Source: Survey Data (2026)

The study reveals that joint ethical and moral guidance possesses a statistical constructive and consequential impact on co-existence of stakeholders under Uganda's government-aided secondary educational institutions across Makindye Division, Kampala Capital City, ($\beta = .601$, $p\text{-value} < .05$). This shows that an increase of one unit in joint ethical and moral guidance consequentially leads towards an increase in co-existence of stakeholders by 60.1% when other variables are kept constant. The outcomes infer that an augmentation in joint ethical and moral guidance resultantly leads towards an enhancement in co-existence of stakeholders among Uganda's secondary schools supported by the government across in Makindye Division, Kampala Capital City.

With 0.353 Adjusted R Square, the model breakdown shows that joint ethical and moral guidance explains 35.3% of the variance in co-existence of stakeholders and the exceptional 64.7% of the variance is illustrated by additional variables. This infers that joint ethical and moral guidance significantly influences co-existence of stakeholders. Therefore, to enhance co-existence of stakeholders, more effort should be directed towards strengthening joint ethical and moral guidance under Uganda's government-aided secondary educational institutions across Makindye Division, Kampala Capital City .

CONCLUSIONS

The examination concludes that inter-faith collaboration possesses a constructive consequential impact on co-existence of stakeholders in that an enhancement in inter-faith dialogue, shared religious activities, as well as joint ethical and moral guidance would resultant into an improvement in co-existence of stakeholders among Uganda's secondary schools supported by the government across Makindye Division, Kampala Capital City.

RECOMMENDATIONS

The examination commends that schools' leaders must occasionally organize inter-faith dialogue sessions among students, teachers, and parents using trained facilitators to guide respectful exchanges as dialogue helps break down misconceptions and promotes empathy, leading to an improvement in co-existence of stakeholders among Uganda's secondary schools supported by the government across Makindye Division, Kampala Capital City.

The examination commends that schools' leaders must promote collaborative projects and activities across faith groups as working together toward common goals builds trust and reduces divisions which might influence an enhancement in co-existence of stakeholders among Uganda's secondary schools supported by the government across Makindye Division, Kampala Capital City, .

The examination also commends that schools must integrate inter-faith education into the curriculum as knowledge reduces stereotypes and fosters understanding among students from different backgrounds, which might improve co-existence of stakeholders in Uganda's government-aided secondary educational institutions across Kampala Capital City's Makindye Division.

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