

The Virtues and Institutions Needed for Peacemaking

Religious NGOs' Peace building and Moral Crisis

BY

Ren-zhong Cui

Minzu University of China School of Philosophy and Religious Studies



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Corresponding author:

Ren-zhong Cui

Abstract

In the process of world peacebuilding, religious peacebuilding has shifted from the periphery to the center of conflict resolution. People have shifted from viewing religion as the driver and trigger of conflict to seeing it as the cure for conflict resolution, and more and more countries and organizations see the important role of religion in achieving world peace. Religious NGOs have now become the backbone of religious peacebuilding and are playing an important role in the international peacebuilding arena. Religious NGOs such as the World Conference of Religions for Peace, World Vision, Ploughshares, and the United Religions Initiative have carried out a variety of peace-building projects around the world, in various fields such as economics and education, and with great success. However, religious NGOs themselves have a variety of shortcomings, especially in recent years when various ethical crises have emerged, which seriously affect the long-term development of religious NGOs and severely limit the role they can play in world peacebuilding. It is urgent to analyze the causes of the moral crises within religious NGOs and propose corresponding countermeasures and recommendations.

Keywords: Religious NGOs; Religious Beliefs; Peacebuilding; Moral Crisis

Funding: The Ontology and Annotation of the Spirit of Lei Feng in the Context of Consolidating the Sense of Community for the Chinese Nation[GTTZX2022005]

INTRODUCTION

The famous sinologist and philosopher Hans Kung once said, "There is no world peace without interreligious peace, and there is no interreligious peace without interreligious understanding." Religious peacebuilding has become more and more important in recent decades, and how to prevent religious conflicts has become a focal issue of concern for governments, scholars, people, and other sectors, showing a kind of anxiety people have about religious conflicts. All parties desire religious peace, but religious peacebuilding faces numerous challenges. At one time, people simply took religion as the trigger and driving force of conflict, but reality tells us that religion can also be the backbone and core factor of peacebuilding. In fact, religious organizations have gradually institutionalized and professionalized themselves in peacebuilding efforts. In June 2001, Pax Americana held a workshop so that Religious Non-Governmental Organizations (RNGOs) could share their experiences in international peacebuilding, with representatives from 40 religious NGOs. The

symposium demonstrated the growing involvement of RNGOs in peacebuilding and their desire for other RNGOs to be actively involved in their peacebuilding projects. The main purpose of the Institute for Peace's workshop was to promote and help U.S. religious NGOs to play a more active and effective role in international peacebuilding. Sometimes, religious NGOs' peacebuilding projects are similar to those of Secular Non-Governmental Organizations (NGOs), but for the most part, religious NGOs shape their own unique mechanisms. However, the projects and mechanisms of religious NGOs should not be limited to the area of religious conflict resolution, but should more fully exploit their diverse functions. The workshop focused on allowing established religious NGOs and less established religious NGOs to share their experiences, such as the World Conference of Religions for Peace (WCRP), World Vision (WV), Ploughshares (PI), United Religions Initiative (URI), and others.

I. Background of Religious Peacebuilding

As the field of religious peacebuilding has moved from the periphery of conflict resolution to the center, it has itself matured in the process. While proving itself effective in transforming the dynamics of conflict, it has had to deal with the changing nature of conflict around the globe. This change has both internal and external dimensions, and it demonstrates both the possibilities and the current limited nature of the future development of religious peacebuilding at present. One issue closely related to religious peacebuilding is the dual influence of religion in provoking and mitigating conflict, which has been very widely and fully discussed over the past decades. In 1979, several analysts and scholars had already reminded the U.S. government that its understanding of the dynamics and influence of global religion on international politics was inadequate. In the post-Cold War period, recurring ongoing regional conflicts have reaffirmed these scholars' views. The U.S. government's efforts to understand and address religion have evolved rapidly, particularly in the aftermath of 9/11. In 2009, the Obama administration began structuring a practice through government agencies to determine how, when, and why religious people and communities abroad can be used to advance U.S. interests, such as peace, human rights, and development. This practice has yielded significant results, and through U.S. embassies abroad has also reached out to nearly every religious leader in the world. But they also found that such actions were only temporary and did not have a strategic process that worked. Since then, the U.S. government has begun to develop further to institutionalize religious processing and to seek constitutionally compliant ways to reach out to religious groups. [1] In February 2011, U.S. Secretary of State Clinton began a strategic dialogue with civil society. [2]

At the same time, academics have launched research on the intersection of religion, conflict, and peace. George Mason University, American University, and Eastern Mennonite University began awarding master's degrees in religious peacebuilding. Georgetown University's Bertram Center for Religion, Peace and World Affairs convened investigators to focus on issues of faith development, religious freedom, and religious peacebuilding. The Crocker Center at the University of Notre Dame has programs on religion, conflict, and peacebuilding. Emory University also has a permanent institute on religion, conflict, and peacebuilding. Some very prominent universities have also begun to develop specific research on religion, conflict, and peace, such as Harvard University's research program on religion in global politics, which lasted from 2001 to 2007 and was led by prominent scholars such as Samuel P. Huntington and Monica Duffy Toft. Academic research on religious violence and peacebuilding has produced very fruitful results, including published monographs, journal articles, and reports.

Many non-governmental organizations have gradually surfaced in the field of religious peacebuilding, such as Religions for Peace (New York) and the International Center for Religion and Diplomacy (Washington, D.C.), among others. Over the past few decades, many traditional conflict resolution organizations, such as Mercy Corps, have also been seen to integrate religious peacebuilding into their work.

Based on this, many religious peacebuilding activities and interfaith dialogues have started to take place in full swing. More and more organizations and governments are engaging in them as a way to build global peace and security.

II. Peace-building practices of religious NGOs and their moral crisis

(i) Peace-building practices

1. Prevention of Violent Conflict

World Vision (WV), an evangelical Christian humanitarian aid, development, and advocacy organization active in more than 90 countries, has gradually shifted in recent years to promoting conflict prevention and peacebuilding. World Vision has recognized that the aid and development process is often disrupted by conflict, such as when a major development project in Indonesia had to be halted because of a sudden outbreak of violent conflict there. In addition, it is aware that relief and development have inadvertently contributed to the creation of conflict. It, therefore, takes seriously the "do no harm" approach advocated by Mary Edson and also actively seeks ways to prevent and resolve conflicts, which requires introducing elements of peacebuilding into relief and development projects. In any case, World Vision has become very cautious because it is aware of its own shortcomings in conflict prevention and resolution.

World Vision tries to address the beginnings, escalation, and recurrence of conflict. It acts primarily at the community level, rather than at the regional or national level. The focus is on conflict prevention in the phase of increasing risk of violence and peacebuilding in the post-conflict context. In the pre-conflict phase, World Vision's development strategy for reducing violence is threefold: first, reducing poverty and the gap between rich and poor; second, the development of civil society, including participation in community decisions and due process in conflict; and third, increasing respect for human rights. World Vision's research shows that understanding community needs and participatory processes that promote community development can be effective in preventing violent conflict. A programmatic process dedicated to peace keeps community leaders of different races or religions together and mixes opposing organizations. World Vision's experience includes, first, reducing racial and religious bias. Second, increasing respect for the dignity and power of other groups. Third, encouraging a broader social identity. And finally, increasing the ability of a community to resolve local controversies peacefully. Thus, conflict prevention is done indirectly but purposefully. [3]

2. Breaking through paradigmatic thinking

Under the leadership of Robert Evans and Alice Evans, the Plowshares Institute (PI) has been conducting peace-building training in several countries for close to 30 years. The purpose of this training is to equip participants with conflict transformation skills, primarily from a spiritual and ethical perspective. Based at the Centre for Conflict Resolution at the University of Cape Town, they and their colleague Ron Krehbiel have produced training manuals, leadership guidelines, and videos on the topic of peace skills for community mediators. Together with four South African NGOs, they have trained 1,400 grassroots leaders. [4]

The first step in the training process is to identify trusted local leaders who can benefit from the training, who can learn how to analyze conflict, see it as a potential for systemic change, and learn how to form conflict-transforming relationships. Often, Ploughshares organizes parties to a conflict together, such as different ethnicities, religious affiliations, and political organizations. Prior to the 1994 national elections, Ploughshares brought together South African police and anti-apartheid political activists, some of whom were imprisoned and tortured by the police. They worked to break through paradigmatic thinking and overcome barriers to collaboration. The general approach is a role exchange, where those who oppose accept and agree with the views of their opponents. It also develops those listening, problem analysis, and problem-solving skills in the form of case studies, using indigenous cultural resources and focusing on indigenous issues. In a multi-faith context, trainers use sacred texts such as the Islamic Qur'an, the Christian New Testament, and the Jewish Hebrew Bible, allowing Muslims, Jews, and Christians to work collaboratively. In this context, the spiritual dimension is crucial, most importantly in giving permission and acknowledging the value of the opponent's presence and in allowing participants to address their own issues. In Indonesia, the Evanses organized religious leaders, journalists, politicians, and military leaders to try to move away from patterned thinking and shape their perceptions of each other.

3. Religious dialogue and reconciliation

The World Conference on Religion and Peace (WCRP) is an interfaith organization that seeks to promote dialogue and joint action that is based on respect for members of organizations of different faiths. Its main topics of concern include child sexual abuse, human rights violations, uneven economic development, and armed conflict. Collaboration for justice and peace is essentially a fundamental commitment of all religious communities, and they usually clearly identify some of the structures that form the basis for collaboration. The World Conference of Religions for Peace often respects existing peacemaking structures, rather than devising new ones. It also recognizes that many religious communities have social resources and traditions that can be used to address conflict transformation, but are often overlooked or underutilized. Schools, publishing houses, and convening power, for example, can all be used to address contexts of armed conflict.

The United Religions Initiatives (URI) seeks ongoing daily interfaith collaboration to end violence and create a peaceful, just and stable future. First, it ensures that its members of different faith backgrounds respect each other. It then develops a shared vision of the future based on the diversity of its own membership. The organization's principles view is for members to work together collaboratively to solve the same problems. They share ideas that they agree with each other and aggregate them into an action plan. The United Religions Initiative promotes dialogue on a global scale with the goal of developing a model of peace that will emerge in the 21st century. But the organization faces some challenges as well: one, the danger of promoting the perception of different religions as one and the same; two, the approach of the United

Religions Initiative can be intimidating to believers who see their faith as distinct; three, opposition to the views and practices of the United Religions Initiative from those who see it as propagating proselytizing and from those who are more concerned with spreading their own faith than with solving common economic or political problems they face. Fourth, there are dangers associated with discussions of the division of faith groups and the just costs that raise suspicions. The Executive Council of the United Religions Initiative should be organized to respect the diversity of faiths and is not intended to diminish the uniqueness of particular faith traditions. Moreover, justice is a core concern of the organization, especially when viewed as an economic imbalance.

David Steele, who works for the Center for Strategic and International Studies, has directed more than 35 conflict resolution workshops. At first, he utilized a more or less standard problem-solving strategy, but later he found that a deeper focus should be placed on relationship building, particularly through the religious dimension. Steele asked participants to share their experiences in a storytelling format and then asked them about the role of their religious beliefs in their coping with such experiences. Participants share their fears and needs with each other and then try to think differently with each other. Next, there will be a confession of personal sin and an acknowledgment of their group's wrongdoing. One group will prepare a list of their own mistakes and then share the list with the opposing group. They will try to forgive each other and move away from hatred and revenge. Finally, participants collaborate together to continually create equity by addressing the need for prioritization. At the same time, this writing needs to take place in a concrete project, based on an interracial or interreligious basis, with the aim of achieving reconciliation and restoring right relationships. On this basis, interpersonal and intergroup reconciliation is continually advanced. For David Steele, the key elements of the reconciliation process include empathy for all those who encounter them and the opportunity to express acceptance of what happened to them or to others. Individuals need the opportunity to tell their stories and also to know that their stories are accepted by others, and empathetic listening is critical. However, the injustice of the process should not be overlooked. An effective reconciliation process needs to enable participants to move beyond sacrifice to a true spirit of forgiveness. While reconciliation between individuals is critical, reconciliation must continually expand to include whole groups and peoples.

4. Building peace through development

Peace does not come in exchange for backwardness; true peace requires continuous development, which is used to eliminate and root out conflicts. Religious NGOs are also becoming aware of this issue, and peacebuilding will be a continuous project where relief and development efforts cannot be stopped. In fact, the contribution of the relief and development framework has already contributed to the peacebuilding project. A common scenario is that subjects in the midst of conflict have to work together to develop their economies.

In Kosovo, the American Jewish Joint Distribution Committee (AJJDC) has brought together Muslim Albanians, Serbian Orthodox, Jews, and Protestants to work together to rebuild seven

mosques destroyed during the war. Albanian mosques. In the Middle East, the American Jewish Joint Distribution Committee has found that joint Jewish and Arab development plans are possible and mostly achievable. Such collaborative efforts can link differences and dispel fears. The development of interracial and interfaith relationships at the community level precedes the development of upper-level elites and politicians. Ruth, president of American Jewish World Service (AJWS), which points to grassroots development projects in the non-Jewish world, spoke of this. Whenever possible, AJWS collaborates with other religious and secular institutions on a variety of projects. For example, it worked with Mercy Corpse to assist Muslims in Turkey who were affected by the earthquake. However, American Jewish World Service's primary purpose is to give economic and technical assistance to local organizations to promote peace through projects that foster economic and social development. It helps women in Gaza access micro and small loans, and this contribution to economic development is essential to peacebuilding.

Catholic Relief Services (CRS) conceptualized peacebuilding in its own relief and development agenda, but the genocide in Rwanda destroyed its efforts in all its projects in Rwanda and it had to rethink the organization's ideological system. It decided that it would no longer limit itself to relief and development projects that focused on poverty reduction; it would focus more on addressing the root causes of religion and ethnicity. It began to emphasize collaboration with partners on the ground, dialogue, peacefully addressing issues of justice, and achieving reconciliation. Catholic Relief Services has undertaken 78 peace-building projects in 43 countries in areas such as education, training, interfaith dialogue, development and reconciliation, micro-loans, and psychotherapeutic work. For example, it founded a bakery in Mindanao, in the southern Philippines, where Christians and Muslims operate in partnership. As a Catholic organization, it is not very easy to be a kind of bridge service between religious groups. However, Catholic Relief Services is willing to try to embrace an attitude of pluralism and religious tolerance. At the same time, Catholic Relief Services' response to the conflict environment is multi-layered and multi-stage, and it focuses on conflict prevention, building a network of local leaders who are always on the alert for possible conflicts.

(ii) Existing moral crisis

1. Increasing incidence of moral misconduct

While it is well known that corporate scandals stemming from ethical misconduct occur frequently in the business world, it is worth noting that nonprofit or nongovernmental organizations, especially religious NGOs, are not exempt from ethical misconduct. In March 2008, the Ethics Resource Center (ERC) released their 2007 report "The National Nonprofit Ethics Survey: An Inside Look at Ethics in the Nonprofit Sector," which noted that ethical standards in national nonprofit organizations are slipping, gradually shifting to troubling levels, as was once seen in for-profit and government. Prior to this, the ethical standards of nonprofits were higher than those of for-profit organizations and the government sector. Misconduct in nonprofits is on the rise, especially financial fraud. To briefly summarize the report: 6% of

survey respondents were aware of changes in documents; 8% were aware of changes in financial data (financial fraud); 14% lied to customers, vendors, or the public; 19% misreported hours; 21% were abusive and lied to employees; 24% put self-interest ahead of the organization; and 55% had one or more acts of misconduct. The report also notes that when nonprofit employees see ethical misconduct, 38 percent of the time they do not report it to management. When asked why an average of 42 percent felt management would not take corrective action, 42 percent feared retaliation by management or peers, and 30 percent would report it to the appropriate person. Finally, the report suggests that if nonprofits could construct a code of conduct, conduct ethics training, or set up a reporting hotline, misconduct would decline significantly. [5]

2. Charisma of the dominant figure

Humanitarian nonprofits, especially those that are religious NGOs, are often idealistic and believe that the "blessing of the Lord" is sufficient for all problems. The personnel of religious NGOs lack good judgment because they lack proper training to handle funds to meet the organization's goals. This can also happen when projects are funded to meet extreme circumstances, such as natural or human-caused disaster relief projects. The dominant person in the organization may ask for special favors such as hiring family members (nepotism), taking personal loans from the organization, or asking for a salary for a non-working spouse. [6] If the control board is also influenced by the charisma of the leader, it becomes more difficult to refuse these requests. Ultimately, these ultra-charismatic figures have become de facto fraud artists who deceive organizations and their committees in order to effectively carry out their shenanigans.

John Bennett of New Age Philanthropy is a prime example. From 1989-1995, Bennett successfully obtained \$400 million from more than 180 American organizations, including Christian colleges, Ivy League universities, museums, and charitable organizations. Bennett encouraged charitable organizations to provide funds, which he promised them would double within six months. He invited some nonprofit organizations to participate, which gave them a sense of being "chosen. In addition, Bennett's reputation for Christian doctrine and interest in philanthropy attracted many savvy business people. But, in fact, Bennett's scheme was a standard Ponzi scheme. The scam was made possible largely because of Bennett's charisma and religious devotion, and people saw him as a saint with a mission to rescue charity. [7]

3. Neglect of volunteer mentoring and rewards

Many of the NPO committee members and staff are volunteers, and many of them are attracted to the religious or humanitarian missions of NPOs, especially religious NGOs, and thus actively participate in them as long-term or short-term volunteers. Their naivete can lead to inappropriate fulfillment of the mission and even involvement in matters in which they have no experience or understanding, even though their intentions may be good. A strong belief in religious doctrine alone does not guarantee the successful completion of organizational affairs. Therefore, training and supervision of volunteers is essential in order to maximize their effectiveness and reduce the chances of ethical negligence.

However, these nonprofit organizations, especially religious NGOs, often focus on transmitting the teachings in sacred texts such as the Bible and the Quran to volunteers, engaging and guiding their participation and work with enthusiasm and passion.

Although volunteers may receive a stipend for their work, most are happy to serve without compensation because of their commitment to the mission of the organization. Nonprofit organizations, especially religious NGOs, rely even more on this self-sacrificing spirit of volunteers because they lack the funds to hire large numbers of staff. However, this dedication of volunteers should not be unrewarded, and they should realize the true value of rewarding their volunteer staff. As volunteers become more involved in the work of the organization, their enthusiasm is bound to wane. How to take measures to maintain and gradually increase the enthusiasm of volunteers' participation in their work is a question that religious NGOs need to constantly think about. [8]

4. Cross-cultural tensions

In addition to the above-mentioned problems, religious NGOs are also faced with cultural issues, which become more prominent, especially in the context of globalization. Business graduates in North America, for example, are more likely to expect to work in a multicultural environment with more interaction with British, Black, and Hispanic people and their cultures. Religious NGOs need to focus on this issue even more because their projects take place in a variety of cultural contexts around the world and with a variety of audiences. Cultural differences from within and outside the organization can present important ethical challenges. As R.R. Sims and E.L. Felton put it, "Ethical codes are at and reflect cultural values." [9] When organizations are not aware of the importance of culture, they may engage in behaviors that are perceived as unethical, mostly because the cultural paradigm they have been embracing is different. Therefore, the influence of culture on ethical perceptions deserves further study by these organizations, which are very inexperienced here.

Gilt Hofstadter focused on the development of the cultural dimensions theory, where he classified cultural differences into five dimensions: 1. power differences; 2. individualism or collectivism; 3. masculinity or femininity; 4. avoidance of uncertainty; and 5. long-term orientation or short-term orientation. [10] These differences in cultural dimensions may have a more specific impact on religious NGOs because it is the norm for them to send employees from one culture to another. For example, employees from individualistic cultures in the United States or Western Europe can have some communication difficulties when they are with people from strong collectivist cultures in India or China, especially between upper and lower-level employees. There can be tension between them in communicating the truthfulness of information. The Adventist Relief and Development Agency also points out the difference between projects in collectivist and individualist cultures, where donors in individualist cultures expect projects to be carried out according to the donor's wishes, while projects in collectivist cultures are carried out according to a set plan and do not follow the donor's ideas. In a cross-cultural context, local cultures and voices should be listened to and

understood before implementing a religious NGO project. Until then, it is wiser to withhold judgment and implementation.

III. Causes of the ethical crisis of religious NGOs and countermeasures

(i) Causes of the moral crisis

1. Loss of internal piety

The key difference between religious NGOs and secular NGOs is the element of religious beliefs, which runs through the whole process of initiation, formal establishment, and operation of these organizations. People on the outside of religious NGOs often assume that religious beliefs will play a crucial role in these organizations and that their operations should depend on religious beliefs for guidance. But as understanding of these religious NGOs deepens, especially with the growing moral crises arising from within them, the question of the involvement and importance of faith within religious NGOs often leads to surprising conclusions.

In reality, faith is not as involved or important in the day-to-day functioning of religious NGOs as one might think. Some internal employees of religious NGOs claim that faith does not have a particular impact on the organization's programs, courses, and other time. [11] One tangible incident that illustrates this issue is when Health Kenya (HK) sponsored a beauty pageant while the AIDS prevention program was running at the same time, and some participants were drawn to participate in sexually suggestive dance parties. The most faith-based activities that can be seen in these religious NGOs are prayers or hymns sung at the beginning and end of the program. But these faith-based activities, which are also carried out by some secular NGOs, are not specifically religious NGOs. There are also pastoral activities that are carried out when the client presents a special spiritual need. These faith-based activities are not an institutional requirement for religious NGOs. However, the staff of these religious NGOs often describe their work in faith-inspired terms, such as "we show them the love of God, not just material things.

There are several reasons for the lack of faith within religious NGOs. First, pressure from financial donors. Religious NGOs deliberately isolate the faith element to some extent from the programs and courses they conduct as a way to ensure that these activities have a broader appeal. Because the criteria for evaluating the success and extent of religious NGOs are often related to the number of people reached by their activities, the track record of these past practices becomes an important indicator for funding donors to refer to. In addition, the donors of these funds do not want to be accused of giving money to induce conversions. These religious NGOs have to do so in order to guarantee the stability and sustainable growth of their funding sources. Second, there is a cross-religious and cultural tension. This tension comes from both internal and external aspects of religious NGOs. Internally, the staff of religious NGOs may come from multiple religious and cultural backgrounds, and the organization's campaign overemphasizes one religious belief, which can create friction between internal staff of different religious beliefs and cultures. Externally, religious NGOs often practice in countries and regions with a variety of religious and cultural backgrounds, and an overemphasis on the characteristics of one religious faith can create

conflict with local religions and cultures. This can cause fear and resentment among people who are deeply imbued with the local religion and culture and who feel that they are being judged by a group of "holy" people, which can be detrimental to the local programs, courses, and other practices of these religious NGOs. These considerations have led them to limit the importance and involvement of faith-based factors in their organizations, and while this initiative has increased organizational inclusiveness, the loss of faith-based beliefs has also provided an opportunity for an organizational moral crisis.

2. Lack of institutional structure and supervision

The establishment of religious NGOs is often driven by religious beliefs, but the long-term stable operation of the organization is not enough to rely on passionate beliefs alone, but also requires a sound institutional structure and supervision. The reality is that many religious NGOs have many shortcomings in this area, leaving the opportunity for ethical crises to arise, as evidenced by the rising incidence of ethical misconduct.

As mentioned earlier, religious NGOs will have charismatic figures within them, usually the founders of the organization or those who play a crucial role in its development. On the one hand, these figures can lead the organization for the better, but in the case of their ethical misconduct, they can have a negative impact on the organization, damaging its reputation in minor cases or leading to its dissolution in serious cases. The reason why these figures can have the opportunity to commit ethical misconduct is precisely the lack of institutional monitoring mechanisms within the organization. The perception that these figures have a "special gift" from God, a dazzling halo that blinds people and provides opportunities for them to commit ethical misconduct in the shadows behind the halo. Therefore, it is important to develop a stable and regular monitoring mechanism for these charismatic figures and to put their behavior under the scrutiny of people in order to avoid negative consequences.

Second, many volunteers in religious NGOs participate in the projects, courses, and other practices of the organizations around the world on the impulse of their faith, and most of them do not seek remuneration in return. What guides and motivates their decisions and actions is their faith and commitment to their religious beliefs. The religious teachings of love, devotion, and sharing are often the driving force behind their dedication to themselves. However, on the one hand, enthusiasm will someday dissipate, and religious NGOs need to think about how to secure and use this faith-based resource institutionally to maintain their enthusiasm for the practices they carry out around the world while attracting more people to participate in them. On the other hand, the implementation of specific projects by religious NGOs requires staff with the appropriate knowledge and technical reserves. Volunteers who have not received institutional professional training are not able to properly complete the projects carried out by the organization.

In addition, the projects of religious NGOs around the world are based on different religious and cultural backgrounds, and such differences can lead to mutual suspicion, especially between

regions with significant religious and cultural differences. At the same time, employees within the organization come from a wide variety of religious and cultural backgrounds, and their work styles and attitudes are inevitably influenced by their own religious and cultural origins, which may also increase mistrust between parties. Therefore, religious NGOs need to seek further development in the area of interreligious and cultural communication and understanding, and internally, they need to have a well-developed curriculum for their staff, including at least a study of the religion and culture of the place where the project is carried out. Externally, specific procedures for researching the religion and culture of the project site should be carried out. Both internally and externally, do your best to reduce the tension of such religious and cultural differences.

Finally, the committee system of religious NGOs has not received enough attention. In fact, it can not only set the mission of religious NGOs but also monitor the implementation of the mission. In reality, the main reason for the many ethical problems that arise in the practice of the organization's programs is the lack of a strong and effective committee. At the same time, committee members lack a proper understanding of their responsibilities and have unknowingly broken the boundaries of ethics, with scandals of fraud, theft, embezzlement, bribery, money laundering, and sexual harassment. Therefore, it is necessary to clearly define the responsibilities of the committee and refine the management treaty.

(ii) Countermeasures for the moral crisis

1. Define religious belief as a contextual element

In order to build lasting peace, the key step that religious NGOs need to take is to balance the involvement and importance of faith in religious NGOs to the extent that it can serve as a spiritual inspiration and guide while avoiding cross-religious and cultural conflicts. While in fact religious beliefs are not as deeply integrated into religious NGOs as one might think, one should not deny the role of religious beliefs in religious NGOs or find other elements to replace them. In religious NGOs, religious beliefs should present themselves in a more subtle way.

First, the presence of religious beliefs is recognized in the founding and traditions of religious NGOs. Many religious NGOs are headed by people who have a strong religious background, even serving as clergy in churches, and whose own beliefs have flowed unconsciously into the culture of the organization. Weekly services, prayers, and the recitation of one or two gospel hymns are more formal religious practices within the organization, and these activities have become an important part of the organization's culture. These religious practices are constantly building the faith orientation of employees, reminding and monitoring them. In addition, as they engage in these religious practices, they are taking a break from the stresses of a stressful job, giving them the opportunity to relax and mentally prepare for the work ahead. The absence of overly complicated religious practices also tries to avoid discord between employees of different religions within the organization, and they can voluntarily choose to participate or not.

Second, religious devotion is recognized as a personal matter for employees. The most striking feature of religious NGOs compared

to secular NGOs is the strong religious devotion of individual employees. Employees of the organization often associate their self-identified identity with the twin values of honesty and commitment to their work, and they make frequent references to the role of religious beliefs in the conduct of their work. These especially emphasized statements are essential elements in employees' work, such as how much they spend on transportation and how much they report honestly. Managers of religious NGOs also often attribute their justified behavior to their religious beliefs, which is more or less one of the reasons for the lack of disciplinary procedures within the organization. Managers often affirm grace rather than punishments such as dismissal, and when problems arise they are more willing to find other ways to solve them. If devout religious beliefs do provide the right leadership in the conduct of individual employees' work, such positivity should be affirmed and employees of religious NGOs should be encouraged to continually strengthen and refine their personal religious beliefs.

Finally, religious interpersonal networks should be used to promote the development of religious NGOs. Religious networking can take two forms to promote religious NGOs: one, to find more bearers in the development of religious NGO projects; and two, as a way to recruit staff. The first form is more straightforward; for example, when Health Kenya runs an activity, it rents space directly from local churches and also seeks the advice of local church leaders, through whom they can also reach out to the community and whose support is available for the development of the activity. The second form can help expand the ranks of religious NGOs, and many of the organization's employees learn about the organization's recruitment and join it through religious networking. Through religious groups such as churches, religious NGO job announcements can be widely disseminated. In addition, the people absorbed are more likely to meet the organization's requirements because the dissemination targets are more targeted.

2. Improve the institutional structure and supervision mechanism

First, promote the establishment of a strong and effective organizing committee. First, hold regular closed meetings of the religious NGO committee to discuss recent organizational matters and clarify the committee's responsibilities. [12] Second, establish an internal monitoring mechanism. For example, establishing a "whistleblower" system to address whistleblowing and complaint issues, requiring CEOs and CFOs to report financial information on a regular basis, prohibiting loans to managers, and establishing an audit committee that includes financial experts. Finally, the development of committees is promoted through systematic and long-term committee training, education, and evaluation. [13] Third, organizational committees should maintain a skeptical attitude toward dominant figures with extraordinary charisma. Although they have the expertise to organize organizational affairs in an organized manner, this does not mean that they will not make mistakes. A lack of personal ethics can lead an organization into a quagmire of mistakes from which it cannot extricate itself. People with extraordinary charisma usually rely heavily on people's trust in them, but trust must be within reason, and it is essential to maintain a skeptical attitude and real-time monitoring. In addition,

it is important to investigate matters that do not make sense. When charismatic figures in an organization initiate projects that do not make sense, the project must be scrutinized within the organization's board, where there must be some indication of fraud. [14]

Second, improve the training and incentive mechanisms for employees and volunteers. On the one hand, training for staff and volunteers should be carried out regularly and in conjunction with specific projects. For example, if a volunteer is involved in an organization's project related to children, he or she should receive training on the religious traditions and laws in force for the education and protection of children in the area where the project is being carried out in order to match the skills of the volunteer with the needs of the project. On the other hand, the staff and volunteers of religious NGOs must be provided with ongoing incentives, such as celebrating volunteers' birthdays, featuring and recognizing volunteers and their work in the organization's newsletter, or conducting a "Volunteer of the Month" campaign.

Lastly, we need to build interfaith and intercultural communication and research mechanisms. First, it is essential to organize religious and cultural research in the project site. In the planning stage before the project, you should have a thorough understanding of the religious and cultural environment of the project site, including religious traditions, cultural customs, government, laws, and people. Second, priority should be given to hiring local staff and volunteers. When a religious NGO conducts a project, giving priority to local staff will help the project to be carried out in the local area. These local people will have a better understanding of local religions, cultural customs, and psychological complexities of the people, and will be able to communicate more smoothly with the local government and society. Religious NGOs should implement localization strategies in their projects.

Conclusion

Overall, the role of religious NGOs in international peacebuilding is becoming more proactive and their work more effective, and their efforts are increasingly valued by other international organizations in the field of conflict resolution. Religious NGOs play a very specific role in the field of religious conflict. However, the areas in which they can play a role need not be limited to the field of religious conflict resolution. The missions and topics of these religious NGOs are diverse, ranging from high-level mediation all the way to low-level training and peace development. In addition to through direct mediation, peace can be effectively promoted by introducing peace-building components into relief and development activities. Some of these peace-building projects date back over a century, but most are still in their infancy and experimental in nature, so there is still a long way to go. In addition, the development of religious NGOs continues to reveal a variety of ethical crises, such as rising rates of ethical misconduct, the negative impact of charismatic dominant figures, the lack of training and rewards for volunteers, and cross-cultural tensions. The causes of these ethical crises are twofold: the loss of piety within religious NGOs, and the lack of institutional structure and oversight of religious NGOs. In the face of endless moral

problems, if religious NGOs want to play a greater role in world peacebuilding, they should define religious faith as a contextual element on the one hand, and improve institutional construction and supervision mechanisms on the other.

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