

The role of the church in the combat of moral decay in the 21st century

The evolution of communities over the years has allowed for the existence and the rise of certain ills inflicted by the society in the community, at times, this very evolution leading to the gradual perpetuation of moral decay within our communities, a fight we are seemingly losing as both the Church and the State.

In as much as there many angles to approach this from, the truth of the matter is that the decay emanates from a number of social issues that are not dealt with decisively and in accordance with what is best for the community at large.

Due to popular urban culture portrayed on social media, mainstream media and other platforms of reach, the application of culture, spirituality and morality has since been interpreted within the context of a global perspective, forgetting the unrealistic expectations of this culture in a developing country such as ours.

This global context of translation in the actual actions of our communities has since ensured the rise of gender based violence within the country, unrest and picketing that emanates from the dissatisfaction of citizens, the rise in gruesome murders that occur on a daily basis, the increase in political killings in the fight for power and relevance, the abduction of children and women, the unfortunate events that lead up citizens not feeling safe in their own country.

The Church, therefore, has a moral responsibility to ensure the restoration of moral values, extending over to the reflection of these values in a home setup, where children recognize the role of parents in a household.

This means that the Church has to actively assist families and households by:

1. Providing sustainable counseling to families;
2. Providing guidance on moral conduct through community based initiatives that extend the scope of operations of churches not to only be “Church based”;
3. Acceleration of community outreach programs;
4. Employment of educational programs in a community perspective

Likewise, the Church has a rehabilitative role to play for foster children, orphans, and convicted juvenile felons who still need to be reintegrated into the society.

This mans that the Church as well as the various affected sectors of governance (department of justice & correctional services, department of health, department of social development etc) all have to work together, using the Church as an operative tool to roll out rehabilitative programs to these young ones, in ensuring that they get a fair chance to see life through different eyes.

All these mentioned sectors could work together in ensuring that mentor ship programs are plugged into the broader community perspective and that the impact translates to moral reform and regeneration.



We are Africans, living in an African country and this then means that the recognition of this Africanism can play a role towards the fight against moral decay.

African systems are not punitive in nature, they focus more on the rehabilitation of community members and this could be one other avenue that can be used in the restoration of moral standards in communities.

The reflection of these African systems must be evident in leaders of various societal sectors, where even parliamentary officials are seen to be behaving in a manner that is in accordance with norms and standards that encourage moral regeneration.

The relationship between the Church and political parties should not be governed by elections and electioneering, but it must rather be a genuine investment in the continued restoration of moral standards in communities.

It is our understanding that all political parties have a constituency base that they report to, these con