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E-mail
buinsighteditor@yahoo.com
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positive press ibadan, nigeria
08055126343, 08033195982 positivepressng@gmail.com

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FROM THE EDITOR

You have in your hands volume 6 of *Insight: Journal of Religious Studies*. The journey that began in 2004, when *Insight* was born, has not been an easy one. There have been series of challenges that threatened the growth of the baby then. However, we were encouraged by God's promise, "Though thy beginning was small, yet thy latter end should greatly increase" (Job 8:7). Thus, having crossed the fifth volume in our endeavour, we believe strongly that the present volume is the beginning of the great increase which God is granting this Journal. Congratulations to our authors and contributors who are making this historic step with the Journal into greatness.

In this volume, we have put together well researched articles from our contributors who continue to believe in and partner with us in this academic exercise. In the next issue of *Insight*, we plan to put together articles that discuss various aspects of the relationship between religion (including its practices) and health. Contributors of articles are encouraged to write along this line. Nevertheless, contributors can still send articles on general areas to the Editor, in preparation for the regular issue that will follow. We are working toward attaining a good retention rate of articles so we can go to press at will.

Beginning with volume 5 (2009) of *Insight*, we started hosting all our articles online on the official website of Babcock University, Nigeria, for wider access and readership. We have plans to put all the back issues (2004-2008) online in the near future.

Thank you for believing in *Insight* and partnering with us. Enjoy your reading and please, send in an article for publication in *Insight: Journal of Religious Studies* as soon as you can.

Michael Onyedikachi Akpa, PhD

Editor

²² Ibid., 115-116.

²³ J. A. Onimhwo and Imaekhai, "The Morality of Suicide: An Evaluation" in *Practical Issues in Applied Ethics*, (Benin: Teredia Publication, 1999), 126.

²⁴ Joseph Fletcher, *Situation Ethics: The New Morality*, (Philadelphia: The Westminster Press, n.d), 27-28.

²⁵ Cicero, "On Ends" in *The Hellenistic Philosophers, vol. 1*, ed. A. A. Long and D. N. Sedhey (ed.), (Cambridge: Cambridge University Press, 1987), 425.

²⁶ Ibid.

²⁷ Louis Infield (trans), *Immanuel Kant Lectures on Ethics*, 151.

²⁸ Ibid.

²⁹ The detail of this discussion is well articulated in Egun Oduwale, "Suicide" in Egun Oduwale and Mabol Olaolu (ed.), *Fundamental Theories and Issues in Ethics*, (Ibadan: Ben-EI Book, 2001), 141.

³⁰ See Onimhwo and Imaekhai, J. A. Onimhwo and Imaekhai, "The Morality of Suicide: An Evaluation" 131.

³¹ Louis Infield (trans), *Immanuel Kant Lectures on Ethics*, 153-154.

³² See Jeffrey Olen and Vincent Barry, *Applying Ethics*, 212.

³³ Ibid., 213.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Malcon Muggerridge, cf. Mabol Olaolu, "Euthanasia" in Egun Oduwale, "Suicide" in Egun Oduwale and Mabol Olaolu (ed.), *Fundamental Theories and Issues in Ethics*, 154.

A CHRISTIAN PERSPECTIVE ON SYSTEMIC POVERTY

Patrick Uchenna Nwosu, PhD
revfrpatrick2005@yahoo.com

Department of Religions,
University of Ilorin, Nigeria.

I. Introduction

The poorer nations of the world have been adjudged as worst hit by the current global economic meltdown. As it is well known, the economic crunch was caused by the failed economic policies of the rich countries in Europe and America. Today, the developing nations are bearing the brunt. According to Raul Castro, the miscalculated market forces and undue dependence on same caused the current hardship. He rightly observed,

As usual, the wealthy countries were the source of the current crisis, which was affected by the . . . illogic of the international economic order that depends on blind market principles and consumption, and wealth of the few.¹

The consequence of the above situation is the present grinding systemic poverty in the world today. More people now suffer from this kind of poverty, which is increasingly enhanced and sustained by the dynamics of local and international social structures. In ways peculiar to the Old and New Testament times, what we find in daily life, especially in Africa is systemic poverty. This is the result of imbalance that is not accidental but institutional. It is part of the long-term structure of powerful market praxis. This systemic poverty can be described as a flagrant form of institutionalized economic violence done to the common people. And this has become normative in the society. What we have in this 21st century is not

