

# African Research Review

---

*An International Multi-Disciplinary Journal, Ethiopia*

*Vol. 4 (3b) July, 2010*

ISSN 1994-9057 (Print)

ISSN 2070-0083 (Online)

---

## **Globalization in a Religiously Pluralistic Environment: The Nigerian Experience** *(Pp. 90-103)*

**Obiefuna, B. A. C.** – Department of Religion and Human Relations, Nnamdi Azikiwe University, Awka  
E-mail: nwaozoaku@yahoo.com

**Anuka, C. A.** Department of Religion and Human Relations, Nnamdi Azikiwe University, Awka

### **Abstract**

*Globalization has become one of the commonplace terms which describe the current world in which we live. The substantive ranks with such other adjectives like cybernetic, technological and democratic. Specifically the term points to the rallying together or homogeneity of world culture in its economic, technological and cultural dimensions, especially across national frontiers. Religion, being an indispensable part of culture, is not left untouched by this wind of global interpenetration, accelerated by rapid developments in telecommunications and socio-economic interdependence. Such a convergence in a divergent or pluralistic religious environment like Nigeria, creates an inner and also a visible tension. This paper explores this tension with a view of proffering ways it can be cushioned. Primary and secondary means in the collection of data are used in the research procedure. Analytic and synthetic approaches were mainly used in the interpretation of data. The paper points out that while the good effects of globalization in a multi-religious milieu as in Nigeria, like good inter-religious understanding and exchanges should be appraised, ugly undertones*

*of globalization like religious imperialism and penetration of negative secularism and humanism as new religious movements, should be seen as an old enemy in a new disguise.*

## **Introduction**

Globalization as a current trend is obviously the in- thing now. The so called global village is getting closer and closer in connection and becoming more and more tightly knitted together in relationship, interdependence and coexistence. The trend called globalization is indeed one of the most predominant *motif* (pattern) of contemporary times. It constitutes actually an essential *Zeitgeist* (spirit of the time) of this era. Religion being an indispensable aspect of human culture through all peoples and ages, is not unaffected by this trend. One characteristic of globalization as a trend is its convergent pulling force. This characteristic makes globalization more spectacular as a social trend in an environment like Nigeria that is basically pluralistic in its religious affiliations. The obvious influence of this trend of globalization on Nigeria's religious environment is the major focus of this paper. Ways of assimilating the positive effects of globalization were considered while the negative effects of globalization were warned against.

## **Globalization: Content and Structure**

The term, globalization, etymologically derives from the English adjective, 'global', which suggests something being not only worldwide in meaning and relevance, but also something at its widest range. The notion elicits a very wide, comprehensive analysis. The physical world we know is not the widest range, the wider, therefore, the more global. On this note, globalization generally refers to the current trend and ideology of pulling humanity together and closer, especially across national frontiers. This process of pulling together or convergence is seen by many social scientists as being in consonance with the very nature of man as a social being, a being with an irresistible drive to associate with his fellow human beings. Omoregbe (2007) is of the view that "globalization is a manifestation of this natural urge in man to associate with his fellow human beings and it is irresistible." (p. 148). From a philosophical approach, the renowned 20<sup>th</sup> century French evolutionist philosopher, de Chardin (1964), gives what seems like a blueprint of the trend called globalization today. He illustrates how human history had proceeded from a divergent phase into a new critical convergent phase. This convergent phase marked with increased socialization, centralization, unification and concentration stands in contradistinction to the

dispersion of mankind over the globe and separation from one another that marked the earlier stage. The new phase according to him, is a process toward the 'omega point', which is the point at which humankind would achieve perfection and perfect happiness.

This trend of globalization cuts across all the basic elements of human life and endeavours which include economy, politics, religion, social life and other cultural practices. These elements are obviously interdependent and form one culture that characterizes a people or humanity as a whole. Obiajulu (2002) said that globalization as a trend which might have started with one area of human endeavour, has spread to every area of human life. Illustration of globalization cannot be complete or realizable without the machineries which have made this trend quicker and more successful. These machineries are the modern inventions in the area of communication and transportation. The internet or World Wide Web has indeed universalized thoughts and actions of peoples across the globe. Supersonic aircrafts have made it possible for one to virtually tour round the world within just 24 hours. This globalizing trend is most evident in the economic sector given the primary importance of that field. This is so much so that globalization is often only seen as an economic phenomenon. For such scholars as Obiajulu (2002), therefore,

Globalization is a primarily economic phenomenon moulding the increasing interaction or integration of national economic systems through the growth in international trade, investment and capital flow.

In the economic ambience of globalization, the principle of capitalism reigns supreme with all the attendant dangers. The liberalization of trade on the international level, with the West dominating and controlling the scenario via its money power, and the establishment of international monetary institutions like the World Bank and the International Monetary Fund (IMF), are all important features in economic globalization. The invention of regional currencies, like the Euro, is also very remarkable.

On the political scene, nations on the regional and sub-regional fronts are grouping together to protect common interest and work out better ways of maintaining peace, security and stability, thus, the establishment of bodies like the United Nations Organization - UNO, The European Union - EU, The African Union - AU, The European Economic Community – EEC, and so on. It might be pertinent to point out here that the lessons of the two world

wars which concretized in the formation of the UNO are decisive in political globalization trends. It got clear that for peace and progress to be in one nation, it is necessary that there be peace and progress in other surrounding nations and in the whole world indeed. This rests on the fact that insecurity in one nation is clear threat to insecurity in the immediate neighbouring nations; and could snowball to affect seemingly distant nations.

Globalization, with regard to social life and other cultural practices, is evident in human relations enhanced by modern technological achievements. Through them, especially the Cable Network, peoples' socio-cultural practices are easily transferred to very distant peoples over the world. The lifestyle, values, wears and even mannerisms of people in many parts of the world affect, influence and modify what people do in many other parts of the world. For instance, Nigerian ladies now wear hair attachments to look like the caucasoid natural hair while many non-negro women in Asia, Europe and America now braid their hairs in the negro form. This peripheral example is only to indicate the overwhelming influence of ideologies, values and lifestyles that have had external but interpenetrating influence on peoples like Nigeria. Of course, Nigerians are very receptive and could sacrifice their indigenous lifestyle on the altar of foreign ones. This is evident in their appreciation of foreign goods including food items to the scorn of what they have. One can easily ask here: how strong is still the extended family system of life in Nigeria?

The religious scene of globalization is not less active. Christianity and Islam have overtaken African Traditional Religion (ATR), not simply because ATR has not much to offer as a religious system, but more because of the global faces of Islam and Christianity. The turbulent intra-religious (sectarian) rivalries that usually trouble and destabilize the normal flow of life among Christians and Muslims are now reduced, thanks to the influence of globalization. It would, however, be fool-hardy to glorify globalization on the religious plane in Nigeria and even in other countries that consistently suffer from the ugly hazards arising from inter-religious rivalries and political crises, master-minded by religious interests. The persistent religio-political turmoil in Jos, Plateau State, Nigeria, is a situation that cannot be easily neglected. The Middle East crises on the world scene also stand too clear to be over-looked. Religious bodies and religious interest groups have to learn from the political domain. A third and/or fourth world is not needed for people to realize that peace in the world, which all religions teach, is unrealizable until the adherents of these religions learn to live and let live.

Peace can never be achieved by putting others to rout. Peace is achieved by accommodating, tolerating, and having a healthy, respectful, coexistence with others, based on the fundamental human rights of equality, freedom and justice. This is possible in an age of globalization as the next section discusses.

### **Globalization and Religion**

The trend of globalization pulls everything together as much as is possible. Concepts like religion have strict and broad dimensions. Here, religion is given a broad definition that tries to delineate the widest circumference of its circle. Nigosian (1972:1) presented a picture of religion as the totality of all that men do when confronted with common limitations and challenges of life. Religion is the answer to human problems because human

surrounded and often threatened by forces which he seldom understood, man has endlessly sought the mystery of life, but no matter when or where he has lived, man's religious needs have not changed. To bear the sorrows of life, man needs strength; to face the daily battle for survival, he needs protection; in the hour of conflicts, he needs assurance; in the hour of grief, he needs comfort. To release the pangs of conscience, man needs faith; to face the dangers of life, he needs a conviction; to break the grip of fear and loneliness, he needs sustaining courage.

This functional definition of religion may sound so pragmatic, yet it outlined the essentials of all religious systems. Another wider definition of religion given by Plotinus (2010) sees religion as not only taking care of human needs in this world but more importantly prepares man for the supernatural life to come. In this respect, he says that religion is the flight of the alone to the alone. Augustine of Hippo (cited by Marhaney, 1999), expressed Plotinus' view this way, "You (God) have created us for yourself, and our heart is restless until it comes to rest in You".

Indeed the field of religion is so wide that each attempt at a comprehensive definition has always left out what another thinks is very important for such a definition. Yet the field of religion is identifiable and not amorphous as such. The differences in emphasis come up only in issues of what a person or group considers the kernel of religion. On that note, religion is here to be understood as the length and breadth of humans' relationship to a higher or supernatural power or being -be this being personal or impersonal and which

relationship influences their relationship with fellow humans and the universe.

Some scholars even see religion as a negation of what religion tries to affirm. A fundamental religious concern is to alleviate human sorrows and needs, in other to make man happier here and hereafter. In Wikipedia (2010) Karl Marx would see religion as only the “sigh of the oppressed creature”, and holds that “the abolition of religion as the illusory happiness of people is the demand for their real happiness”. Cherry (2010) indicates that Sigmund Freud takes the same line of thought. For him,

religion would be the universal obsessional neurosis of humanity; like the obsessional neurosis of children... if this view is right, it is to be supposed that the turning away from religion is bound to occur with the fatal inevitability of a process of growth.

Having considered the functional and dysfunctional definitions/explanations of religion, it is clear that those who see religion as functional hold that it gives assurance in life limit situations and as such should be allowed to stay whereas those who see it as dysfunctional hold that it should be abolished. Be that as it may, majority of scholars see in the field of religion a powerful and objective content that the abolitionist projection of Marx is seen as an illusion. For instance, Otto (cited by Langley, 1981:5) argued that “religion has its own independent roots in the hidden depths of the spirit itself”. There is something in man that is supra-sensible that yearns for the supra-sensible. This yearning and the resultant relationship is religion. Whitehead (cited by Maynell, 1994:42) suggests that “what the universal religious consciousness of humankind is witness to, is the thesis that there is an objective norm to which one has an intuition of more or less corresponding or failing to correspond”.

All in all, these definitions, irrespective of their bipolarity or divergence, point to one central fact - that religion is indubitably a universal or better, a global phenomenon. Indeed, among other global phenomena like economy and politics which follow the nature of man, religion wields the strongest and the most dominating influence. Therefore, any genuine discussion on globalization issues should take religion into consideration or be mistaken. Men are ready to part with other aspects of their endeavours - politics, economy, social comforts and so on. But when their religious conviction is put in danger, they go haywire. This is because one’s religion is the *raison*

*d'etre* (underlying reason) of his/her existence and keeps everything he or she does in being. To threaten or destabilize one's religion is to destabilize one's very existence. To destabilize one's existence is to destabilize one's human and natural environment. In a globalizing age this does not simply affect a spot of the globe but snowballs into global concern.

Idowu (1973:66) was very global when he pointed out that every human being is in one way or the other religious even "in the sense of those who seek and try to establish reasonable and acceptable substitute religion". The truth is that those who reject or refute other people's religious beliefs are also religious in that sense in which they seek and attach meaning to their existence, regardless of what this meaning would consist of. Another truism is that one's religion, no matter its content and dimension, has powerful influence on one's actions, both on personal and group levels. The influence of religion in arts, literature, economy, political and social reforms are too dominant to be glossed over in the pages of world history. That is why a symbiotic consideration of religion and globalization is most *ad rem* (proper) to any serious discussion of the trend of globalization in the third millennium. This could be made more concrete with a discussion of globalization and the religious environment in any country like Nigeria.

### **Globalization and Nigeria's Religious Environment**

Nigeria could be described as one of the most religious countries in the world. This is with respect to the zest, the exuberance and the unquenchable vigour with which Nigerians exhibit their religious sensibilities. This position brings to mind the multifarious and divergent religious cleavages in the country. The innumerable in-group religious sects amongst the three major religions in Nigeria- Christianity, Islam and African Traditional Religion, especially in the first two, lay more credence to the above view. The divergences in religious beliefs and practices as expected within and between these religious groups more often than not lead to religious rivalries, crises and conflicts. Religious rivalry amidst different religious groups is as old as the history of religions. In contemporary times these are fueled and also doused by the converging effect of globalization. The tendency to converge is verily not new among men but the current wind is also verily very fast that entities no longer stand in isolation, independent and unaffected by other entities. Religious rivalries in Nigeria are evident and like globalization take new dimensions and force. They follow a networking of religious affiliations. They equally take new dimensions of resolution and management as the world talks of and engages more in dialogue.

It is noticeable that modern globalization trend which became strong and aggressively interpenetrating since the end of the Second World War is evident not only in the political and economic arena, but also in other important spheres of life. As stated earlier on, religion is not left out. Religion experiences this powerful tendency to come together and share solidarity and co-existence via dialogue, agreements and pacts. That was the genesis of the Second Vatican Ecumenical (global) Council convened by Pope John XXIII and completed by Pope Paul VI. The Council was inevitable following the globalizing effects of the Second World War. This Council brought many important reforms which bear the imprint of globalization. It threw open the windows of the Church for cross ventilation. For instance, the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, addresses on how best the Church could be relevant in a fast moving world; Decree on the means of Social Communication, *Inter Mirifica*, directs that modern means of communication following advancement in technology should be used for the propagation of the Gospel; and Decree on the Church's Missionary Activity, *Ad Gentes Divinitus*, equally emphasizes that the evangelization mission of the Church should pay attention to the realities of contemporary times. The Council's emphasis on dialogue with adherents of other religions is reflected in its document, Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*; while Decree on Ecumenism, *Unitatis Redintegratio*, addresses dialogue for better relations with other Christians; and the Decree on the Catholic Eastern Churches, *Orientalium Ecclesiarum*, opens dialogue for the appreciation of the ecclesial character of the-before-now "schismatic" Eastern Churches. These are indications of appreciable breakthrough in the interplay of religion and globalization. Again, Pope John Paul II prayed with the Jews in their Synagogue and with the Moslems in their Mosque: actions unheard of before globalization and the Council. The mutual influence of religion and globalization is not, however, felt only in the highly traditional Catholic Church but also in other faith systems. The almost isolated "churches" of the Church of England have also had numerous world-wide synods to bind themselves together. New religious (reform) movements are also found in Islam. Chryssides (2001) gives a catalogue of such new religions or new forms in both Hinduism and Buddhism.

In Nigerian, the Christian-Muslim dialogue is gaining stronger grounds. The formation of the Christian Association of Nigeria (CAN) and the Pentecostal Fellowship of Nigeria (PFN) is a welcomed development. Even the Supreme



Council for Islamic Affairs in Nigeria gathers together to share and defend Muslim interests like the Christian CAN. On that note, various religious groups and their formations come together to dialogue for mutual co-existence. This is rewarding as they rally together, support common interests and make agreements over dissenting interests. Though it is not yet the end of the road, most of the rivalries, carnages and hatred that anchor on sentiments of religious affiliation are reducing.

Unfortunately, however, many Nigeria's religious leaders and, because of them, their followers, have not fully allowed globalization value to penetrate their religious absolutisms. Haught (1990) and especially Kimbal (2002) indicate that sticking to religious "absolutes" is a veritable source of religious conflicts. And this is the major dividing line between Christians and Muslims - the two major religions of Nigeria. This makes the gap between them still wide. As such, though Nigeria is formally a secular state, it is feared that decisions on critical political, economic, and allocation of revenue and social amenities are taken based on the ethno-religious affiliations of the stakeholders involved in decision making. The selection and declaration of an ailing Umaru Musa Yar'adua as the President of Nigeria could be a pointer to the struggle for positions of decision making: Muslim North or Christian South. This was even made evident as his sickness progressed. Oguntola (2010) was worried about whose reports Nigerians shall believe as Muslim and Christian clerics invited on different days to "pray" for the President give variegated reports on the President's health situation. According to him, Dr. Ibrahim Ahmed Batti, the president general of the Supreme Council for Sharia in Nigeria (SCSN), reported thus:

We met him sitting on a dining chair supporting himself. No one held him. He was wearing a jumper and wando (trouser). Both his First Lady, Hajiya Turai and his ADC were by his side and as soon as we were ushered in, he extended his hands to us which we shook. Thereafter, we offered prayers for him and he joined us in the prayer by lifting his hands to pray with us. We then decided to go and he then extended his hands and shook us again. All the stories being written in the media concerning the president are wrong and divisive. If the aim of the sponsors of these write-ups is to remove the president from office, then I think they are making serious miscalculations. He is convalescing and I am speaking as a medical doctor myself.

On the other hand, Oguntola (2010) equally reported that a Christian leader who also visited the president but begged to remain anonymous said:

He was motionless, just lying on a chair without talking or shaking. Though his eyes were wide open, one could not say for sure if he was really seeing anything or anybody. So, the information that he shook hands and looked well remains a far cry from what we saw. It would take a big heart of faith to believe he can survive. In fact, I left feeling it would be the miracle of the century for him to return to office.

Simple logic teaches that two contradictory statements cannot both be true at the same time. So, *either* of the reports is correct and never *both* of them. The worry of Oguntola (2010) can not, therefore, be treated as an individual concern. Every well meaning Nigerian should be worried that in this age of global interpenetration highly placed Nigerians like religious clerics should be giving different reports of one event. But, before they are accused of leading Nigerians, especially their specific followers into religious bigotry, let it be pointed out that these clerics saw the then ailing President on two different days. As such, each could have reported what it *actually* saw. One who is sick could be worse today and better tomorrow and vice versa. Be that as it may, one can not deny possible underpinning factor of possible politicization of the now deceased President's pitiable health along the line of religion. If it is as interpreted as it is already (if Nigerians' religious sensibility is interpreted as it is), it could be dangerous for a religiously pluralistic society like Nigeria. Politicization of religion in a pluralistic society like Nigeria signals socio-political insecurity for that society. In spite of the gains of globalization, experiences in Nigeria appear to indicate that religion-based conflicts have cost Nigeria more than it gained.

The incessant crises in Jos, the middle belt of Nigeria, underscore this fact. The elites actually know the roots of those problems but unfortunately turn it into a money making venture. Apart from sharing in the booties of their "boys" after the siege, the government appoints the same elite into presidential committees on the crises; they end up spending the money allocated for investigation into the remote and proximate causes of the crises in "sittings". The reports produced do no, in the main, see the light of day. If they do, the recommendations do not proffer lasting solutions. And the cycle goes on and on like that. The root causes of the problems are glossed over. Like bad doctors, they could be said to treat the symptoms of the disease

without treating the causes of the symptoms, and then new symptoms emerge. Because of this crisis is recurrent. For instance, after the Jos crisis of 17<sup>th</sup> to 20<sup>th</sup> of January 2010, more than four counter attacks have been experienced. Elaigwu (cited by Philips, 2010:26-27) noted that;

In 2008 the Jos conflict was over election. Did you hear that any political party office was burnt? Was any politician killed? But you know that Churches and Mosques were burnt. So you can see that the conflicts are complex.

Be that as it may, to open up and allow globalization values to penetrate Nigeria's religious environment, would be to experience more peace, progress and co-existence among the various religious bodies in the country. No doubt, the raw human instinct is to defend one's selfish interests irrespective of what they are and also to divide in order to rule. That is why the question of which leadership - Muslim or Christian – continues to be of concern to most Nigerians. Globalization appears opposed to such selfish and divisive tendencies and as such to make nonsense of such questions. Without prejudice to possible imperialistic underpinnings in globalization, it is a march in civilization – dealing with backwardness, underdevelopment and selfishness; enlightening peoples and nations to recognize the dignity of other people and their religious systems. This is possible because of the mutual interpenetrating character of globalization which, by that fact, destroys ignorance and bad will.

This kind of understanding or knowledge which globalization brings will, according to Madu (2003:ix), “minimize rivalries amongst religious systems”. People would be able to distinguish between religion *qua* religion and religious systems and thus appreciate the paradox of the one and the many in God, in nature, in humanity and, as such, religion. This is because in religion humans address spiritual and natural issues. If this is understood, religion in a globalizing world should be more for peace than for conflicts as presently experienced in Nigeria and in international community.

### **Conclusion**

It is often said that not all that glitter are gold. As such, it is not every trend in globalization that is good. In economy and politics, there is a suspected intended dominance of Europe and America over the rest of the world. In this light globalization is seen as the effort of the West to keep others under check and control. For instance, Okere (1979), arguing from African background as far back as about a score of years ago noted that “30% of the world

population living in the northern hemisphere posses 70% of the world's goods, 80% of its trade and new investments, over 90% of its industry and nearly 100% of its critical capacities for advanced research" (p. 14). The religious plane may not be left out from this suspected dominance. After all, the major religions at war in Nigeria, Islam and Christianity, are not native to Nigerians. Christianity came with the colonial masters while Islam got formally hooked up with the Organization of Islamic Conference (OIC) by its registration in 1986. By that fact Nigeria is enlisted as an Islamic state despite its constitutional stipulations that it is a secular state.

In spite of the possible domineering posture of the West in the globalization process Nigerians have a lot to learn. Globalization pulls people together to understand one another better. It is not the concern of nation-states as they interact across state boundaries. It is not only *inter-state* relations; it is equally *intra-state* relations. Pluralistic states benefit from globalization's intra-state relations character. Nigeria is pluralistic in religion, ethnicity, and language; in social, economic and political systems. Though these interlace in human society, religion is selected for discussion in this paper. It has argued that globalization and missionary religions (as Islam and Christianity) share a lot in common by their expansionist character. Nigeria's religious terrain is not wholesome. In spite of negative dimensions of globalization there are positive dimensions that can help Nigeria's troubled religious environment. As globalization breaks the walls of sovereignty so adherents of the warring religions in Nigeria should break the walls of absolutes in religion that separates people than unite them. Religious experts should be able to engage in inter-religious dialogue with the openness to understanding the other. Globalization has made it easier for people to have more and better knowledge of other people's religious beliefs and practices. Globalization brings about interdependence than dependence; religious leaders in Nigeria should take their followers on the road of mutual relations of interdependence than the antagonistic relations of dependency. At the inter-personal level, adherents of various religious traditions should be allowed to freely make friends with one another instead of enemies. This could be achieved better in institutions of learning. There, social youth formations should not be along religious lines. A situation where one is disproportionately punished for associating with another of different religion is not in the spirit of globalization as here considered. Globalization enhances communication and information. Better information kills religious bigotry, a cankerworm in a religiously pluralistic state like Nigeria. The problem, however, is that more

often than not political policies impact negatively on religions and religious practices. And globalization is a suspect of politico-economic dominance.

### **References**

- Chryssides, G. D. (2001). *Exploring new religions*. New York: Continuum.
- De Chardin, T. (1964). *The future of man*. London: Fontana.
- Haught, J. F. (1990). *What is religion? An introduction*. New York: Paulist.
- Idowu, E. B. (1973). *African Traditional Religions*. London: SCM.
- Kimbal, C. (2003). *When religion becomes evil*. New York: HarperSanFrancisco.
- Langley, M. (1981). *A book of beliefs*. Herts: Lion.
- Madu, J. E. (2003). *The paradox of the 'One' and the 'Many' in religion*. Nkpor: Globe Communications.
- Mahoney, A. (1999). The confessions of St. Augustine: An electronic edition. Retrieved April 23, 2010, from <http://www.stoa.org/hippo/>
- Maynell, H. A. (1994). *Is Christianity true?* London: Geoffrey Chapman.
- Nigosian, S. A. (1972). *World religions*. The Copp Clark.
- Obiajulu, A. (2002). The role of globalization in hegemonization of social life in Nigeria. In A. U. Nonyelu and A. Obiajulu (Eds.). *Readings in Humanities 2*. pp.161-179.
- Oguntola, S. (2010, April 11). Whose Reports shall we believe? *The Nation on Sunday*.
- Okere, T. (1979, March 14). The Christian and Politics. A paper presented at the College of Education Uyo.
- Omogbe, J. (2007). *Socio-political philosophy*. Lagos: Joja.
- Philips, A. (2010, April 19). Interview with I. Eleagwu, "Jos crisis is more than religious". *Newswatch*. pp. 26-27.
- Vatican Council II: The conciliar and post conciliar documents*. (2004). Mumbai: St. Pauls.
- Wikipedia. (2010). Plotinus. Retrieved April 23, 2010, from <http://en.wikipedia.org/wiki/plotinus>.

Wikipedia. (2010). Karl Marx. Retrieved April 23, 2010, from [http://en.wikipedia.org/wiki/karl\\_marx](http://en.wikipedia.org/wiki/karl_marx).

Wikipedia. (2010). Organization of Islamic Conference. Retrieved April 24, 2010, from [http://en.wikipedia.org/wiki/organization\\_of\\_the\\_Islamic\\_Conference#members](http://en.wikipedia.org/wiki/organization_of_the_Islamic_Conference#members).