



“Uqbah bin Nafi” stopped by the furious waves of the Atlantic, on the West Coast of Morocco”

ISLAM IN AFRICA

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1964

Orta Afrika Cumhuriyeti

Islam in Africa

became the President of the Republic of Chad, while retaining his functions as the Prime Minister.

The economy of Chad is almost exclusively agricultural, with most of the land being devoted to the production of food-crops for local consumption, of livestock for domestic consumption and export, and of cotton mainly for export. The vastness of the country makes transportation difficult, and its distance from the sea and the major international trade routes stand in the way of the country's industrialisation and the exploitation of mineral resources. A glance at the map, showing Chad's position in the heart of Africa, explains why it is hard for that republic to develop a lively foreign trade and why a considerable portion of its freight is carried by air. There are three routes of access to and from ports on the South Atlantic or the Gulf of Guinea—two established by the French, and the third by the British established by them formerly in Nigeria. The first route is via the Republic of the Congo (Brazzaville); the second, via the State of Cameroon; and the third, via the Republic of Nigeria. Because Chad is a landlocked country, the French had concentrated on developing its air network. There are five principal airports: Fort Lamy airport ranks second only to Orly airport (Paris) for freight handled; Moundou, Fort Archambault, Abeche and Pala. There are also smaller airfields near Bongor, Mongo and Largeau.

The main towns of Chad are: Fort Lamy (capital); Fort Archambault; Moundou; and Abeche.

The principal political parties are: “Chad Progressive Party” (P.P.T.), local section of the “R.D.A.” led by Lisette and Tombalbaye (57 seats in the Assembly); “Chad Social Action” (A.S.T.) led by Tardrew (11 seats in the Assembly); “Chad Democratic and Independent Union” (U.D.I.T.), leader, Jean Baptiste (13 seats in the Assembly); “Chad Rural Independent Group” (G.I.R.T.), leader, Sahoulba (4 seats in the Assembly); and “African Socialist Movement” (M.S.A.), leader, Koulamallah.

In January 1963, a vast scheme was made to make the banks of lake Chad “the granary of Africa”. Besides wheat, the polders bordering on Lake Chad will produce sugarcane, tobacco, cotton and fruits.

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David Gardiner, “French Equatorial Africa”, in *Current History*, Philadelphia, February 1958.

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NOTE

1. The author of this book visited Fort Lamy in late April 1956, while on a delegation from *al-Motamar al-Islami* (the Islamic Congress), Cairo, in a cultural mission to the East, Central and West Africa.

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The Central African Republic (Former Ubangi-Shari)

THE Central African Republic (former Ubangi-Shari) is an inland country, more than 300 miles from the sea. With an area of 240,000 sq. miles, it is situated among the Republic of the Congo (former Belgian Leopoldville), the Republic of the Sudan (former Anglo-Egyptian), the Republic of Chad, the State of Cameroon, and the Republic of the Congo (former French-Brazzaville). Close to the Equator, most of its territory lies between 3° and 4° north latitude.

Consisting of a vast rolling plateau, with an average altitude of around 2,000 ft., most of the land drains toward the Congo basin. There are many rivers, including the Ubangi—a tributary of the Congo river—and the Shari; but navigation is often difficult.

The estimated population (1962) is 1½ million, with about a million Muslims (i.e. 66%). The average density is only five inhabitants per square mile. The principal urban centres are the capital, Bangui, Bouar, Bambari and Berberati. There are a dozen towns of over 5,000 inhabitants. More than nine-tenths of the people live in the rural areas. There are four main ethnic groups: the Mandjia-Baya, the Banda, the M'Baka, and the Zande. Saras is another ethnic group. Each group has a language of its own, but there is a sort of a *lingua franca*, called “Sangho”, which is spoken in all parts of the country.

The history of “Ubangi-Shari”, like that of other regions of tropical Africa, has been marked by successive waves of migration, of which very little is known, and which account for the complex ethnic and linguistic patterns of this country. Relations between France and this central African country began in 1887, with the extension of the former French Congo toward the north. In 1889, the first French outpost was established at Bangui which served as the point of departure for the Pospel, Crampel, Dybowski, Maistre, Liotard and Marchand expeditions

Constituted as a territory in 1894 and then placed under the authority of

Orta Afrika Com.

CENTRAL AFRIC

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Secrétariat Général du Gouvernement
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Organisation Commune Africaine
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Université de Bangui, Bibliothèque
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**UNIVERSITIES and EDUCATIONAL
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Ecole Nationale Des Arts
B.P.349, Bangui

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des Sciences Humaines
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matters of indifference as obscenity, and ecumenical cooperation of religions is in part an effort to revive a recognition of the "relevance" of religion.

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ensorship

Censorship in its preventive and prohibitive forms continues, but there is hope that the positive side of censorship will assume a new importance. Statements of opposed ideologies are more easily available and an increased interest in understanding them would contribute to peace and cooperation among diverse political and economic systems. The availability of great books in paperback editions could lay the foundations of a world culture in which the arts and sciences contribute to the appreciation of values across cultural and subject-matter lines. The eternal law governing the movements of things, thoughts, aspirations, and arts reappears from time to time, despite the obscurities which have been thrown over it by the dogmatisms and skepticisms of religion, politics, science, and culture. The positive form of censorship depends on the availability of information, art, and ideas; on an alert and well-grounded interest in considering, appreciating, and understanding them; on circumstances that stimulate their expression and production; and on confidence in the possibility of sympathy and understanding as restraints on prejudice and discrimination, so making the pursuit of common interests and values possible. The old censorships will continue and will provide stimulation for the new censorship, if it emerges, for it will not be a new imposition but a new actualization of equality of opportunity for self-realization and for education in common values.

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The ancient monotheistic religions, the religions of the "books," like the ancient libraries, prepared lists, or canons, or indexes of genuine and spurious books; or, in the case of religious indexes, authentic, apocryphal, and banned books. For the development of the canons and indexes, see HEINRICH DENZINGER and ADOLFUS SCHONMETZER, *Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum*, 33rd ed. (1965; Eng. trans. of 30th ed., *The Sources of Catholic Dogma*, 1957), and, for an interpretation of the effect of ecclesiastical censorship, GEORGE H. PUTNAM, *The Censorship of the Church of Rome and Its Influence upon the Production and Distribution of Literature*, 2 vol. (1906). After the 16th century, science joined philosophy and theology as sources of error to inquisition and censorship: ANDREW D. WHITE, *A History of the Warfare of Science with Theology in Christendom* (1896); GEORGE G. COULTON, *Inquisition and Liberty* (1938); JOSEPH M. PERNICONE, *The Ecclesiastical Prohibition of Books* (1932).

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(R.McK.)

Central Africa, History of

In this article, Central Africa includes what is now the Central African Republic, Gabon, Congo (Brazzaville), and Zaire (former Democratic Republic of the Congo).

The article is divided into the following sections:

- I. Developments to the 19th century
 - Early inhabitants
 - Central Africa, 14th-19th centuries
 - The Bantu states
 - Portuguese contacts
 - Unifying influences
- II. From the 19th century to the present
 - European penetration in the 19th century
 - European exploration
 - The African enterprises of Leopold II
 - The Central African colonies
 - The Belgian Congo and its northern periphery
 - The French colonies
 - The republics
 - Republic of Zaire
 - The Central African Republic
 - The People's Republic of the Congo (Congo [Brazzaville])
 - The Gabon Republic

I. Developments to the 19th century

EARLY INHABITANTS

The evolution of man in Central Africa is closely associated with the development of the skill of toolmaking and with climatic factors. Most of Central Africa consists of woodland and grass savanna, and it would seem that the reasons this environment gave rise to stone and pebble toolmaking are cradled in economic and social necessity.

The long dry season of the savanna combined with climatic deterioration to induce the small and very defenseless hominids to develop ways of supplementing their sources of vegetable foods; this, it is thought, is the reason for the resort to eating the flesh of such small animals as could be caught, and this demanded the development of some sharp cutting tool. Such a tool was necessary in order, for example, to open the skin of an antelope and could at the same time be used to point sticks for digging and even for attack and defense. The most detailed knowledge of the development of prehistoric cultural patterns depends heavily on the unique evolutionary sequence laid bare by the British archaeologists L.S.B. Leakey and his wife in the Olduvai Gorge in northern Tanganyika, outside Central Africa; but inductive reasoning provides substantial evidence that toolmaking spread through most of Central Africa (and, indeed, through western Europe and certain other parts of the world) to form the so-called Chelles-Acheul, or hand-ax, culture. The latter term is derived from the most common type of tool, which was shaped rather like a hand seen in silhouette.

In the second half of the hand-ax culture (the Acheulean) there took place a population movement into hitherto uninhabited areas, while Acheulean man developed larger and more varied stone tools. At the very end of Acheulean times, perhaps between 50,000 and 60,000 years ago, man in Central Africa first became a regular user of fire, probably as a response to the climate becoming cooler and wetter. This, in turn, made possible further expansion into areas hitherto unpeopled, and the resulting more sophisticated culture, the Sangoan, became dominant throughout most of Central Africa. In the words of the British archaeologist J. Desmond Clark,

For the first time Man now began to occupy caves and rock shelters as regular homes, for, with his control of fire, these provided safe and more comfortable living-quarters. Furthermore, because of the regulation of the seasonal movements of the bands and the use of efficient carrying devices [both of which can be deduced from African Early Stone Age sites], he could now afford to stay in one place for much

E. Br., c.3, s. 1090-1106, 1981, (CHICAGO)

NOT: Makalenin devamı "BELGIKA" posetindedir.