

Proud to be an African

Erna Oliver

Department of Christian Spirituality, Church History and Missiology, University of South Africa, South Africa

Willem Oliver

Department of Christian Spirituality, Church History and Missiology, University of South Africa, South Africa

Abstract

*The current situation in which Africa finds herself can hardly be described and evaluated positively. The reason is to be found in the past two centuries, when this continent was colonised, enslaved and exploited. The consequences of these atrocities still have a negative effect on most of the inhabitants and governments of Africa. The environment created by these consequences tends to overshadow the illustrious past of Africa. An Akan proverb states: *Se wo werefi na wo sankofa a yenkyi*.¹ In line with this, the authors suggest that the people of Africa should be taught about Africa's past, in order to empower them and give them new hope for the future and so that Africa can claim back its rightful place in the world.*

Introduction

World news is filled with migrations of refugees from Africa to Europe, with fraud and corruption rife in many countries of the continent, with wars between different countries, drug abuse and drug trafficking, and people fleeing for their lives from one country to another. Unemployment and malnutrition are characteristic of the 'third world' of which Africa forms a part. The West is merely an onlooker, still gaining (plundering) more for themselves.

Fortunately, the picture of Africa has two narratives. The first narrative, as cursorily depicted above, paints a bleak and murky picture, a negative and dark side to the continent that is filled with criminality and disorder, with unemployment and poverty. This negative side has so many side-effects on the inhabitants of this continent that not many people can recall the illustrious past of its northern parts, especially, and the positive legacy it has left.

The second narrative, in contrast, paints a positive and bright side to Africa with her rich history and legacy (heritage), presenting her as the Mother of the world reaching back to the beginning of humankind. Africa has for too long been deprived of that rightful place in the world, as other countries continue to see her as the 'dark continent', only good enough to be vandalised and robbed of her mineral riches.

The negative side is discussed first with an explanation of the possible reasons for this, before the positive side is discussed. The conclusion puts forward one possible solution as to how Africa as a continent can move away from the negative side and, once again, regain her rightful place in the world.

In this article the authors aim to evoke in the reader a consciousness of and pride in Africa. It therefore, in some sense, invites the African people to look back at their rich heritage, to stand proud and to commit themselves to returning Africa to being the Mother of the world.

The present: a negative picture

Space does not allow us to elaborate much on the negative picture of Africa. However, two themes are selected as being representative of and summarising all the negative depictions of Africa, namely 'Dark Africa' and postcolonial disorder.

'Dark Africa'

To elaborate further on what was said in the Introduction: (1) People are fleeing from African countries to Europe, mainly because of violence, unemployment and starvation. On 2 April 2017 a diplomatic editor, Patrick Wintour, reported that 'as many as one million migrants' are on their way to Libya, and from there, over the Mediterranean Sea to Europe.² (2) Libya has been struggling since 2011, when its leader, Muammar Gaddafi, was killed by Western forces. At least two factions (one based in Tripoli and another one in eastern Libya) are fighting for legitimacy and control of this country's resources and infrastructure.³ (3) Countries such as Nigeria, Senegal, Ghana, Togo, Cape Verde and South Africa are noted as drug dealers in the world.⁴ (4) The DRC has been marked by instability and insecurity since 2012.⁵ It struggled to 'hold constitutionally mandated elections before President Joseph Kabila's term expired in December [2018]'⁶ and then, once the elections had been held on 30 December 2018, the outcome had to be decided by a court some three weeks later.⁷ (5) Gender (sexual) violence in post-apartheid South Africa has increased alarmingly, together with xenophobia.⁸ (6) Zimbabwe was, until the last part of 2017, ruled by Mr. Robert Mugabe (then aged 93), who received a wheelchair from his cabinet for his last birthday.⁹ What is even more astonishing (or should that be hilarious?) is that he was endorsed by his ruling Zanu-PF party as the presidential candidate for the 2018 elections.¹⁰ However, his reign was cut short through a 'friendly coup' by his former vice-president, Emmerson Mnangagwa.¹¹

These are but a few of the 'problem areas' currently experienced in Africa. They undermine the important leadership role the continent could play and have contributed to Africa being referred to as the 'Dark Continent',¹² seen as a valid assessment of Africa, especially when the continent is viewed from a 'first-world' and, in fact, 'colonial Western' perspective.

Postcolonial disorder

Many Africans, looking at what is happening in Africa today, may ask themselves why the continent finds itself in the current situation. More often than not the answer provided is that this is how Africa operates. However, research has shown that these problems originate from

the colonisation and slavery that took place in Africa during the previous centuries. Slavery, in particular, humiliated and degraded the inhabitants of Africa to the level of animals.¹³ Mbembe¹⁴ explains that the term 'slave' refers to a 'man or woman whose body can be degraded, whose life can be mutilated, and whose work and resources can be squandered – with impunity'. He then applies this definition to 'native', stating that the colonists ('colonial conquerors') pursued two goals in relation to the African natives.¹⁵ First, they redefined African human morality, and second, they formulated the 'radical otherness' of the colonised people by casting them 'within the perimeter of animality'. In this way the native was degraded to the 'register of imperfection, error, deviation, approximation, corruption, and monstrosity'.¹⁶ For generations under colonisation, this was the only way of life known to many inhabitants of Africa – it almost became a culture for people to live accordingly. When the West at last decided to withdraw from Africa, this 'culture' would not vanish overnight. Africa gradually recovered to a state of postcoloniality. Mbembe¹⁷ defines the notion of 'postcolony', arguing that it 'identifies specifically a given historical trajectory – that of societies recently emerging from the experience of colonisation and the violence which the colonial relationship, par excellence, involves'. Comaroff and Comaroff¹⁸ elaborate on this issue, arguing that Africa is displaying the symptoms of a continent suffering from what is called 'postcolonial disorder'. Postcolonial disorder implies that when a colony is liberated and restored to a democracy, as is the case with most of the African countries, 'democratization has been accompanied, almost everywhere, by a sharp rise in crime and violence',¹⁹ which liberalisation and democracy are unable to reduce.²⁰ Mbembe²¹ adds: 'These forms of violence (of which war is only one aspect) contribute to the establishment of sovereignty outside the state, and are based on confusion between power and fact, between public affairs and private government.' This tendency was observed by Karl Marx,²² as he stated that there is a connection between transformation and violence, in that violence is the 'midwife of every old society pregnant with a new one'. Civil society therefore becomes a

(1) 'society against the state', itself a highly ambiguous aphorism; (2) 'the' market, often glossed as 'the private sector', utopically envisaged as a technically efficient mechanism for producing the common good; and (3) 'the community', a vague abstraction posited, somewhat mystically, as an appropriate site for, and agent of, collective action – and, more cynically, as the end point of the devolution of the costs and responsibilities of governance.²³

This emerging society can be described as lawless, mostly giving rise to poverty and racism, and it cripples growth,²⁴ while government and organised crime are 'growing apace'.²⁵ Owing to the fact that this makes Africa vulnerable, Leigh and Pallister observed as early as 2005 that there is a 'new scramble for Africa ...in pursuit of diamonds, oil, and the like',²⁶ blurring the 'line between profit and plunder'.²⁷ The role that many African countries are today playing in the world economy was already depicted in 2005 by Benjamin Mkapa, former president of Tanzania, as only filling a 'classic neocolonial niche', being providers of raw materials and cheap labour. However, the very qualities that constrain our participation in the world of corporate endeavour have rendered us 'appendages of metropolitan powers' in the global trading regime.²⁸ Such are the outcomes of colonisation in its bare reality, with world economies leaving Africa to struggle, while constantly plundering and profiting from the continent for personal gain.

In South Africa ‘the poor and the marginal still look skeptically upon statutes protecting the rich: a large proportion of them see crime as an acceptable means of redistribution ... even vengeance’.²⁹

Rehabilitation will be a very long process once the need for it is identified on this continent, maybe by the Pan-African Parliament,³⁰ because the wounds and damage left by colonisation are so imprinted in the minds of us Africans that most of us believe that the status quo is actually the way to move forward. However, looking at the history of pre-colonised Africa, we find a continent with a legacy unmatched by any other continent.

The history and legacy of Africa

Africa – cradle of humankind

Cann, Stoneking and Wilson³¹ have done a ‘world-wide survey’ of the mitochondrial DNA of 147 people from five different geographic populations and discovered that all of them, except the Africans, had multiple origins, implying that the first modern humans originated from Africa. Africa, therefore, is a ‘likely source of the human mitochondrial gene pool’.³²

Almost two decades later Oppenheimer’s research also concludes that Africa is the birthplace of humans.³³ In his book he discusses the development of humankind over the last 200 000 years and depicts the first humans to be selected and moulded by a tough and fierce environment, to which they had to adapt physically and behaviourally in order to survive. This view contradicts the view that Europe was the origin of modern man, because modern writing and reading skills were invented there some 4 000 years ago.³⁴ Some eight years after Oppenheimer, Atkinson came to the same conclusion while doing research on phonemic diversity (discussed under section 3.6), arguing that ‘[h]uman genetic and phenotypic diversity declines with distance from Africa, as predicted by a serial founder effect in which successive population bottlenecks during range expansion progressively reduce diversity, underpinning *support for an African origin of modern humans*’ [emphasis added].³⁵

Oppenheimer did his research along gender lines, specifically (but not only) along female gender lines, calling the first female ancestor the ‘Mitochondrial Eve’, whose genetic daughters would later fill (‘people’) the rest of the world.³⁶ This event took place in North Africa, approximately 70 000 to 80 000 years ago. Interestingly, these ‘moderns’ did not leave Africa through Egypt to fill Europe, but in fact left the continent at the southern part of the Red Sea, at the Isthmus, and moved all along the coastline to India.³⁷ The first non-African modern humans were therefore Asians, and not Europeans.³⁸ Europe had to wait until 50 000 years ago for the modern humans to enter that continent through Turkey via the Bosphorus.³⁹

South Africa – home to Homo Naledi

Recent research and findings were made in South Africa at Maropeng in the UNESCO World Heritage Site called The Cradle of Humanity, in the Rising Star Cave System, which is the ‘richest fossil hominin site in Africa’.⁴⁰ These findings have unveiled the remains of Homo Naledi, who lived here between 335 000 and 236 000 years ago,⁴¹ showing that the earliest species of humankind,

in this case hominins, lived in South Africa long before the genesis of the modern human race as discussed above. Only Africa can boast of such findings.

Egypt – temporary home to the Israelites and the household of Jesus

On more than one occasion Egypt acted as place of refuge for the Jews. Three events serve as good examples of this. First, during the nineteenth century BCE, Egypt became the homeland of the people of Yahweh during a period of extreme drought in Israel⁴² – they stayed there for (more than) 400 years.⁴³ Another event that drove the Jews of Palestine to places in Africa such as Cyrene and Alexandria⁴⁴ was the time of the Maccabees, starting in 200 BCE,⁴⁵ when the nation endured harsh wars, population displacement, and foreign occupation.⁴⁶ During that time the ancestors of Mark the Evangelist fled to Cyrene, where Mark was born between 5 and 15 CE.⁴⁷ However, early in the first century (in the time of Augustus Caesar), after Berber and Ethiopian attacks, many Jews, including Mark's family,⁴⁸ fled back to Jerusalem.⁴⁹ The last of the three incidents took place a short while after the birth of Jesus, when his (Jesus') parents had to flee from Bethlehem to Egypt by order of an angel,⁵⁰ where they stayed for almost four years, before returning to Palestine (Galilee).

Alexandria – an outstanding city in the Roman Empire

Alexander the Great ascended the Macedonian throne in 332 BCE at the age of 20. A year later (331 BCE⁵¹) he conquered Egypt from the Persians.⁵² He then decided on a small village, called Rhakotis (established as far back as the thirteenth century BCE), as a favourable place for trade and defence from Egypt abroad. Dinocrates, Alexander's personal architect, expanded Rhakotis to its eastern side, which led to the village becoming a city, renamed Alexandria after Alexander, which became the new capital of Egypt.⁵³ Enslin⁵⁴ describes the establishment of this city as Alexander's greatest single achievement. Alexander left Egypt before seeing his city built and died in Babylon in 323 BCE. The ruler who furthered Alexander's vision for Alexandria to become a Macedonian city,⁵⁵ was Ptolemy II Philadelphus,⁵⁶ who also established the world-renowned school, called the *Musaion* ('shrine of the Muses' – see below). Alexandria adopted the Greek language alongside the native language of the people and created a linguistic platform that enabled the dissemination of all new religious doctrines entering it. Even during the centuries of the Roman rule (from 30 BCE) in Egypt,⁵⁷ the language of the city and of scholarship did not change to Latin, but remained mainly Greek, whereas Egyptian (called Coptic) was the 'language of the countryside'.⁵⁸ The suicide of Cleopatra VII not only marked the end of Ptolemaic rule in Alexandria, but also of pharaonic rule.⁵⁹

Alexandria then entered a seven-hundred-year period, called the Golden Era of the Delta City, growing into a cosmopolitan city chosen as home by many people, such as people from India (mostly Buddhists),⁶⁰ many Greeks, and many Jews from Palestine.⁶¹ This city became the metropolis of Egypt and eventually one of the greatest centres of Christianity, together with, but superior to, Antioch and Rome for quite some time.⁶² It soon became the largest city in the known world. In his *Geography* XVII, Strabo dedicated several chapters (6-11) to Alexandria, referring to this city as τὸ πλεῖστον τοῦ ἔργου τούτου καὶ τὸ κυριώτατον (*the largest and most important part of this work*).⁶³

Malaty⁶⁴ argues that Alexandria had already become famous for its many schools long before the establishment of Christianity in the city, referring to it as an 'arsenal of knowledge'. The three most prominent schools in the city, each with its own huge library, were the *Musaion* – the most significant of them all – the *Serapium* and the *Sebastion*.⁶⁵ Astounding for its time was the *Musaion's* library, which housed 700 000 volumes.

The Roman Empire consisted of parts of the modern continents of Africa, Europe and Asia: the northernmost part of Africa, most of southern Europe, and a small south-western part of Asia. Each of these parts was represented by a prominent city: 'Europe' was represented by Rome, 'Asia' by Antioch, and 'Africa' by Alexandria. Oden⁶⁶ comments on Alexandria: 'At its zenith the Afro-Hellenic city of Alexandria was larger than either Rome or Antioch, and of far more importance in the world of ideas, literature and learning.'⁶⁷

In 642 CE the Persians ('Arabs') ended the Golden Era of Alexandria,⁶⁸ when they captured both Jerusalem and Alexandria. Cairo replaced Alexandria and became the capital of the 'new era' Egypt.

Africa – cradle of Christian theology

According to Darkwah,⁶⁹ '[t]he greatest secret Africa has never told and Christian Europe has been seeking to conceal for the past two thousand years is the African origin of the concepts, doctrines, sacramental practices of religion, and the documents that became the foundation of Christianity in Europe'. Oden⁷⁰ adds to this:

Africa played a decisive role in the formation of Christian culture. Decisive intellectual achievements of Christianity were explored and understood first in Africa before they were recognized in Europe, and a millennium before they found their way to North America. Christianity has a much longer history than its Western and European expressions. The profound ways African teachers have shaped world Christianity have never been adequately studied or acknowledged, either in the Global North or South ... Christianity would not have its present vitality in the Two-Thirds World without the intellectual understandings that developed in Africa between 50 and 500 CE ... The seed spread from Africa north.

Most of the time Africa (more specifically the northern part of it) is neglected as a reference in relation to early Christianity, specifically as the formation place of Christian theology.⁷¹ Stanley⁷² summarises it in one short sentence: 'She [Africa] is the mother, and Rome the daughter.'

Three cities in Africa are outstanding for their contribution to Africa's theology, namely Alexandria, Carthage, and Hippo.

Alexandria

Schaff⁷³ praises Alexandria with these words:

Alexandria ... maintaining always the intellectual and even the ecclesiastical primacy of Christendom ... But who could have prophesied that Egypt should again be the Pharos of the world, as it was in Moses? Who could have foreseen the 'men of Galilee' taking possession of the Alexandrian Library, and demonstrating the ways of Providence in creating the Bible of the Seventy, and in the formation of the Hellenistic Greek, for their ultimate use? Who could have imagined the Evangelist Mark and the eloquent Apollos to

be the destined instruments for founding the schools of Christendom, and shaping scientific theology? Who would not have looked for all this in some other way, and preferably in Athens or in Rome? ... Now, as to Alexandria we owe the intrepid defenders of truth ... we must not forget that they are to be judged by the *product* of their united testimony ... while they were creating the theological dialect of Christendom and the formulas of orthodoxy.

After the lapidation of Stephen (not long after the ascension of Jesus), a group of Christ followers ('earliest Christens') left Jerusalem for other centres of the Roman Empire such as Rome, Antioch and Alexandria. Though Jerusalem can be regarded as the origin of the new religion, Christianity actually found its feet in these other centres. Although the new religion initially developed alongside and together with Judaism in Alexandria, the Christ followers almost immediately began with missionary work. During that time, which was during the 40s CE, two prominent missionaries, coming from Palestine, visited Alexandria in the persons of Apollos and Mark the Evangelist. According to Acts 18:24, Apollos was a native of Alexandria. Because of these two missionaries and others, Alexandria kept more to the Jerusalem tradition of Christianity, which would eventually develop into what became known as Coptic (Egyptian) Christianity.⁷⁴

After the Jewish revolt (115-117 CE) in Alexandria and its suppression by Emperor Trajan, Christianity slowly but surely started to become a distinct religion in the Delta City.⁷⁵ After the death of Hadrian in 138 it was clearly a distinct religion,⁷⁶ making Alexandria one of the great centres of Christianity – even more important than Antioch, Athens and Rome.⁷⁷

The reason Alexandria was regarded as one of the most fertile areas for the development of the early Christian movement is to be found in its unique location as the intellectual centre of the ancient world (mentioned above). It is therefore not surprising that the *Didaskaleion* – a catechetical school – was founded in this city. Antioch and Rome also founded schools, but they were never regarded as being on the same level as the school in Alexandria.⁷⁸ The school in Alexandria can be referred to as a theological 'university', especially under the headship of Clement and Origen. Given its academic level, the school was ready to develop and formalise a first Christian theology. Together with the two Carthaginian academics, Tertullian and Cyprian, this made Africa the bastion of Christian theology.⁷⁹ The school in Alexandria became the oldest centre for sacred sciences in the history of Christianity and was the first institution to develop a system of Christian theology. This theology led to the formation of Christianity which would reach the entire known world.⁸⁰ Once the theology was formalised, Alexandria offered this rich wisdom to the rest of the Empire to the northern and eastern sides of the Mediterranean.⁸¹

The native Egyptian people in Alexandria, despite having their own religions, became interested in Christianity and eventually followers of the new religion – to such an extent that it eventually became the national religion of Egypt.⁸² These early Egyptian Christians were later referred to as the Copts and to this very day still form some 10 percent of the population of Egypt.

Two outstanding documents

Two outstanding documents originating in Alexandria are the *Epistle of Barnabas* and the *Septuagint*. The *Epistle of Barnabas* dates back to between 80 and 120 CE and is 'probably the

oldest complete writing originating from Alexandria'.⁸³ Almost all the ancient authors attributed this epistle to Barnabas the Levite of Cyprus, an honorary man in the Early Church Era.⁸⁴

The *Septuagint* also has its origin in Alexandria, more specifically on the island of Pharos. It is a Greek translation of the Hebrew texts of the Old Testament Scriptures that the Jews had brought from Jerusalem to Alexandria and was first accepted in Alexandria under the rule of Ptolemy II (Philadelphus) in the middle of the third century BCE.⁸⁵

Two outstanding theologians

The founding of the catechetical school in Alexandria was somewhere between the early 40s and the last decade of the second century, with either Mark the Evangelist⁸⁶ or Clement as its first head.⁸⁷ It developed into the oldest centre for sacred sciences in Christian history and was the 'first to develop a system of Christian theology, as well as the allegorical method of Biblical exegesis'.⁸⁸ The two main proponents were Clement, who headed the School from 193 to 202, and his student Origen, from 203 to 231. None of the early scholars in other Christian centres in the Roman Empire could compare with them with regard to their prolific output as well as their brilliance of argumentation, which was embedded in the sophistication of their theology.⁸⁹

Clement was a very good example of an intellectual Early Church Christian thinker and writer, whose brilliance and comprehensiveness laid a 'vital, sophisticated foundation for the development of Christian theology and was a key reason for the ongoing development of theological work carried out by his successors at the Catechetical School'.⁹⁰ He was acclaimed as the founder of formalised Christianity.⁹¹ Inspired by the works of Philo, he pursued the allegorical method of interpreting the Scriptures.⁹² Because of his philosophical background, he is referred to as the father of Christian philosophy⁹³ and was also one of the earliest Christian writers on moral theology.⁹⁴ Clement's famous Trilogy, the *Protrepticus*, the *Paedagogus*, and the *Stromateis*, are 'among the most valuable remains of Christian antiquity, and the largest that belong to that early period'.⁹⁵ He is also said to be the first theologian to focus on the central problems of Christian theology.

Under the headship of Origen, who was an African, the school reached its pinnacle. He was given titles such as 'father of theology'⁹⁶ and 'father of theological science'.⁹⁷ In search of a deeper meaning (higher truth) in Scripture,⁹⁸ he stands out for his use of allegory, having the conviction that Scripture consists of several layers of meaning.⁹⁹ He also added historicity in his application of allegory to his Biblical interpretation¹⁰⁰ which gave him another title – that of the initiator of historical philosophy. He went further to combine his allegorical method of interpretation with logical consequences of Scriptural inspiration. In this way he developed a threefold sense of Scripture, consisting of a grammatico-historical, moral and pneumatic sense, which he regarded as the most significant level of meaning. Interestingly, this method of Origen dominated Christian exegesis of the Bible until the Reformation in the sixteenth century.¹⁰¹

Origen gave prominence to the critical exegesis of the Old Testament¹⁰² and was the first theologian to systematically interpret and explain the Hebrew Scriptures.¹⁰³ This gave rise to the fact that his doctrine of God was 'one of the best developed doctrines in the history of theology'.¹⁰⁴ In his exegesis of the New Testament (in his time comprising of only the four Gospels and most of the epistles ascribed to Paul¹⁰⁵) he used typology to compare and reconcile it with the Old Testament.

The Council of Nicaea

In 325 CE the first ecumenical council in the Roman Empire was held at Nicaea, outside Africa, but under its strong influence (dominance). In their conflict with Arius, who was anathematised at the council,¹⁰⁶ the council members wanted a creed (confession, formula) to defend themselves against heresies such as Arianism.¹⁰⁷ They appointed three members of the council to constitute an effective creed – the appointed members were Alexander, the Bishop of Alexandria, his deacon Athanasius, and Leontius, the Bishop of Caesarea in Cappadocia. However, Athanasius by then had already drafted the words of a creed on his own,¹⁰⁸ and that creed was accepted at the Council. The latter creed – the Creed of Nicaea – therefore originated in Africa.

Carthage

Although Carthage was a centre of early Christianity, it is difficult to determine from where Christianity in that part of Africa originated. Groves¹⁰⁹ believes that it was Rome, making Carthage part of the Western Church. This city will be remembered for all the councils and synods that were held there between the third and the fifth century. In May 251 Cyprian held a synod where the bishops who had lapsed during previous prosecutions were banned. Two other synods would follow in 252 and 254 to discuss the same matter.¹¹⁰ In 255 and 256 Cyprian held two more synods covering heretical baptism.¹¹¹ In 348 orthodox bishops held a synod to confirm that they approved of the repression of the Donatists. They also adopted twelve canons of clerical discipline. On 28 August 397 the Biblical canon for the Western Church was confirmed at the Council of Carthage, containing apocryphal books such as *Tobias*, *Judith* and the *Maccabees*, but not Revelation, which was only admitted at the synod of 419. Emperor Honorius commanded a council in 411 to terminate the Donatist schism. Despite the fact that this council could not be called a council in the strict sense of the word, it would become one of the most important councils held by the Catholic Church in Africa¹¹² and gave rise to the violent suppression of the Donatists. On 1 May 418 a synod was held by Aurelius, the Bishop of Carthage, called 'a Council of Africa'.¹¹³ At this synod the views of Augustine were supported to denounce the doctrines of Pelagius. The two synods of 419 and 424 opposed the apostolic authority of Rome.¹¹⁴

Two outstanding theologians from Carthage

Tertullian, a trained lawyer as well as an ordained priest,¹¹⁵ was a contemporary of Clement. Being the first great *Theologian of North Africa*, he was called the 'father' or 'founder' of Latin Christianity as he was the inventor of 'Ecclesiastical Latin'¹¹⁶ and the first Christian writer to produce an extensive corpus of Latin Christian literature.¹¹⁷ He founded the theological school in Carthage¹¹⁸ and most probably shaped orthodox Christianity more than any other thinker of his time.¹¹⁹ He was the first theologian to use the term 'trinitas' (*Trinity*) and he introduced the teaching that God revealed himself in 'tres personae' (*three Persons*).¹²⁰ According to Hillerbrand,¹²¹ he was the first person to call the Hebrew Scriptures the 'Old Testament', and the Gospels and the letters of Paul the 'New Testament'. According to Isichei and Hillerbrand,¹²² Tertullian was a 'Puritan' (a pure person), who 'believed that Christians should be a gathered remnant, avoiding all the corruption of a tainted world'.¹²³

Cyprian, also initially a lawyer, referred to Tertullian as his master.¹²⁴ He was a contemporary of Origen, and the first Bishop of Carthage to choose martyrdom.¹²⁵ His great work was called *De Unitate Ecclesiae* (*On the unity of the church*) in which he was 'determined to uphold the rights of the local bishop'.¹²⁶ This eventually led to his martyrdom by Proconsul Galerius Maximus in 258.

Augustine of Hippo Regius

Augustine was born in Tagaste in the middle of the fourth century, reared in Carthage, and 'spoke no language other than Latin'.¹²⁷ He is 'generally considered the universal genius, the truly Catholic churchman and theologian whose books have been of immense importance for Christians throughout the ages'.¹²⁸ Hillerbrand¹²⁹ gave him 'primacy of place': 'Arguably one of the most seminal minds of Western Christianity, his influence extended far beyond his time and place, and the history of Christian theology in the Western Church since Augustine may well be seen as but a series of footnotes to his thought'.¹³⁰ Compared to Origen, who was a systematic theologian, Augustine was a polemic theologian.¹³¹ His greatest work was *De Civitate Dei* (*Concerning the City of God*), an apologetic writing in which he discussed the 'clash in ideologies between the church and the world'.¹³² His focus in this work was that a Christian should live like Abraham in order to be rewarded with the establishment of the eternal city.

Africa – the home to the first two universities

The first university, according to the *Guinness World Records 2015*,¹³³ to be established in the world was situated in Al-Karaouine in Fes (Morocco). This university, considered to be the oldest continuously operating degree-granting university in the world, was established by a woman called Fatima al-Fihri in 859 CE. The Al-Azhar University, founded in Cairo (Egypt) in 970, is the second oldest university. Both these universities served as centres for Islamic teaching. The fact that both of them were on African soil, together with the fact that Alexandria was for a considerable time during the Roman Empire regarded as the 'arsenal of knowledge'¹³⁴ with the mentioned *Musaion*, *Serapium* and *Sebastion*, as well as the catechetical school, confirms the fact that Africa was the centre of academia in those times.¹³⁵

Africa – cradle of languages

As already referred to, Atkinson's investigations more specifically concern the origin of modern human languages, which also point to an African origin.¹³⁶ He investigated the amount of phonemes which are 'perceptually distinct units of sound that differentiate words'¹³⁷ in languages. According to him, there is a correlation between the phonemes used in a language and the size of its speaker population. He adds that a small speaker population would use less phonemes than a larger group and explains: 'If phoneme distinctions are more likely to be lost in small founder populations, then a succession of founder events during range expansion should progressively reduce phonemic diversity with increasing distance from the point of origin'.¹³⁸ In his research he examined a 'geographic variation in phoneme inventory size', in which he utilised 'data on vowel, consonant, and tone inventories' gathered from 504 languages all over the world, and added 'information on language location, taxonomic affiliation, and speaker demography'.¹³⁹ The results of his research indicate that the places ('origin locations') that produce the 'strongest decline in phonemic diversity

and best-fit model lie across central and southern Africa'.¹⁴⁰ He concludes that central and southern Africa 'could represent either a single origin for modern languages or the main origin under a polygenesis scenario'.¹⁴¹ It is therefore not a strange phenomenon that Afrikaans was also created in this part of the continent.

Africa – a large continent

Geert de Kremer, better known as Mercator, drew a map in 1569, which 'helped sailors to navigate some of the (*sic*) their first treacherous voyages around the world'.¹⁴² It was indeed a map made in Europe for Europe, making that continent look almost as large as Africa, underpinning 'the ongoing Anglo-Euro-American presumption that the world belongs to them, and pivots around these geo-cultural axes'¹⁴³ – the 'big continents' just had to colonise the 'small continent'

However, according to Rosenberg,¹⁴⁴ Africa has a surface area of 30.2 million km², which makes it the second largest continent in the world, next to Asia, which is 44.4 million km². Compared to 'large continents' such as North America – which is a mere 24.2 million km², and Antarctica at 14.2 million km², not to mention Europe at 10.4 million km², it is evident that this continent looks much smaller on certain maps than it really is. Africa also boasts the second largest population per continent on earth – behind Asia. When it comes to size, Africa therefore does not have to stand back for continents such as Europe and North America, who regard themselves as big. This does not imply that Africa must aspire to become a first-world country like them, but that she has the capacity to take her rightful place in world economics, world politics, and at any other level.

Se wo werefi na wo sankofa a yenkyi

On 8 May 1996 Mr Thabo Mbeki, a former president of South Africa, started his speech at the adoption of *The Republic of South Africa Constitution Bill* with these words: 'I am an African, and I am proud of it'.¹⁴⁵ The knowledge disseminated in this article should also make a person living in Africa feel proud of being part of this illustrious continent. Africa has a rich heritage and leads the world on more than one level. Added to the fact that she is the Mother of the (human) world, this continent also took the lead in academia with the founding of the first two universities of the world as well of the renowned catechetical school and other schools in Alexandria. On a religious level, Africa was also prominent in the fixation of Christian theology and of great theologians. This continent really has more to it than meets the eye.

The authors are sure that the reader will be able to add more unique characteristics and features to Africa than are mentioned here. Great events that took place in South Africa, not even mentioned here, are the first successful heart transplant of the world at the Groote Schuur Hospital in Cape Town in 1967, the award of the Nobel Peace Prize to South Africans such as Nelson Mandela and FW de Klerk (1993), and also Desmond Tutu (1984). The list goes on

In a time where many inhabitants are fleeing the continent, the time has come to remind the people of Africa of the characteristics of this continent. The time has come for us to acknowledge our heritage with pride and to take that heritage forward in a positive and empowered way. In Africa's current situation, the question is: How? As has already been said, this will not happen

overnight. However, we will have to make our people aware that Africa's current situation has to be overcome in an active way, through a plan for the upliftment of the people. Constantly reminding our people of the past achievements of this continent could be a good first step in that direction. As Africa already has the *African Union* at her disposal, this could be the perfect place to start a campaign for the upliftment of the more than one billion inhabitants of the continent. Such achievements should form part of the History curriculum in schools in Africa. Further research needs to be done to develop a solid plan for moving Africa into her rightful place in the world.

Notes and References

- 1 This can be translated as 'It is not a taboo to go back and fetch it if you forget', cf. Plaff, F. (ed.), 2004. *Focus on African Films*. Indianapolis: Indiana University Press, p.60.
- 2 Wintour, P., 2017. 1m African migrants may be en route to Europe, says former UK envoy. *The Guardian*, 2 April 2017. Available at <https://www.theguardian.com/uk-news/2017/apr/02/1m-african-migrants-may-be-en-route-to-europe-says-former-uk-envoy> [Accessed 16 January 2018].
- 3 World Report, 2017. *Libya: Events of 2016*. Available at <https://www.hrw.org/world-report/2017/country-chapters/libya> [Accessed 15 January 2018].
- 4 Comaroff, J.L. and Comaroff, J. (ed.), 2007. *Law and Disorder in the Postcolony: An Introduction*. Chicago: The University of Chicago Press, p.11.
- 5 Freedom House, 2017a. Congo, Democratic Republic of (Kinshasa). Available at https://freedomhouse.org/report/freedom-world/2013/congo-democratic-republic-kinshasa?gclid=CjwKEAjqw5LHBRCN0YLF9-GyywYSJAAhOw6m7wmqCPkvb_lcUU4ZSN6b2ZLJP_TgO3C36bIZm-8kaxoCzBbw_wcB [Accessed 5 April 2018].
- 6 Freedom House, 2017b. Congo, Democratic Republic of (Kinshasa): Profile. Available at <https://freedomhouse.org/report/freedom-world/2017/congo-democratic-republic-kinshasa> [Accessed 5 April 2018].
- 7 Bosvandoel, M., 2019. DRC court confirms Tshisekedi winner of disputed presidential election. 20 January 2019. Available at <https://www.iol.co.za/news/africa/drc-court-confirms-tshisekedi-winner-of-disputed-presidential-election-18883465> [Accessed 13 February 2019].
- 8 Comaroff, J.L. and Comaroff, J., 2007, p.9.
- 9 News24, 2017. Special Reports: Zimbabwe. Wheelchair gift 'is proof Mugabe now physically and mentally unfit to rule. Available at <http://www.news24.com/Africa/Zimbabwe/wheelchair-gift-is-proof-mugabe-now-physically-and-mentally-unfit-to-rule-20170404> [Accessed 5 April 2018].
- 10 Ibid.
- 11 Thompson, J., 2018. Mugabe to meet Mnangagwa for first time since coup. *Sunday Times*, 25 February 2018. Available at <https://www.timeslive.co.za/news/africa/2018-02-25-mugabe-to-meet-mnangagwa-for-first-time-since-coup/> [Accessed 1 March 2018].
- 12 Thompsell, A., 2017. *Why was Africa Called the Dark Continent?* ThoughtCo. Available at <https://www.thoughtco.com/why-africa-called-the-dark-continent-43310> [Accessed 1 March 2018].
- 13 Mbembe, A., 2001. *On the Postcolony*. Berkeley: University of California Press, p.235.
- 14 Ibid., p.235.
- 15 Ibid., p.236.
- 16 Ibid.
- 17 Mbembe, A., 1992. Provisional Notes on the Postcolony. *Journal of the International African Institute*, 62(1), p.3.
- 18 Comaroff, J.L. and Comaroff, J., 2007, p.8.
- 19 Ibid., p.1.
- 20 Ibid., p.9.
- 21 Mbembe, A., 2000. At the Edge of the World: Boundaries, Territoriality, and Sovereignty in Africa. *Public Culture*, 12(1), p.260.
- 22 Marx, K., 1936. *Das Kapital: Kritik der Politischen Ökonomie*. 1. Berlin: Dietz, p.824.
- 23 Comaroff, J.L. and Comaroff, J., 2007, p.3.
- 24 Ibid., p.6.
- 25 Bayart, J-F., Ellis, S. and Hibou, B. (ed.), 1999. *The Criminalization of the State in Africa*. Bloomington: Indiana University Press, p.xiii.
- 26 Leigh, D. and Pallister, D., 2005. Revealed: The new scramble for Africa. *Guardian*, 1 June 2005, p.1.

- 27 Comaroff, J.L. and Comaroff, J., 2007, p.8.
- 28 Mitchell, A., 2005. Globalization like slavery – Mkapa. *Cape Times*, 1 September 2005, p.28.
- 29 Comaroff, J.L. and Comaroff, J., 2007, p.11.
- 30 African Union, 2018. *Pan-African Parliament*. Available at <https://au.int/en/organs/pap> [Accessed 5 March 2018].
- 31 Cann, R.L., Stoneking, M. and Wilson, A.C., 1987. Mitochondrial DNA and human evolution. *Nature*, 325(1), p.31 [Also available at <http://www.nature.com/scitable/content/Mitochondrial-DNA-and-human-evolution-11488>].
- 32 Cann et al., 1987, p.33; Johnson, M.J., Wallace, D.C., Ferris, S.D., Rattazzi, M.C. and Cavalli-Sforza, L.L., 1983. Radiation of human mitochondria DNA types analyzed by restriction endonuclease cleavage patterns. *Journal of Molecular Evolution*, 19(3), p.255-271. [Also available at <https://link.springer.com/article/10.1007/BF02099973>]; Greenberg, B.D., Newhold, J.E. and Sugino, A., 1983. Intraspecific nucleotide sequence variability surrounding the origin of replication in human mitochondrial DNA. *Gene*, 21(1-2), p.33-49. Richards, M. and Macaulay, V., 2001. The mitochondrial gene tree comes of age. *The American Journal of Human Genetics*, 68(6), pp.1315-1320.
- 33 Oppenheimer, S., 2003. *Out of Africa's Eden*. Jeppestown: Jonathan Ball Publishers, p.52.
- 34 *Ibid.*, p.114.
- 35 Atkinson, Q.D., 2011. Phonemic diversity supports a serial founder effect model of language expansion from Africa. *Science*, 332(6027), p.346. [DOI: 10.1126/science.1199295.]
- 36 Oppenheimer, S., 2003, p.46; cf. also Tierney, J., 1988. The search for Adam and Eve. *Newsweek*, 111, January 1988, pp.46-52.
- 37 *Ibid.*, p.67.
- 38 *Ibid.*, pp.130, 133, 139.
- 39 *Ibid.*, pp.130, 133.
- 40 Maropeng, 2017. Historic new homo naledi discoveries unveiled at Maropeng. Available at <http://www.maropeng.co.za/news/entry/historic-new-homo-naledi-discoveries-unveiled-at-maropeng> [Accessed 5 March 2018].
- 41 *Ibid.*
- 42 See Genesis 46 to Exodus 12.
- 43 See Genesis 15:13; Acts 7:6.
- 44 Oden, T.C., 2011. *The African Memory of Mark: Reassessing early church tradition*. Downers Grove: InterVarsityPress, p.20.
- 45 *Ibid.*, pp.18-19.
- 46 *Ibid.*, p.18.
- 47 *Ibid.*, pp.21, 45.
- 48 *Ibid.*, p.49.
- 49 *Ibid.*, p.46.
- 50 See Matthew 2:13.
- 51 Isichei, E.A., 1995. *A History of Christianity in Africa*. Grand Rapids: William B. Eerdmans Publishing Company, p.13.
- 52 Fogarty, M.E., 2004. *Egyptian Christianity: An historical examination of the belief systems prevalent in Alexandria C.100 B.C.E. – 400 C.E.* Unpublished M.Phil dissertation, University of Stellenbosch, p.14.
- 53 *Ibid.*, p.25.
- 54 Enslin, M.S., 1954. A gentleman among the fathers. *Harvard Theological Review*, 47(4), p.213.
- 55 El-Abbadi, M., 1993. Alexandria: Thousand year capital of Egypt. In Steen, G. (ed.), 1993. *Alexandria. The Site and the History*. New York: New York University Press, pp.38-42.
- 56 Oliver, W.H., 2016. *Influence of the Catechetical School of Alexandria on the growth and development of Christianity in Africa*. Unpublished D.Th. thesis, UNISA, p.39.
- 57 Fogarty, M.E., 2004, p.27.
- 58 Isichei, E.A., 1995, p.13.
- 59 Oliver, W.H., 2016, p.42.
- 60 El-Abbadi, M., 1993, p.43.
- 61 Enslin, M.S., 1954, p.214; cf. Sundkler, B. and Steed, C., 2000. *A History of the Church in Africa*. Cambridge: Cambridge University Press, p.8.
- 62 Oliver, W.H., 2016, p.39.
- 63 Warmington, E.H. (ed.), 1967. *The Geography of Strabo VIII*. London: William Heinemann Ltd., p.22.
- 64 Malaty, T.Y., 1995. *Lectures in Patrology: The School of Alexandria. Book one: Before Origen*. Jersey City: St. Mark's Coptic Orthodox Church, p.8.

- 65 Schaff, P. (ed.), 1885f. *Nicene and Post-Nicene Fathers. Series 2. Vol. 6: Jerome: The Principal Works of St. Jerome*. Grand Rapids: Christian Classics Ethereal Library, p.7.
- 66 Oden, T.C., 2007. *How Africa Shaped the Christian Mind: The African Seedbed of Western Christianity*. Downers Grove: InterVarsity Press, pp.17-18.
- 67 Also cf. Enslin, M.S., 1954, pp.213-214; El Masri, I.H., 1982. *The story of the Copts: The true story of Christianity in Egypt. Book 1: From the Foundation of the Church to the Arab invasion*. Newberry Springs: St. Anthony Coptic Orthodox Monastery, p.2.
- 68 White, W.R., 1999-2000. *The city of Alexandria*. *Wichita State University: Department of Mathematics and Statistics*. Available at <http://www.math.twsu.edu/history/Topics/alexandria.html> [Accessed 3 April 2018].
- 69 Darkwah, N.B., 2005. *The Africans who wrote the Bible*. White Plains: Aduana Publishing, backpage.
- 70 Oden, T.C., 2007, pp.9-10.
- 71 Darkwah, N.B., 2005; Oden, T.C., 2007; Pheko, S.E.M., 1982. *The early Church in Africa (1st to 7th Century) and today*. Lusaka: Multimedia Publications; Schaff, P., 1910. *History of the Christian Church*. Grand Rapids: Eerdmans; Stanley, A.P., 1883. *Lectures on the history of the Eastern Church: With an introduction on the study of ecclesiastical history*. London: John Murray.
- 72 Stanley, A.P., 1883, p.66.
- 73 Schaff, P. (ed.), 1885d. *Ante-Nicene Fathers. Vol. 6: Gregory Thaumaturgus; Dionysius the Great; Julius Africanus; Anatolius and Minor Writers; Methodius; Arnobius*. Grand Rapids: Christian Classics Ethereal Library, pp.603-604.
- 74 Fogarty, M.E., 2004, p.6, 107.
- 75 Pearson, B.A., 1986. Christians and Jews in First-Century Alexandria. *Harvard Theological Review*, 79(1-3), p.213; Frend, W.H.C., 1992. *The early church: From the beginnings to 461*. 3rd Ed. Worcester: Billing & Sons Ltd, p.46.
- 76 Fogarty, M.E., 2004, abstract.
- 77 Oliver, W.H. and Madise, M.J.S., 2014. The formation of Christian theology in Alexandria. *Verbum et Ecclesia*, 35(1), Art. #1314, 13 pages. DOI: <http://dx.doi.org/10.4102/ve.v35i1.1314>, p.7.
- 78 Burton, K.A., 2007. *The Blessing of Africa*. Downers Grove, IL: InterVarsity Press, p.119; Groves, C.P., 1948. *The planting of Christianity in Africa: Vol. 1 to 1840*. London: Lutterworth Press, pp.36-37.
- 79 Oden, T.C., 2007, p.98.
- 80 Baur, J., 1994. *2000 years of Christianity in Africa*. Nairobi: Paulines, p.22.
- 81 Oden, T.C., 2007, p.94.
- 82 Pearson, B.A., 1997. *The Emergence of the Christian Religion. Essays on Early Christianity*. Harrisburg: Trinity Press International, p.xvii.
- 83 Oliver, W.H., 2016, p.58.
- 84 Schaff, P. (ed.), 1885a. *Ante-Nicene Fathers. Vol. 1: The Apostolic Fathers with Justin Martyr and Irenaeus*. Grand Rapids: Christian Classics Ethereal Library, p.366.
- 85 Josephus *Antiquitates Judaicae* 12.2, in *Documenta Catholica Omnia*, s.a. *Flavius Josephus – Antiquitates Judaicae*, p.254. Available at http://www.documentacatholicaomnia.eu/03d/0037-0103,_Flavius_Josephus,_Antiquitates_Judaicae,_GR.pdf [Accessed 17 April 2018]; Mbiti, J.S., 1986. *Bible and Theology in African Christianity*. Nairobi: Oxford University Press, p.22.
- 86 Eusebius *Historia Ecclesiastica*, 2.16, in Migne, J.-P. (ed.), 1857. *Patrologiae Cursus Completus: Patrologiae Graecae Tomus XX*, p.173. Digitized by Google. Available at <https://books.google.co.za/books?id=kgwRAAAAYAAJ> [Accessed 16 April 2018].
- 87 Please read the discussion in Oliver, W.H., 2015. The heads of the Catechetical School in Alexandria. *Verbum et Ecclesia*, 36(1), Art. #1386, 14 pages, pp.1-2. DOI: <http://dx.doi.org/10.4102/ve.v36i1.1386>.
- 88 Oliver, W.H. and Madise, M.J.S., 2014, p.9.
- 89 Fogarty, M.E., 2004, p.131; Barnard, L.W., 1964. St. Mark and Alexandria. *Harvard Theological Review*, 57(2), p.145-150.
- 90 Oliver, W.H. and Madise, M.J.S., 2014, p.9.
- 91 Schaff, 1885d, p.696.
- 92 Fogarty, M.E., 2004, p.126.
- 93 Schaff, P., 1910, p.782.
- 94 MacCulloch, D., 2009. *Christianity: The first three thousand years*. New York: Viking, p.148.
- 95 Schaff, P. (ed.), 1885b. *Ante-Nicene Fathers. Vol. 2: Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)*. Grand Rapids: Christian Classics Ethereal Library, p.372.
- 96 Coptic Orthodox Church Network, n.d. *An Introduction to the School of Alexandria*. Available at <http://www.copticchurch.net/topics/patrology/schoolofalex/l-Intro/chapter1.html> [Accessed 9 April 2018].
- 97 Vrettos, T., 2001. *Alexandria: City of the Western mind*. New York: The Free Press, p.181.

- 98 MacCulloch, D., 2009, p.112.
- 99 Barrett, N.C., 2011. *The Alexandrian Catechetical School of Clement and Origen as a postmodern model for the contemporary church and theological academy*. Unpublished MA dissertation, Hardin-Simmons University, p.53.
- 100 McLelland, J.C., 1976. *God the Anonymous: A study in Alexandrian philosophical theology. No 4 of Patristic Monography Series*. Cambridge: The Philadelphia Patristic Foundation Limited, p.117.
- 101 Hillerbrand, H.J., 2012. *A new History of Christianity*. Nashville: Abingdon Press, p.43.
- 102 Lynch, J.H., 2010. *Early Christianity: A brief history*. New York: Oxford University Press, p.98.
- 103 Hillerbrand, H.J., 2012, p.43.
- 104 Oliver, W.H. and Madise, M.J.S., 2014, p.10; Barrett, N.C., 2011, p.52.
- 105 Rudd, S., n.d. *Sola Scriptura and the Apostolic Fathers!* Available at <http://www.bible.ca/sola-scriptura-apostolic-fathers.htm> [Accessed 21 January 2019].
- 106 New Advent, 2012a. *The First Council of Nicaea*. Available at <http://www.newadvent.org/cathen/11044a.htm> [Accessed 10 April 2018].
- 107 El Masri, I.H., 1982, p.104.
- 108 Isichei, E.A., 1995, p.24.
- 109 Groves, C.P., 1948, p.58.
- 110 Von Hefele, K.J., 1871. *A history of the Christian councils, from the original documents, to the close of the Council of Nicaea A.D. 325*. (Trans. & Ed. by W.R. Clark.) Edinburgh: T. & T. Clark, p.93ff.
- 111 The people who were not members of the Catholic Church were referred to as 'heretics'; cf. *Historia Ecclesiastica* 7.3 in Migne, J-P., 1857, p.642.
- 112 Von Hefele, K.J., 1871, p.462ff.
- 113 Schaff, P. (ed.), 1885c. *Nicene and Post-Nicene Fathers. Series 1. Vol. 5: St. Augustine: Anti-Pelagian Writings*. Grand Rapids: Christian Classics Ethereal Library, p.54.
- 114 Von Hefele, K.J., 1871, p.462.
- 115 *Historia Ecclesiastica* 2.2.4, in Migne, J-P., 1857, p.139; Jerome *De Viris Illustribus* 53, in Khazarzar, R., 2017. *Eusebius Hieronymus Stridonensis: De viris illustribus*. Available at http://khazarzar.skeptik.net/books/hieronym/viris_1.htm [Accessed 10 April 2018].
- 116 Sundkler, B. and Steed, C., 2000, p.22.
- 117 González, J.L., 2010. *The story of Christianity. Vol. 1: The Early Church to the Dawn of the Reformation*. New York: Harper Collins Publishers, pp.91-93; Schaff, P. (ed.), 1885c. *Ante-Nicene Fathers. Vol. 3: Latin Christianity: Its Founder, Tertullian*. Grand Rapids: Christian Classics Ethereal Library, pp.2-3; Hillerbrand, H.J., 2012, p.38.
- 118 Quasten, J. (ed.), 1975. *Patrology. Vol. 3: The Golden Age of Greek Patristic Literature from the Council of Nicaea to the Council of Chalcedon*. Utrecht: Spectrum Publishers, pp.20-79.
- 119 Burton, K.M., 2007, p.132.
- 120 Ibid.
- 121 Hillerbrand, H.J., 2012, p.39.
- 122 Ibid., p.40.
- 123 Isichei, E.A., 1995, p.35; Isichei, E.A., 1964. *Political Thinking and Social Experience*. Christchurch: University of Canterbury, pp.27-40.
- 124 Schaff, P., 1885c, p.8.
- 125 New Advent. 2012b. *St. Cyprian of Carthage*. Available at <http://www.newadvent.org/cathen/04583b.htm> [Accessed 9 April 2018].
- 126 Sundkler, B. and Steed, C., 2000, p.22.
- 127 Isichei, E.A., 1995, p.34.
- 128 Sundkler, B. and Steed, C., 2000, p.24.
- 129 Hillerbrand, H.J., 2012, p.43.
- 130 Ibid.
- 131 Ibid., p.46.
- 132 Burton, K.M., 2007, p.134.
- 133 Glendoy, C. (ed.), 2015. *Guinness World Records 2015. Celebration 60 years*. London: Guinness Publishing.
- 134 Malaty, T.Y., 1995, p.8.
- 135 Oliver, W.H., 2016, p.275.

- 136 Atkinson, Q.D., 2011, p.346.
- 137 Ibid.
- 138 Ibid.
- 139 Ibid.
- 140 Ibid.
- 141 Ibid., p.347.
- 142 Morlin-Yron, S., 2017. What's the real size of Africa? How Western states used maps to downplay size of continent. CNN. Available at <http://edition.cnn.com/2016/08/18/africa/real-size-of-africa/> [Accessed 5 April 2018].
- 143 Ibid.
- 144 Rosenberg, M., 2017. Ranking of continents by area and size: Continents ranked by area and population. ThoughtCo. Available at <https://www.thoughtco.com/continents-by-area-and-size-ranking-1435142> [Accessed 5 April 2018].
- 145 Mbeki, T., 1996. Speeches: I am an African – Thabo Mbeki's speech at the adoption of the Republic of South Africa Constitution Bill. Available at <http://www.anc.org.za/show.php?id=4322> [Accessed 10 April 2018].