[Name of the Writer]

[Name of Instructor]

[History and Anthropology]

[Date]

Summarize A documentary

**Episode 1: Different But Equal**

Basil Davidson's influential and pivotal documentary series 'Africa A Voyage of Discovery' defies the long-held dogmas that Africa had 'no inventive or original creations among them, no sciences and no arts. The sequential documentary presents a pan-African beginning of history from the ancestries of Nubia and Egypt to the freedom movements that Basil was acquainted with, in newly self-governingAfrican states namely Mozambique and Zimbabwe.

When Greek Historian Herodotus traveled Ancient Egypt, he defined the society he saw there as 'different but equal.' Episode one of the documentary displays that some of the world's paramount primary societies have their roots in black Africa, that includes in those beside the Nile Valley. The first episode of the series consists of conversations and interviews with Senegalese Egyptology, philosopher and mathematician Sheikh Anta Diop and searches the evolution of African civilization in Northeast and West Africa.

Basil Davidson sets out to demystify and expose the false philosophies of stereotyped Africa in the first episode of his documentary series, Africa: Part 1. Different but Equal. Basil looks at several historical documents created by Western philosophers and voyagers who did not understand Africa, yet made assertions of fact with this restricted knowledge and understanding. These typecast and demeaning realities shaped by these Western intellectual impaired African identity. They fashioned the approach which placed African’s in inferior standing in comparison to those in Western Europe.

The histories of the inhabit of Africa were demeaned during this time. Basil Davidson seeks out to demonstrate the vast past which has been concealed up and disregarded to this present day. Through the history of Africa, massive societies sprung forth, along with several other historical based developments which Western investigators would reject as progressions. The conception that the ‘black African’ may perhaps construct something was established as false by several Western scholars in days past. This is what steered the public to the negative outlook towards the inhabits of Africa. Still, some people look down upon people who are from Africa, as this undesirable view is still present. Basil Davidson looks at this and carries on his voyage towards exposing these philosophies, giving due commendation towards the many accomplishments that came out of the African continent.

Films or documentaries like these are significant towards constructing a better, more truthful appearance of Africa. Instead of endorsing conventional beliefs, which have regrettably been commonly believed, one must critique these beliefs, and permit the appropriate appearance of Africa to take it to its rightful place. Basil Davidson’s film is a prized source to permit for this adjustment to happen. Basil Davidson brackets past evidence and dares the apparent, to permit profound connotations to take their place. Instead of accommodating typecasts such as the ‘savage African,’ Basil Davidson unties himself, and his viewers in the direction of freshly shaped philosophies. Documentaries like these are the leading step in conveying about modification which is obligatory for the healing course to instigate.

In the first chapter of the documented series, a historical-colonial outlook of Africa and its populaces is demonstrated. The title ‘Different But Equal’ indicates how Westerner colonialists treated African populaces to the contrary. Even though early voyagers to prehistoric African empires thought highly of the region thus and natural treasures, more fresh interprets them as mediocre. The exoticism of the African continent and its beliefs and ethos is used as a foundation to validate its lowliness and therefore its rule. In this background, it is unbiased to assert that the times past of Africa of the modern era is demonstrative of the history of European imperialism and colonization.

Basil Davidson enlightens the spectator how the continent of Africa is one of supremely geographically assorted in the world. Stretching from tropical rain forests to tundra, from arid deserts to savannahs, from steppes to bountiful plains, every geographical and climatic condition is to be seen in the African continent.  Furthermore, due to solar cycles, geographic sets, and phenomenon such as worldwide warming up, these climes are all the time on the flux.  It is difficult to accept as true that the currently climatically unfriendly and uninhabitable Sahara desert was once a lavish vegetated woodland that sustained an enormous human inhabitant.  But the descent of the Saharan setting to its present-day situation also exposes another aspect of African inhabits, namely, their innovation and flexibility to adapt. Genetic imprint examination indicates that the great Egyptian society composed of public not only aboriginal to the Northern corner of the African continent but as well those who traveled away from the deteriorating Sahara.

Another imperative fact stated by Basil is how the African continent is a melting pot of several faiths.  The Egyptian civilization had its specific primeval belief system that is rich in imaginative and representative appearance.  The elaborate ritual and the great pyramids are linked with their creation bear out this fact. But after the deterioration of the rule by the Pharaohs, Northern Africa came under the power of theCatholic Christianity and the Roman Empire.  The cerebral civilizations of Romans, as well as their holy dogmas, were effortlessly integrated into the innate African culture.  During the 7th century A.D later part, Islam took over in the Middle East, which swiftly reached to Africa. All these chronological religious impacts are too clearly manifested in the existing African religious cultures and practice, giving trustworthiness to Basil’s standpoint that Africa is on the same level if not more with any highly developed civilization that the history has witnessed.

African role is a pivotal one in the advancement of numerous species of primates that includes in the most recent Homo-sapiens and Neanderthals. Hereditary tests provide that every other continent on the surface of the earth is inhabited by communities who at some point came out of Africa.

**European prejudice**

The ideological imperialism of Western Europe was widely in use across African nations in the 19th and 20th centuries respectively in order to give an explanation for the political and economic tricks and actions across Africa’s borders. To talk about trade between Europeans and Africans in the previous four centuries of the colonial rule is practically discussing a slave trade. Africans were not slaves but were only made slaves when they experienced the society where they were made to work as slaves. Before that, there were free people and afterward captives. African were shipped from Africa to different parts of the world where they had to work and live like the Europeans properties. These shipments to markets around the world were performed by the Europeans as it was of interest to European capitalism. It was the ‘European Slave trade’ from Africa; most of which was by trickery, warfare,kidnapping, and banditry. It was prejudice and social violence and not trade in any common sense. Around a few to more than a hundred million people were traded by Europeans because of their prejudice and their perception of seeing them as slaves and animals.

Moreover, a familiar tendency of foreign supremacy as seen through colonial rule and slave trade was to build up propaganda of lowliness or brutality against the dominated people. This strategy was successfully put to work to excuse the vigorous abduction of African land and supremacy of its public. Two key concepts arose from this plan. First, it was debated that Africans had no noteworthy Historical investigation and experience all through the ages. Second, the rare evidence of progress or accomplishment were taken to be the creation of outside influences. In short, people and the land of Africa were incompetent of any progressions. These prejudices and perceptions are convincingly promoted by may researchers.