



Adelina Dontoh. MA, Social Science (University of Kent) BA(Hons), History & Art.

As an African Woman who has been fortunate enough to learn about my own history and about my ancestors and gaining an immense benefit from studying world history and knowing that a great deal of restitution has been made to those who lost the wealth from the slave trade and the descendance of the Holocaust.

So, I was compelled to examine further how Britain benefited from their role in Africa and try and identify why the African Diaspora around the world are exploited and distorted towards the negative and portrayed and those who were the actual protagonists are glorified and are the centre of my own ancestral history. Because of this I was always obliged to examine this through careful research, the other part of my family's legacy and look at the trade and commodities that my ancestors were owed and have never been paid.

But before I do this I will exam the as a Black African Woman, who many would be associated with the name of "Sapphire" A name used in America to identify Black Woman who does not fit the three main historical caricatures of an African American women. One would think she would be judged on her personality traits and not on a one-dimensional stereotype; however, there is little ideal about patterns of race relations in Western and Eastern countries where racial stereotyping, is too consistently, used as a convenient way to pigeonhole others into categories that make sense to them because of history and the media.

So, I researched the meaning of the name "Sapphire" most identified the name with the gem and how the image can be identified with, "chastity, piety, **wisdom, and truth, and the understanding of justice**". My research also produced the fact that the gem is associated with royalty, kings and queens who were convinced that the blue Sapphires protected them from envy and harm and gave the wearer abundance, blessings and gifts. As well as spiritually helping them find peace of mind and serenity whilst learning about life's truths.

.9 Feb 2022 <https://www.thespruce.com> › Feng Shui › Crystals

So why is the name of the use of Sapphire used in the negative to caricature and depict black women as rude, loud, malicious, stubborn, and overbearing.

"This is the Angry Black Woman (ABW) popularized in the cinema and on television. She is tart-tongued and emasculating, one hand on a hip and the other pointing and jabbing (or arms akimbo), violently and rhythmically rocking her head, mocking African American men for offenses ranging from being unemployed to sexually pursuing white women. She is a shrill nagger with irrational states of anger and indignation and is often mean-spirited and abusive. ----- **Or**, the desire to dominate, and her hyper-sensitivity to injustices make her a perpetual complainer, but she does not criticize to improve things; rather, she criticizes because she is unendingly bitter and wishes that unhappiness on others.

This is a very a harsh picture of African American women. Most sociologist see this as a bit more than that; "it is a social control mechanism that is employed to punish black women who violate the societal norms that encourage them to be passive, servile, non-threatening, and unseen."

Sociologists frequently say this is an example of an in-group virtue becoming an out-group vice. And of how the predominant groups often praise a behaviour when it's done by their members but criticise a minority group for demonstrating that same behaviour. According to the blogger abagond (2008), "Where white women are said to be 'independent,' black women are said to be 'emasculating,' robbing their men of their sense of maturity. Whilst white women would be standing up for themselves. " Being an articulate foe of injustice may be seen as a praise-worthy trait among whites;black women with similar traits may be seen as bitter, selfish complainers. **Abagond (2008, March 7). The Sapphire stereotype. Abagond. Retrieved from <http://abagond.wordpress.com/2008/03/07/the-sapphire-stereotype/>.**

Black is also seen as a negative title that I have no problem in using. Despite the negative way that many see the search for the truth to enlighten our society is seen as “woke” to generate fear and hide the true facts, lies versus truth of what is really happening in the world – example of Fox News portrait of its “chocolate soldiers” hidden around their campaign on “war on woke”. So, our first assault on “woke” is that I would like everybody to know about the Black European.

Michele Obama as Sapphire



Michelle Obama challenges the image many Americans and Europeans, have of African American women and black women in general. The traditional portrayal of a Black American Mammy is “.... an obedient, loyal domestic servant, (Gone With the Wind) who cared more for the family members of her employer than she did for her own family; she is overweight and desexed; and not a threat to the social order.

Whilst Michelle Obama is a Harvard-trained lawyer, a smart and fastidious mother, a beautiful human being, who analyses and questions the society's culture, actively involved in civil rights and political action. She doesn't fit into the mental image of “the butt-shaking *Hoogie Mama* -- FOX News attempted to infer this when they suggested she was Senator Obama's "Baby Mama." Michelle Obama embraces her African American heritage and expresses her dissatisfaction with racial injustice.

REFERENCES

- Abagond (2008, March 7). The Sapphire stereotype. *Abagond*. Retrieved from <http://abagond.wordpress.com/2008/03/07/the-sapphire-stereotype/>.
- Bad times on the Good Times set. (1975, September). *Ebony*.
- Berman, P. S. (Producer), & Stevens, G. (Director). (1935). *Alice Adams*. [Motion picture]. United States: RKO Radio Pictures.
- Brown, M., Teitel, R., & Tillman, G. Jr. (Producers), & Story, T. (Director). (2002). *Barbershop* [Motion picture]. United States: Metro-Goldwyn-Mayer.
- Cannon, R., & Perry, T. (Producers), & Perry, T. (Director). (2007). *Why did I get married?* [Motion picture]. United States; Lions Gate Films.
- DeSylva, B. G. (Producer), & Butler, D. (Director). (1935). *The little Colonel* [Motion picture]. United States: Fox Film Corporation.
- Gartner, A., Teitel, R., & Tillman, G. Jr. (Producers), & Sullivan, K. R. (Director). (2004). *Barbershop 2: Back in business* [Motion picture]. United States: Metro-Goldwyn-Mayer.
- Harridan. (n.d.). In *The free dictionary*. Retrieved from <http://www.thefreedictionary.com/harridan>.
- Hyman, B. H. (Producer), & Conway, J. (Director). (1937). *Saratoga* [Motion picture]. United States: Metro-Goldwyn-Mayer.
- Jewell, K. S. (1993). *From mammy to Miss America and beyond: Cultural images and the shaping of US social policy*. New York, NY: Routledge.
- Jones, V. E. (2004, April 20). The angry black woman: Tart-tongued or driven and no-nonsense, she is a stereotype that amuses some and offends others. *The Boston Globe*. Retrieved from http://www.boston.com/news/globe/living/articles/2004/04/20/the_angry_black_woman (fee required).
- Kaplan, E.A. (2008, June 24). Who's afraid of Michelle Obama? *Salon*. Retrieved from http://www.salon.com/mwt/feature/2008/06/24/michelle_obama/index.html.
- Massie, M. (2008, February 26). Michelle Obama: Angry black harridan. *WND* commentary. Retrieved from <http://www.worldnetdaily.com/index.php?fa=PAGE.view&pageId=57312>.
- Millner, D., Burt-Murray, A., & Miller, M. (2004). *The angry black woman's guide to life*. New York, NY: Plume.
- Olive, L. (2008, April 15). Omarosa Obama: Sapphire lives. *Roadkill* politics: A white working class perspective on politics.
- Papazian, R. (Producer), & Hill, J. (Director). (1973). *Coffy* [Motion picture]. United States: