

Increasing awareness of discrimination has decreased the power that it traditionally connotes in the past: painful memories of racist white American oppressing the black in slave-like manner. Modern socialist and ideologist made sure that race and color will reach a pinnacle of comfortable mixture in society, so much so, that the most common reality have perhaps buried history as well as culture which most black traditionalist feel strongly about in terms of preservation. Today, black Americans have been reduced to successful rap music that has evolved from invocations of pains from a struggle that have threatened their very existence to plain cajoling of huge breasts and behinds, discarding whatever conservatism the black traditionalists have struggled to preserve; mindless and insensitive murderers preying on their very own black Americans; as well as modernist black Americans who are left with very little spouse choice in the black community due to crimes such as homicide and crimes against women made by black Americans to their fellow blacks (Morgan, Joan, "Real Love," Vibe, April 1996, p. 38). True feminist views and acts of feminism in the black community in America continue to struggle against acts of sexism and a decayed moral backbone.

The reality presented in the article above, unfortunate as it seems, stem from three possible factors and as such, can be remedied only in the changing, imposing and consistent monitoring of acts against black women and the black community by none other than the Black Americans themselves. These factors are seen as: 1. deterioration of values, morals and cultures cultivated by Black American feminist and traditionalists; 2. lack of preservation of black-on-black marriages; and, 3. proliferation of crimes against blacks by blacks.

The deterioration of the Black American value system, morals and cultures are the main root of the next two factors affecting the feminist and black ideals. It had deemed irrelevant that Black Americans have immensely rich culture of conservatism and deep sense of reverence to values such as hardwork, patience, humility and self-dignity. Lost are the ideals that women are respected - traditionalist black Americans revere their mothers, grandmothers, aunts, older sisters and female teachers - a value that is rarely observed in recent times. Women then were not referred to as slang words of breasts, buttocks, vaginas and sex commercial workers. It had seemed that the black society has made the excuse of survival legitimate in making these acts acceptable in society - pimping of black women, and less than flattering adjectives for women's private parts to refer a black woman ((Morgan, Joan, "Real Love," Vibe, April 1996, p. 38). Unfortunately, sex does sell, and thus, this marked shift in lyric contents in most rap music (the main product of black entertainment). Before attacking other issues in this article, the main problem of the decaying moral backbone in the Black American community must first be addressed with urgent priority and should be consistently supported with dire commitment by leaders of the black community. Concerns like this must be acted upon not only talked about. Consistent monitoring and strong imposition of changes are the only ways in which feminism can jumpstart and affect real change in the community and start a snow-ball effect on the community as a whole.

The preservation of patronage of black love and marriage is relative to the crime rates against blacks made by blacks. This is another highly unfortunate consequence of modernist social adjustment like eradication of racism and racist discrimination. Due to the increased rate of homicide against black men by members of the black community as well as crimes against black women (far less sensationalized than that of black men) made by members of the same community created a destructive impact on the preservation of black feminist idealism - black women are left with little choice on survival and companionship due to lack of choices within the black community (most are either killed by Black Americans, or jailed for such crimes); as well as male black Americans are left with little choices inside the community as Black American women are very high targets for rape, drug-related crimes, murders and sex crimes (Morgan, Joan, "Real Love," Vibe, April 1996, p. 38).

Feminism thrive on ideals such as strong moral backbone. Primeval beliefs, paganistic rituals and pre-Christian worship and family structure have been highly feminist (Andane, Jose, "Pre-Christian Women Power," Women of Today, July 2006, p. 82). However, the social pretext and family structure has changed into a paternal one and has been so ever since. It can be noted throughout history that in numerous cultures and parts of the world, women have been considered 3rd class citizens and have been deprived of various human rights such as education, work, freedom and the right to vote or hold positions in office among others (Andane, Jose, "Pre-Christian Women Power," Women of Today, July 2006, p. 107). These have been the traditional struggle of the Feminist movement. Today, however, when all the above-mentioned struggle created success and women have penetrated various areas of societies, a new struggle has immersed: and this is a reality not only in black American communities but in other cultures and communities around the world.

Specific to the Black American communities are the three factors mentioned in this essay. Struggles that the modern world have managed to bring out in the surface of societal development. Years of struggles and survival have mar

ked snag on the moral fiber and paradigm of the modern black American. The Black American Woman struggles for what seems like lesser reasons than those women in the past, however, these reasons, however irrelevant, and small, have glued together to create a giant of a monster gnawing at the very black Feminist ideals. The Black American Woman is now in danger of confusing her feminist point of view due to the widely-accepted crimes practiced in the Black American culture of today.

In conclusion, the issue on feminism in relevance to the struggle it is undergoing in the black community in America due to sexism and poor moral backbone can only be addressed by concerned members of the black community. Commitment and consistency in the drive to elevate the level of the black feminism can be the only course of preventing crimes against the black woman as well as the preservation and improvement of the black feminist movement. The feminist movement worldwide took not only decades to effect a significant change - it took hundreds of years, countless unsung women heroes and unquantifiable sacrifices. The black community has just evolved - black feminism is young and is still facing the lion's share of the above should it want to succeed in elevating its ideals and effecting significant change.

#### Resources:

Andane, Jose. "Pre-Christian Women Power." *Women of Today*. 25 July 2006: 82-107.

Morgan, Joan. "Real Love." *Vibe*. April 1996: 38.