

Facts behind the Traumatic Sexual Oppression in Maryce Conde's *I, Tituba Black Witch of Salem*

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Abstract

This paper analyses the effects of trauma on black female sexual agency and communal patriarchal norms controlling female eroticism to maintain male domination in Maryce Conde's *I, Tituba Black Witch of Salem*. The research is qualitative and the nature of the research is explorative to investigate facts behind the traumatic sexual oppression in the selected novel of Conde. The researchers used close textual analysis as a research method exposing the historical factors behind the wretched plight of African women living in the United States who become the object of their white masters' sexual desires. The paper also validates that the African women stand against this oppression and these women define themselves by fighting against the sexual assaults, and many of them are mentally tortured, physically hurt and some even lose their lives in the struggle against the will of their white Masters. The paper sets to prove that sexual exploitation of black women is due to the oppressive system designed by upper class white males that allows them to treat black women as their property.

Keywords: Sexual Objectification, Sexual Oppression, African Slaves, Black Women, Patriarchal Societies, Religious Devote.

1. Introduction

Women, particularly from third world countries who migrated to United State were treated as slaves and faced several injustices because of their dark skin. Although white women were deprived of fundamental human rights like right to vote, right to earn and own property and divorce but later on with the first phase of feminism in 1920s, they achieved several rights, whereas black women were excluded from these basic human rights. These women of colour were treated barbarously which led to traumatic results affecting their lives seriously. However, the white people equally treated black men as slaves, but the plight of the black women was manifold because of their race as well as gender. Their white masters as well as their black partners objectified them. These black women were more vulnerable to all kinds of violence including sexual objectification.

The gender discrimination that starts at childbirth continues throughout the lives of these women. Barbara Duke rightly observes, "Women in particular are constrained by their position as child-bearers in a culture that does not require mothers to play a full role in development"

(Duke). It is hardly shocking that mainstream literature, from pornography to tabloids, portrays women as being almost exclusively kitchen and bedroom creatures. This paper is important because it highlights the instances of oppression, and subjection of women to cruel and unjust restrictions and sexual violence. Firestone (2003) explicates that women are oppressed because of their gender in two ways: their oppression is caused because of the institution of motherhood where they are subjected to cumbersome reproductive roles as well as they are restricted in pre and post-natal time span. Secondly, they are oppressed because of their sexuality and social roles imposed because of their gender position. The moral values of western civilization can be drawn from three main sources: the history of classical Greece and Rome, the Christian Church and, through it, the cultural heritage of ancient Israel. It indicates, among other things, that many of our current practices (including sexual attitudes) are rooted in a distant past, and that at least in the first place, they were not based on objective values.

Black women in the United States have a long history of sexual victimization. They had been subjected to many indignities and crimes in the North. They were stripped naked before being sold and examined on the auction block. This exploitation was a daily on-plant occurrence. When federal laws prohibited Africans from being imported, black women were required to reproduce in order to replenish the enslaved labour force. Many slave owners used various opportunities to encourage reproduction, such as increased allocations of food and clothing. Most enslaved women, however, were victims of forced breeding and rape, both committed by slave owners and enslaved people. For all these abuses, there is no redress for women. The perpetrators of violence against women suffer no legal consequences for their brutal acts (Roberts, 1997; White, 1985). There continues to be the assumption that black women are unrapeable i.e. rape of black women was not considered rape and hence it was beyond any reparation. For example, researchers have asked college students in several studies to respond to hypothetical scenarios involving sexual assault (Varelas & Foley, 1998; Willis, 1992). When the victim was a black woman, the students were less likely to define the incident as a date rape, believe the crime should be reported to the police, and hold the perpetrator accountable (Foley, Evanic, Karnik, King, & Parks, 1995). Additionally, students viewed a black date rape survivor as less honest and more responsible for her sexual assault as compared to her white counterpart (Willis, 1992). It also emerged that Black rape survivors, irrespective of the offender's race, were held more accountable for their victimization (Varelas & Foley, 1998). Such data suggested that the long history of sexual victimization among black women, combined with racial stereotypes, has heightened their vulnerability to sexual abuse. Ultimately, on account of this racial profiling, black survivors may get less empathy, care, and judicial support than their white counterparts.

A discussion of the dominant groups and the processes of oppression are relevant for the discussion of specific terminology. Individuals belonging to dominant groups are those within a culture who are members of groups defined as usual by birth or by achievement, or who are able to influence the concept of normal. Those with dominant membership in groups achieve cultural power, which is a privileged status based solely on one's cultural identity (Hays, Dean & Chang, 2007). Heterosexual focused persons (or lesbian, gay, and bisexual people who do not correct the misconception that they are heterosexual) profit from being part of a dominant group. Lesbians, gay men, and other sexual minorities have to contend with discrimination based on their sexual minority status and patriarchal privilege's implications. In addition, advocating against oppression and helping empower lesbians and gay men requires awareness of one's own privilege based on heterosexuality for heterosexual individuals (Smith & Chen-Hayes, 2003). Hanna, Talley, and Guindon (2000) identified a continuum of oppression

including the concepts of primary oppression, secondary exploitation, and tertiary oppression. A privileged person wages primary oppression explicitly. Secondary oppression occurs when a person or group becomes quiet about another person or group using intimidation or injustice to perpetrate oppression. Finally, tertiary oppression occurs when a marginalized group member or members seek acceptance from the dominant group at the expense of others within the marginalized group. Oppression and privilege can be easier to understand as regards goals and agents (Crethar & Dermer, 2005).

Targets are representatives of social identity communities that are disenfranchised, abused, oppressed, manipulated and rendered helpless by oppressors and the processes and institutions of oppressors in a variety of ways (Adams, Bell, & Griffin, 2007; Young, 1990). Agents are members of a prevailing social community favoured by either birth or attainment. Intentionally or unconsciously, agents either exploit or achieve an unfair advantage over target group members (M. Adams *et al.*, 2007). Living at the crossroads of inequality by race, class and gender can further exacerbate the rape experiences of Black women (Holzman, 1996; McNair & Neville, 1996). Many black women are unwilling to reveal their sexual assaults as evidence (McNair & Neville, 1996; Washington, 2001), report the crime to police (Feldman-Summers & Ashworth, 1981; Holzman, 1996; Wyatt, 1992), or seek counselling (Neville & Pugh, 1997); whatever the ethnicity, for a variety of reasons, women remain silent about sexual assault. For example, victim blaming may play a part in the unwillingness of women to come forward with traumatic victimization accounts. This may be particularly problematic for Black women because historically, and even today, their claims of rape have not been taken seriously (Wyatt, 1992). However, black feminists argue that the combination of racism and sexism has created patriarchal representations of black women that can affect their habits of revealing and reporting (Collins, 2002; West, 2000). Therefore, we examine the historical origins of two stereotypical symbols, Jezebel and the Matriarch, and analyze how they lead to the marginalization of survivors of black rape.

Keeping in view the current scenario and the deplorable condition of black women in America the current research has been undertaken to expose these systemic injustices highlighted in Maryce Conde's *I, Tituba Black Witch of Salim*. The researchers by using close textual analysis as a research method paid attention to historical factors of the wretched plight of African women living in the United States. Most of these slaves attempt to define themselves by fighting against the sexual assaults, and many of them are mentally tortured, physically hurt and some even lose the fight in life while resisting the will of their White Masters. Sexual exploitation of all especially black women is due to the oppressive system designed by upper class people that allows them to treat all women as their property, whether black or white. The current research in this regard will be helpful for readers to address the problems of third world women, particularly of black women.

2. Literature Review

This section of the research deals with the review of different scholarly works, which have analyzed the selected topic and its secondary aspects. The review covers topics such as "The Salem Witch trial and American History", "Exorcising Caribbean Ghosts", "A House built on Belief, Racial Stereotypes", "Feminism Issues", "Witch as America's Metaphor", "Freaks of Nature", and "Body and Will". Prato and Stewart, (2011) investigated the multi-layered theory of dominance among different social groups, and show how group and individual dominance is maintained in society, particularly through gender segregation and gender discrimination.

The study shows that all current systems are based on a group supremacy in which one social group retains unlimited power and profits from extraordinary, frequently economic, political, religious, and civil liberties. The rest of society, on the other hand, is left with very little political power and has no share of life services. The cultural, educational and health results of all members of the socially dominant groups are superior while members of the inferior group do not merit the privilege. Societies around the world protect the interests of dominant groups and the way they live a virtuous life as a dominant social community in a society, whereas the subordinates earn very little respect in society and are continually stigmatized. Similarly, Maryce Conde reveals in her book that this desire for power divides society into different categories, such as the race of Tituba, which due to their colour and ethnicity, is not regarded as normal humans and is dominated by white owners. The Tituba belong to a world where free will and freedom do not exist for black people. This is the world in which their colour and race places them at the rungs lower than animals on the ladder of social acceptability and privileges. Deprived of social, regional, and ethnic rights these Tituba often spend desolate lives.

Sidanius and Pratto, (1999) explain the principle of superiority in society, which refers to the fact that inequality between social groups, is maintained by the use of lopsided control that is not in favour of subordinate groups. For example, war on terror under this definition will be illegal under American law if it is used to damage the American people and is banned by International Humanitarian Law as it is subject to foreign national conditions of detention by the United States. Under the criminal justice system, dominant groups use a systemic force that unfairly punishes the members of subordinate societies in many dominant societies. In the novel the same situation occurs, white masters' conduct is typically cruel and degrading, and their mistreatment involves beating as well as African Women's sexual assault. Slaves are punished in various ways according to their status, i.e. beating, mutilation, branding, and incarceration depending upon their position in hierarchy. The penalty is most often levied in reaction to defiance or it perceives violation, white masters and superiors often harmed slaves to assert dominance.

Harff and Gurr, (2004) in their research work about sexual oppression and its factors that injustice is mostly maintained by vigour which subjugates the lower class, as is exemplified by state police like Chile under Pinochet's government, the USSR under Stalin's compliance, and Germany under Hitler's power. Furthermore, the theory of social dominance states that even a democratic system can operate as a group that controls an entity through force and violence. This exploitation sometimes gives rise to nationalist liberation activities such as the Soviet occupation of Chechnya and Afghanistan led to secessionist activities; and that sometimes the subjugated class can twirl against the acts of oppression committed by the dominant group. The task of legitimizing the myths is crucial for both legitimising the oppressive behaviour and the institutional discrimination, which is emphasized in the Conde's novel by the theory of social dominance.

Dor, (2005) argues that the theory of legitimizing myths is that uses of power and prejudice can be disguised or made tolerable by encroaching upon social ideologies. It reflects and reproduces cultural changes; so that different facets of social organization are formed, i.e. fate policy promotes a concept that makes the Americans appear savages. The officials of Europe's colonial powers view the US occupation in the 20th and 21st centuries as democratizing rather than colonizing other nations. Even the egalitarian use of power and discrimination can be used as a rationale for aggression and fighting, as it is clear that US ex-president George W. Bush is bombing Afghanistan because Taliban oppress women in that country. Similarly, in *"I, Tituba,*

Black Witch of Salem" this conflicting notion is explored that American masters do not care for both Barbados men and women. The enslaved women are raped, beaten and hanged to death while showing resistance in pain American masters practice such laws.

Pratto *et al.*, (2000) suggests that any concept connected to the roots of culture seems to explain the policies and practices used to enforce social rules. For example, after white American violence over African Slaves, bring them to consciousness and have one voice against White Masters to have one human law and then many dominant American social theories serve as legalizing myths in the U.S. These ideologies are thus helpful in validating such policies and invoking anti-racist movements such as the imposition of non-discriminatory laws. Social dominance theory suits most cultures related to the social system and cultural practices.

Felicia *et al.*, (2006) comes up with opinion that the dominant social status of certain groups is the effect of group-based supremacy. In one way or the other people might have to prefer or have to reject such hierarchies. This social superiority can be viewed in countries including America where African-American Slaves were brought in chains to have a life of oppression that includes sexual, ethnic, and social hierarchy policies. On the other hand, the orientations of social dominance correlates it inversely with forbearance, humanitarianism and the promotion of hierarchical policies, i.e. human values and privileges as in the case of American white masters, can be clearly approached in Conde's novel.

Pratto *et al.*, (1997) suggested that the theory of social dominance is the *convergence* of the series of several procedures which uphold dominance in society. Such cultures that promote militarism and control outside nations to subordinate people within their borders often reinforce patriarchy. In such societies, men are excessively employed in the military to the utter exclusion of women. Such policies provide domestic economic advantages to the gender elite that reinforce cultural labelling, and paint men as leaders rather than women. Obviously, such nationalistic militaristic activities establish hierarchies among people and militarize nations and their neighbours or enemies.

Hunt, (2015) explores the long-standing view of early American novels of *Provoking Pleasure* challenges particularly seductive novels that do not positively reflect the erotic female. Culturally women's erotic existence is solely guided toward marriage, beyond which her erotic existence leads to punishment. Such novels promote positive portrayals of female sexuality and offer the thrills of romantic dominance and submission by elevating gratification for women. On the one hand, it shows the two main ways of dominance and submission in American novels that women may exercise dominance while maintaining their femininity, while on the other hand, these texts show submission as that involved, strategic, pleasurable and empowering female characters, even when they live within a patriarchal society.

June-Rodgers and Beth, (2009) in their article analyzed Postmodern American Women's Novels through feminist and postmodern lenses, and refer to the fractured female body on a broader scale. Each of the novels represents and focuses on the broken female bodies; the injured and frightened body emerges from numerous oppressions including patriarchy, sexism and classism. June Rodgers reflects on various forms of oppression that each woman faces, and symbolizes injustice and suffering that through acknowledgement, which catalyses resistance. The dimension of injustice can be seen in the novel *I, Tituba, Salem's Black Witch*. Black women are employed in the field or used for daily chores. Black women in both these positions are vulnerable to sexual violence at the hands of their masters. Least resistance by these women

made them vulnerable to the murder as a penalty where they were hung from tree with fragmented bodies.

Al-Badarneh and Hamed, (2012) conducted a study on the oppression of women in the nineteenth century, and heightened the dynamic relationship of patriarchy and capitalism to support the oppression of women. These writers examine the position of female sex with respect to religion, class and labour to seek empowerment of women, in each part through passion for impartiality and fairness as the rights of women. Conde in her novel clearly reveals that in the hands of American masters a black female is like a cotton doll. The black slave women in the novel are subjugated not only to the domestic labour but forced to serve as breeding entities for their masters. The novel quite evidently shows that religious believers show their superiority while inseminating their seed through these battered bodies of hapless women. The extent of such violence prompts these women to resist against the systemic injustice even at the cost of their lives.

Sealy and Ashward, (2008) in their research provide a textual examination of tribal inequality and its correlation with mental illness in *Black Slaves*. In the legacy of slavery as well as colonialism, contemporary examples of racial oppression can be forwarded. Detriment and mortification of black people are some of the multiple forms of racial oppression in today's society, which includes racism and ethnocentrism as well. Inequity, racial discrimination, and the naming of African-American slaves create problems such as anxiety, depression, mental and physical illness. In this regard, the selected novel clearly depicts the notion of being subjugated in an unknown land by unknown people and keeping African Slaves in continuous psychological torture and suffering as the novel's narrator and mother Abena reflects.

3. Research Methodology and Theoretical Framework

The current research is qualitative and the nature of the research is explorative. For analyzing the primary text, textual analysis is used as a research method from the primary text whereas secondary data has been collected from other sources, using textual or close reading method. Gonzales and Rolison's "Social Oppression and Attitudes toward Sexual Practices" (2005) has been selected as theoretical framework for the current research. The theory provides justification for socially dominated groups, which are engaged in behavioural self-surveillance and further how these behaviours restrict their sexuality. The theoretical discussion deals with how sexual attitudes and behaviours in America made social dominance and inequality possible and more importantly sexual inequality. The theory focuses on its discussion on prisoners, lower stratum people, white women, black women and black men, while white men have been shown as highly paid and holding the entire capital by the dint of their dominant gender. However, the profoundest part of the theory focuses on black women who are found oppressed, passing through traumatic existence.

4. Victimization of Women caused by Sexism

The history of slavery has been damaging for both black men and women. They have been forced out of their native land and compelled to follow their masters' orders. Subjected to mental agony and physical torture they were denied fundamental human rights. Law only consolidated their object status by designating them as salable entities. The lives of black slaves are at the hands of their white masters, and the owners of enslaved. People claimed their property for them and considered rape of a black woman as a favour to them because such

favours from their white masters are considered an act of saving them from having sexual relations with black men, who were considered worse than animals. These women work mostly at home rather than in the fields, but it also does not make their lives easier. Sometimes they were made to be the embodiment of love and affection for their owners rather than the black people, but they had to face severe punishment such as brutal beating or abuse if they showed any resistance to the advances of their masters. The enslaved women were raped and carried children of white masters in their womb. Many children were born with that benevolent behaviour which became the source of hatred. Tituba reveals her mother's painful story, and says, "Abena, my mother is raped by an English sailor on the deck of Christ the King, one day in the year 16" (p. 1).

When the black slaves are removed from their homeland, they were mostly employed in the plantation and domestic labour. In a single living arrangement, the female slaves were alienated from their families by sale. It is not an uncommon practice for a slave black woman to have several men as her paramours, due to her abject position. In such degrading conditions that exist in the slave society, denied any choice of marital union with their own racial counterparts, the black women were forced to serve as sexual objects for their white masters or white clergy. The oppressive masters attack the black female slaves repeatedly and make them a prisoner of their wild sexual desires. These women face other difficulties in addition to forced labour, such as stripping, beating, and raping. The narrator makes clear that because of her sex and with a sealed mouth my mother Abena had to surrender her chastity to a white master, as she recalls, "When I turn back toward my mother...He has taken off his shirt, undone his trouser and I could see his very white underclothes" (pp. 7-8).

When the girls and women of black slaves abstained from unlawful sexual intercourse, they had been beaten to death by their white oppressors and had nothing to spit out in response. In both conditions, they had to spend the life of degradation and inhumanity, work on plantation, do daily chores, and be in the clutches of white masters because their body and sex appeal to white masters rather than white women. Determined to fight against this cruelty, Abena is even willing to kill her oppressor Darnell, as she mentions, "When the sailor has raped her? I understand then why she has wanted to spare her body the second humiliation of a loveless possession and has tried to kill Darnell" (p. 15).

The idea of polygamy persists throughout the African continent, because it is one of the people's cultural and religious elements. In Africa, the number of marriages of this kind is greater than in any other continent of the world. The historical reason behind the idea of polygamy is that children were considered a source of wealth and the family with a larger number of children is considered more influential before the planting age. In this way polygamy has been seen as a means of building an empire in the African countries. Such enslaved African women consider lovemaking as the source of happiness, i.e. going in men's arms. Because Tituba and John Indian belong to the same race, they live in a hut together, and satisfy themselves, as she recalls, "Come my little wild mare, let me take you. He picks me up and took me into the bedroom..." (p. 23).

Throughout African culture, the concept of polygamy is strongly supported for giving birth to more and more children who are considered an advantage because by producing children, one can create an empire. However, after African slaves have been shipped to America, the dominant white owners view these slaves as their property and make plans to exploit the growth of slaves so that they can increase their wealth. These white plantation owners prefer female

slaves and cultivate sexual relationships with them for producing a large number of slaves, without spending money on slavery purchases. Although the practice of selective breeding of slaves with particular physical characteristics was uncommon, slaves were not limited to specific sexual partners, rather than white masters, who made them their sexual property and violently abused them as a punishment. While the black slave women considered it degrading when carrying the master's child in their womb and realize the same future for their children, this is why most of them decide to kill their children before giving birth to them in a new world of brutality like Tituba and Hester did. "It is shortly afterward, I realize that I am pregnant and I decided to kill the child" (p. 49).

In such societies, racism was very high and feelings against the black people were so harsh that many unions that fought for these people's freedom from the white masters' clutches were dealt with an iron hand. The white rulers' cruelty compelled them to think ahead for their liberation, as did Tituba. The malignant spirit of race hatred compelled the black slaves to stand united against the white dominant masters in their racist behaviour. "I have been given a hut not far from the one he occupies with his two concubines, for he has reinstated to his advantage the African custom of polygamy....." (p. 145).

Although both polygamy and poverty were prevalent in Africa, they did not have negative impact on society unless the white masters used these factors for their own benefit. In other words, the slave trade in the hands of the licentious white masters had disturbed the African society. They had created such a world where they have no limits of time, space, sex, and health when they wanted anyone who challenged them to satisfy their lustful wishes. As 'Tituba' tells the novel's narrator herself, that the Maroons chief: "Christopher has got into the habit of spending the night in my hut. I don't know how this new adventure began...I am not yet finished or dispense with like a worn-out beast of burden?" (Conde, p. 152).

When an African black woman was purchased for work, she must not only meet financial responsibilities but also quench the white masters' sexual appetite to produce as many children as possible who are of primary importance in the plantation system. As far as the idea of both male and female sex having more than one partner at the same time is concerned, it represents an element of their culture and religion. The African woman is a toy both in the hand of fate, and sexually abused by the white masters as well as in the hand of their own race male sex using them wherever charmed by them to satisfy their lustful appetite which they find to be their cultural and religious obligation. Conde has represented this fact through Tituba's experiences, which became the victim of this brutal act and remain in the clutches of Christopher the Maroons chief, "Christopher starts to change toward me. He would come into my hut in the middle of the night and take me without removing his clothes" (p. 154).

Different factors in the universe are opposed to African black slaves: sometimes, in the name of racial and religious rules, they have more than one husband to fulfill their desire, and sometimes they are used by many men to produce children that are a sign of their economic prosperity, while white masters attack female slaves because their bodies are appealing and brutal rape. These natural sexual factors make them extinguish their passionate desire for sex with many that is clear through the words of Mama Yaya who talks to Tituba "Your hair is already turning grey and you still can't do without men!" (Conde, p. 155).

African slaves' women were brutally treated in both fields as well as rape assault. They were at the hands of both races' dominant men, white masters, and their own race's man. Their virile

seed makes their offspring and I, (Tituba) am one of the unfortunate girls of those white masters virile seeds. Such women had no luxury in their lives while working hard in the fields; they were beaten to death and brutally raped for not satisfying their sexual desire. When my mother Abena saw exactly Edward Dash by in her rags and sweat, he decided to be with her at nightfall. Tituba exposes the fact that the male dominant race has oppressed female sex in a brutal way: “Despite her rags and sweat, he ordered the overseer to bring her to him at nightfall. Nobody knows what happened exactly, but the next morning she is whipped to death in front of a circle of slaves” (p. 160).

The religious obligation of the Africans is the free choice of having sex with men; compel them to go into the hands of energetic and vigorous men. As such, for a young slave boy who is beaten to death and is about to die but Tituba knows the healing secret to heal his wound. The young boy Iphigene is back to health and spends day and night in Tituba's hut, which leads them to extinguish the burning desire of Tituba in a young dynamic boy's hand, she offers her body up to the brim, for the last time in her old age. For the last time Tituba shamelessly elucidates her sexual experience with a young boy Iphigene, and says that “The desire to taste pleasure one last time? Probably all these feelings are combined into one burning and compelling emotion. When his young, hot body pressed itself against mine, my first reaction is to recoil...” (p. 169).

Tituba had reached the womanhood period much sooner than her fellow female characters discussed in the novel. She was a vain woman who fell for John Indian only to fulfil her desire, resumes her life as a slave. She lived in a world where slavery was an accepted norm. When time went by, she fulfilled the lustful appetite of the most aggressive, rough and violent guys, who treated her not better than a puppet. Law does not provide any redress to these women who are enforced to have many sexual partners

5. Conclusion

Consequently, the Novel *I, Tituba Black Witch of Salem* reveals the historical factors of the wretched plight of African women living in the United States by ill luck and often becoming the object of their masters' sexual desires. Most of these slaves attempt to define themselves by fighting against the sexual assaults, and many of them are mentally tortured, physically hurt and some even lose the fight in life while resisting the will of their White Masters. Sexual exploitation of all especially black women is due to the oppressive system designed by upper class people that allows them to treat all women as their property, whether black or white. According to Partus Sequitur Ventrem Virginia Law 1662, the issues raised by any man and a black woman through sexual intercourse are treated as slaves despite their belonging to the race of their fathers and thus a new yet mixed race of slaves arises after a few centuries. Therefore any kind of sexual intercourse between black men and white women in the name of racial purity is strictly prohibited in Southern societies (Kolchin).

African Slaves women are brutally treated in both sectors and rape attacks. We are at the hands of the dominant men, of the White Masters and of their own race's males. Their virile seed causes their offspring, and these unfortunate children have lost their race and status, which is the cause of the inhuman temperament of the Dominant Masters. Tituba the Novel's protagonist is one of White Master's unfortunate girls of those virile seeds. She is hated by her mother because she reminds her on the sailor's dick brutally raped, and is not accepted by the White Master as she belongs to the Black Slaves race. These slaves do not have comfort in their lives

while working hard on the fields; they are beaten to death and brutally raped for not fulfilling their sexual desire.

In the novel, the Tituba's character truly presents African women, as she is a woman before her time. It is not their fault, culture, and rule that pushed African Women to have more men at once. She lives in a world where slaves are kept in chains and there is, and accepted, barefaced sexism. Young-age rough violent encounters like a puppet in men's hands transform their lustful desire to have sex with the most intense men. They are forced to have sex with many people by their hard labour and strong sexual desire. As producing an illegitimate child by sexual assault on slave women is not a single crime, but it is a heinous offense so anyone committing such crimes should be punished severely.

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