

# Puigs kiss of the spider woman



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Puig's kiss of the spider woman Puig's kiss of the spider woman is an imposing novel attempting to merge the fantastical curved of Garc! a Marquez by means of the political intentions of Kundera, in addition to if Mestre's does not fairly pull it off, his feverish, often baroque tale has undeniable power. Divided into three parts, this elaborate debut intertwines the stories of more than a dozen characters Among them a three-eyed, bisexual acrobat; a young widow who becomes a famous political dissident; a demonic circus performer with a penchant for young boys; a tolerant priest and a mute rooster Alas they experience the rush and aftermath of Castro's revolution. Evidence of Mestre's (Sara p78) prodigious imagination is ubiquitous in his unusual characters, in the many subplots, twists, turns and transformations (after inventing a powerful guava-based aphrodisiac, one character turns into a river fish and is promptly eaten by his cat), in the onion layering of folklore within tales within stories. His prose has an uncommon exuberance that captures the lushness of his tropical setting. On the other hand, this vitality frequently gives way to elaborate decoration that can obstruct the impetus of the insecurely structured plot, and the novel's big movements turn out to be obscured by its complicated details. This novel can be compared to the Cuba revolution for the reason that it is based in the Cuban revolution in addition to also highlights Castro Gays were despised in Cuba and Castro brought a reign of terror upon them. They were harassed, publicly ridiculed, forced from jobs, jailed, and beaten and, in 1965, they were labeled " counter revolutionary" rounded up and sent to forced labor camps. In 1980 hundreds of Cuban Gays were again labeled " counter-revolutionary," only this time they were thrown out of the country. After what they'd been through, getting thrown out of Cuba wasn't the worse

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thing that could happen.

Puig's kiss of the spider woman Concerns the impact of the Cuban revolution on its champions and on those who resist it, the term magic realism doesn't cover it; this is twentieth-century history as both dream and trauma. Like that other Alice, the brave Alicia Lucientes is adrift in a nightmare wonderland, this one populated by a resurrecting rooster, a bovine innamorata, as well as martyrs, terrorists and contortionists-in short, the whole proud and damned lot of us, who we are and who we hope to be It] revives our hopes that the epic novel can be lyrical, comic, and sexy as hell, and still remain unapologetically political. And why not Cuba is a country, but it is also a family, and this family saga has the breath of history to inspire Puig's kiss of the spider woman can be camped to the Cuban revolution as it heights lights about how the gays were in that time and era Pre-revolutionary Cuba was no paradise for gays and lesbians. There were gay bars where homosexual men could meet, but to be a maricone (faggot) was to be a social outcast.

Puig's kiss of the spider woman can be compared to the Cuban revolution as Laws made it illegal to be gay and police targeted homosexuals for harassment. Many gay men were drawn into prostitution for largely US-based clients. In this repressive atmosphere, homosexuality was linked to prostitution, gambling and crime. The 1959 Cuban Revolution improved living conditions for the vast majority of Cuba's people. In the 1960s and 1970s, however, Cuban homosexuals continued to face discrimination. puig's kiss of the spider woman can be compared to the Cuban revolution as Between 1965 and 1968, homosexual men were incarcerated in UMAP (Military Units to Aid Production) camps where they faced brutality and

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attempts to turn them into "real" men. Homosexual men were arrested and imprisoned for soliciting sex in public places. Some Cubans lost their government jobs because of their homosexuality and homosexual artists were censored.

Puig's kiss of the spider woman can be compared to the Cuban revolution as The Public Ostentation Law was enacted in the 1930s to encourage the harassment of gay people who refused to stay in the closet. In spite of the revolutionary process of re-examining old attitudes after 1959, the government did not repeal this law until 1988. In 1980, more than 100,000 Cubans (some counter-revolutionaries, some petty criminals, and some homosexuals) left Cuba in the Mariel boat-lift for the United States. Those who left were described by the government media as homosexuals, for gays and lesbians in Cuba; (Andrew 2005) the revolution has provided a strong basis for achieving justice in all aspects of their lives, even in combating homophobia. By removing private ownership of production and instituting grassroots democratic control over the country's resources, the basis exists for all Cubans to have a real say over decisions which affect their lives.

#### Works Cited

Andrew Jones Cuban revolution Oxford University press 2005 p90.

Sara drew. Novels and historical events Columbia University press 2005 p78.