Notice "A history of Mexican mural painting"

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- art, iconographie
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- roche, peinture histoire

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- America
- North America
- Mexico

Nom géographique français-sujet
The Mural as a Vehicle for Change. Muralism has had a long tradition in the history of Mexico, with its deepest roots dating to pre-Hispanic traditions of the Olmec people. The Mexican Muralist movement brought this ancient medium back and elevated it to a respected art form that had a strong social potential. Emerging at the intersection of art and politics, the Mexican Muralist movement reintroduced mural painting back into mainstream 20th-century art, especially as an expression of cultural and social values and as a vehicle for change. Art, which was previously available to a few wealthy collectors, was brought back to the public sphere, becoming accessible to all. As Mexican painting began to reflect the overwhelming influence of Surrealism in the late 1930s — a shift driven by the influx of European émigrés to the country — the TGP sought to preserve and extend the nationalist iconography championed by the muralists. In Philadelphia, the wall devoted to prints from the 1930s and 1940s is sublime. Despite their smaller scale, these graphic works hector and protest with fierce voices against the rise of fascism and imperialism. The need to create a national mythology drives much of the art produced during this period in Mexico. Mural painting of Mexico's history. National Palace, Mexico City. By Diego Rivera. Mexican Muralism Movement (1920s-present). Contents. The mural movement forms part of the Mexican School of Painting and Sculpture (Escuela Mexicana de Pintura y Escultura), although it remains a rather amorphous, sometimes contradictory element. The key characteristics of Mexican muralism include the following: first, most participating artists worked in urban areas of the country, either painting and/or teaching, with the financial support of the government; second, most were formally trained and many were graduates of the San Carlos Academy; third, most were political activists, and felt themselves to be involved in creating a new national id