



# Pintura Mural Mexicana

**R Bogdan**



## **Pintura Mural Mexicana:**

La pintura mural prehispánica en México Beatriz de la Fuente, María Teresa Uriarte, 1995 El Seminario de Pintura Mural Prehispanica adscrito al Instituto de Investigaciones Estéticas de la UNAM ha terminado sus trabajos en torno a Bonampak uno de los sitios mesoamericanos mas ricos en pintura mural y tesoro artistico ampliamente valorado a nivel mundial En esta publicacion que presentamos con gran satisfaccion estan a la vista los resultados de un singular esfuerzo de documentacion fotografica y dibujistica Como bien lo explica Beatriz de la Fuente directora del proyecto podremos apreciar en el primer tomo que constituye el catalogo documentacion fotografica inedita sobre todo acercamientos a conjuntos y detalles as i como vistas de las altas bovedas de Bonampak En el segundo se integran los diversos estudios abocados a la interpretacion de tan singular conjunto mural Aqui los lectores y estudiosos podran observar la confluencia de distintas mentalidades y metodologias de analisis Arqueologos arquitectos historiadores del arte restauradores astronomicos astrofisicos y biologos exponen diversos temas y problemas que emergen de los estudios a fondo emprendidos sobre Bonampak Ello propicia por ejemplo que surjan estudios puntuales sobre los pigmentos y las vestimentas Por otro lado el significado de los astros es analizado en tanto registro cientifico pero tambien desde la vision interesada en descifrar los signos de una compleja simbologia ligada a los conceptos de la vida y la muerte Son significativos los avances en el campo de la epigrafia registrados en varias investigaciones la interpretacion de las inscripciones jeroglificas es un camino fructifero para conocer en forma precisa la organizacion social que llevo a la concepcion visual de Bonampak OCLC **México--la cultura, el arte y la vida cotidiana** Carlos Arturo Flores Villela, 1990 *Pintura mural mexicana* Desmond Rochfort, 1993 CONTENIDO Cultura y revolucion La politica del contexto El primer impulso Los murales de la decada de 1920 Festividad rebellion y tradicion Rivera y Orozco en los anos 1930 Re consideracion de la nacionalidad La tecnologia de la utopia Visiones de la modernidad Orozco y Rivera 1940 1957 Siqueiros La ideologia de la invencion Epilogo Notas Bibliografia Indice Creditos fotograficos **La pintura mural prehispánica en México** ,1995 **La pintura mural prehispánica en México: Catálogo** ,1998 *La pintura mural de la Revolución mexicana* Fondo de Cultura Económica (Mexico), 1967 **Pintura mural de México** Rafael Carrillo Azpétia, 1992 **La pintura mural prehispánica en México: Estudios** ,1998 **Fundación del muralismo mexicano** Héctor Jaimes, 2013-08-05 El muralismo mexicano es uno de los movimientos art sticos de mayor impacto y trascendencia en Am rica Latina y marca un periodo fundacional en la cultura mexicana Este sentido fundacional aparece desde sus inicios pues cuando el fil sofo Jos Vasconcelos es nombrado Secretario de Instrucci n P blica 1921 1924 e invita a varios artistas a pintar sobre las paredes de diversas instituciones del gobierno la idea de fondo era refundar la naci n mexicana a trav s de las artes ya que el pa s se hallaba fragmentado despu s de los a os de la Revoluci n Pero en la batalla por definir a n m s el sentido est tico que deb a asumir este movimiento David Alfaro Siqueiros promovi la idea de refundar el muralismo mexicano a partir de una asunci n pol tica y revolucionaria en el arte y es as como en el seno del muralismo

mexicano apareciera un sentido más social y comprometido. Además como la visión política de Siqueiros fue desde siempre muy cercana al marxismo militante esto generó polémicas y debates incluso entre los pintores del momento. Sin embargo es ahora con la publicación de estos textos cuando conocemos de manera testimonial y directa más detalles sobre la historia de esa batalla ideológica la crítica al primer lanzamiento del muralismo y el liderazgo de Siqueiros para profundizar una revolución estética. Para Siqueiros no sólo se debían revolucionar las formas y los contenidos artísticos sino también las herramientas del pintor y su metodología. Asimismo el lector encontrará en esta valiosa colección de textos que en la estética siqueiriana no solamente se inscribe a una visión política e ideológica sino particularmente una visión filosófica inspirada en la dialéctica marxista. Por otro lado esta obra contribuye a la comprensión del muralismo mexicano en general y enriquece el legado de uno de los pintores más importantes de México.

*La pintura mural en los centros de educación de México*, 2003 **Pintura mural peruana, siglo XX** Nanda Leonardini, 2001 *La pintura mural y la Revolución Mexicana* Angel Guerrero Reyes, 1962 Pintura mural prehispánica Beatriz de la Fuente, 1999 Cuarenta siglos de plástica mexicana: Arte moderno y contemporáneo, 1969 **Presencia de arquetipos "mexicanos" en la pintura mural de Diego Rivera** Rubén Espinosa Cabrera, 2017

La tesis Presencia de arquetipos mexicanos en la pintura mural de Diego Rivera expone cómo el pintor concibió la idea de pintar a México transfigurándola en proyecto para una pintura mural de la escalera del Palacio Nacional en donde representar la historia de los mexicanos. Al final de su aventura vanguardista de Montparnasse y retornado a México Diego ha tomado la decisión de romper con la pintura burguesa a la que ha identificado con la pintura de las academias y con el arte puro posición que le lleva a encaminar sus pinceles y sus colores hacia las técnicas del primitivismo italiano, el arte precolombino y el arte popular. Combinación que el pintor sintetiza en el concepto plástico pictórico que describe como arte til o arte del pueblo y para el pueblo o arte revolucionario. Un realismo social que deviene en el más popular e internacionalmente conocido Muralismo Mexicano. Encaminado en las técnicas de la encaustica y del fresco acepta la invitación de las nuevas autoridades culturales que le permiten hacer uso de las paredes de edificios públicos para decorarlas con motivos mexicanos. A contrapelo de un arte académico y complaciente y luego de pintar alegorías medio bizantinas que aún conservan rasgos cubistas el pintor decide explorar los tipos del pueblo mexicano los cuales van a ser directamente seleccionados de todos los puntos cardinales del país mexicano: escenas del trabajo, de la fiesta y de la lucha del pueblo. Diego va fraguando y abocetando una pintura para las paredes del cubo de la escalera del Palacio Nacional lo cual lo lleva a desplazar sus estipos de trabajadores del pueblo mexicano a un gran escenario en el cual ha decidido representarlo no sólo en la cotidianidad sino ahora también en la gesta histórica que lo conducirá a su liberación final. Es en los muros de un edificio que para los mexicanos simboliza el máximo poder en donde Diego Rivera, autonombrado pintor revolucionario, decide acomodar su visión particular del patriotismo mexicano. Mediante la representación de un gran escenario que tiene mucho de teatral Diego reúne una multitud de figuras, muchas de las cuales serán del dominio común de cien años del imaginario de los mexicanos.

y contra héroes de la historia nacional Desde la mítica figura del sabio Quetzalcóatl hasta las figuras de burgueses codiciosos y de eclesiásticos y políticos corruptos la trinidad reaccionaria Pero ahora el pintor ha decidido incrustar en la gran galería a la nueva figura heroica del pueblo los indios los campesinos y los obreros mexicanos a los cuales intenta representar como hombres y mujeres decididos a tomar las riendas de su historia Un pueblo representado como trinidad revolucionaria que ya no cabe en los marcos de un mundo burgués y corrupto y que ahora se reconoce en la figura redentora de Marx Quetzalcóatl Por lo tanto la figura de una historia que el pintor está convencido que es revolucionaria y que él ha pintado en el muro público del poder corrupto en un especie de desafío de un arte revolucionario El gran escenario del mural y sus figuras se transforman en imágenes que en arremolinada combinación se van a convertir en los arquetipos mexicanos complejo histórico y antropológico que nosotros hemos querido analizar a lo largo de los capítulos de esta tesis

*La pintura mural mexicana y su relación con la arquitectura. (Conferencia dictada el 11 de enero de 1960 en el Museo de Bellas Artes)* David Alfaro Siqueiros, 1960      **La pintura mural en la obra de Orozco** Antonio Rodríguez, 1983      **Inventario del muralismo mexicano** Orlando S. Suárez, 1972      José Clemente Orozco Renato González Mello, José Clemente Orozco, 1997      *La Nueva democracia*, 1920

## Whispering the Strategies of Language: An Mental Quest through **Pintura Mural Mexicana**

In a digitally-driven world where displays reign supreme and quick conversation drowns out the subtleties of language, the profound techniques and mental subtleties concealed within words usually go unheard. Yet, set within the pages of **Pintura Mural Mexicana** a fascinating fictional value pulsating with fresh thoughts, lies an exceptional quest waiting to be undertaken. Composed by a skilled wordsmith, this enchanting opus encourages visitors on an introspective trip, softly unraveling the veiled truths and profound affect resonating within the very cloth of each and every word. Within the emotional depths with this touching evaluation, we shall embark upon a honest exploration of the book is primary themes, dissect their interesting publishing fashion, and fail to the effective resonance it evokes heavy within the recesses of readers hearts.

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