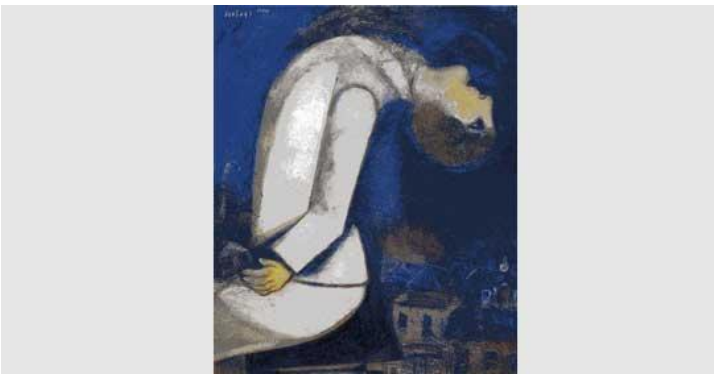

The world upside down "arrives at the Ara Pacis Museum. On display 140 works including paintings and drawings, some of them unpublished, proveneienti from private collections, the Musée National d'Art Moderne Centre Georges Pompidou and the Musée national Marc Chagall in Nice.

There are many possible approaches to the work of Chagall: the relationship with the avant-garde movements to which it is approached in the course of his life, but which has since always been noted for originality; issues related to his Russian and Jewish origins and its spiritual content, its ability to use a mixture of techniques to overcome the boundaries between painting and graphics. This show has chosen to investigate the similarities that the artist shared with the Surrealists - even their followers of the "revolution" and the subversion of established values - and a strong link with its religious identity.

Looking at the works of Chagall we can perceive the distinguishing feature of the artist's universe: the characters, animals, objects that populate complex landscapes often defy the law of gravity. The world that portrays Chagall is in the true sense of the word, a world "upside down" in which "time has no shore," to quote the title of a painting of the thirties, in which engaged couples, newlyweds, rabbis, musicians, watches pendulum, carts, donkeys, roosters, and the painter himself - who is portrayed many times in his paintings - for daring stunts as you leave the circus, another subject that the artist portrays so willingly.

This inverted world is undoubtedly the result of a vision that has formed around multiple axes. One of these is the Jewish religion, with its founding narratives in which the initial chaos, the exodus of the crowd wandering and other famous episodes seem to anticipate the upheavals of recent history, its thin and its diasporas. The October revolution which is Chagall took part in the second. The images that the artist creates return to the term "revolution" and "flip" their full physical sense. The artistic and cultural factors are a third source. Chagall's work fits easily between the traditional Russian folk prints (Lübke) and images derived from Surrealism, thereby demonstrating that you have received so much as it is innovative.

View the work of Chagall leads us to identify the distinctive features of the universe depicted. Every single part, populated by characters from another era that inhabit unlikely spaces, transformed from animals that are difficult to identify the species, dominated by buildings that house collections depicting everyday scenes of many magical performances, can contemplate a world in which the reversal the established order can arise from such disasters and tragic upheavals as the charm and pleasure.

Every single painting by Chagall contains episodes in which humans, animals and even objects have been moved, moved, placed in a place "other." Their image has been released from any type of contingent reality and from every point of anchorage, so as to be easier for the viewer drifting into a world "upside down".