

## TEATRO E SPETTACOLO NEL PRIMO NOVECENTO – ANGELINI

Tra i due secoli, i grandi casi. 1.

Le radici del XX Secolo sono nell'ultimo ventennio dell'800: metropoli/folla e campagna/interiorità sono i due poli di questi anni di transizione. In questo periodo il soggetto è allo stesso tempo centro del mondo ma senza un centro proprio, in quanto il principio di identità cade a favore di una ricerca continua. In questo periodo il teatro diventa luogo privilegiato di contaminazioni: Wagner, Ibsen, D'Annunzio e Duse aprono dibattiti di livello internazionale.

**Wagner e Ibsen** sono le due personalità che meglio rappresentano il passaggio dal decadentismo (affermatosi contro al naturalismo) alla modernità. Nello specifico il **Peer Gynt di Ibsen** rappresenta la figura del nuovo attore, nella sua umanità quotidiana: per lui vale la metafora della buccia di cipolla, come una sorta di buccia del naturalismo sotto il quale si muove la vita interiore dello spirito umano. Il viaggio di Peer si può intendere come metafora della storia dello spettacolo di quegli anni: una continua ricerca che trova il suo senso nella ricerca stessa.

Il dramma di **Wagner** riassume l'aspirazione alla totalità dei suoi contemporanei, che vede la musica come emozione continua, identificazione tra poesia-rima-ritmo-mito. Anche **Baudelaire** coglie un rapporto tra dramma e messa in scena (tra Wagner e Appia), un rapporto tra folle e spettacolo che tornerà nel corso del '900. Con la critica di Baudelaire emerge l'esigenza di rifondare lo spettacolo e la delusione per l'inadeguatezza delle messe in scena rispetto alle idee del teatro wagneriano. L'effetto dell'opera Wagneriana è quello di una rivoluzione, che divide il pubblico tra modernisti e passatisti; da questo momento scaturiscono: le riflessioni (musica/poesia) di Mallarmé, l'idea di nuova scena di Appia e la rinascita della tragedia greca nei termini dannunziani.

Al di là delle messe in scena, il teatro di **Bayreuth**, base di Wagner, era modello indiscutibile di spazio: univa una visione mistica del teatro a una avanzata ricerca tecnica (es. luce elettrica in scena e platea al buio). Le innovazioni qui applicate costituiscono un fondamento della rivoluzione estetica fondamentale del teatro novecentesco: **la regia**. **Appia** si ispira a Wagner, quando riflette sul rapporto tra musica e rappresentazione, cercando un principio che le organizzi in scena. Baserà le sue rappresentazioni sul rapporto **musica/spazio**: quest'ultimo è coordinato dal tempo (mediante scene, coreografie, luci, movimenti ecc.) con la mediazione del regista.

Fu poi **Andre Antoine** ad avere il merito di aver ripasmato la scena in maniera naturalistica, con la ricerca di oggetti veri per la scena. In questo stesso periodo comunque **naturalismo** e **decadentismo/simbolismo** convivono, infatti contemporaneamente ad Antoine, **Lugné-Poe** cerca l'essenza e il simbolo, non la resa del naturale.

Il caso Ibsen.

**Ibsen** influenza lo sviluppo della drammaturgia, contribuendo alla fondazione del teatro borghese ma anche di quel teatro che va contro ai valori borghesi. L'**ibsenismo** italiano è caratterizzato da due particolari: la sua fortuna è legata principalmente agli attori, tra cui **Zacconi** e **la Duse**; fu la cultura verista che tradusse le sue opere e lo fece arrivare al grande pubblico. I ruoli di Ibsen e gli attori che li interpretano annunciano un nuovo modo di affrontare il personaggio, lavorando sulla psicologia e sulle motivazioni che lo muovono: il teatro di Ibsen penetra nella psicologia/patologia

umana, arrivando ad attirare per questo l'attenzione di menti scientifiche, come **Freud** e **Lombroso**. La prima diffusione del teatro di Ibsen aggredisce il costume, rispondendo a necessità che nel teatro si facevano sentire. Caratteristica del tempo era ad esempio la

# Teatro E Spettacolo Nel Primo Novecento

**WJ Hussar**



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