

Teatri

Ulrike Haß

Teatro Siegfried Albrecht, 1991

Griechischer Theaterbau Gustav Oehmichen, 1886

Traditioneller Fortschritt Miriam Höller, 2020-03-31 Die Studie über das Stuttgarter Hoftheater denkt Theater und Stadt zur Zeit der Elektrifizierung um 1900 zusammen. Welchen Einfluss hatte die Theatertechnik auf die werdende Großstadt? Wie wurde umgekehrt das Theater durch die Urbanisierung und Technisierung der Stadt geprägt? Die Studie untersucht anhand historischer Quellen diese Wechselbeziehung über die Analyse neuer räumlich-materieller Vernetzungen. Außerdem analysiert sie kollektive Großstadt-Imaginationen, die zwischen 1902 und 1912 bei der Planung eines Theaterneubaus in Stuttgart aufkamen und die insbesondere über die Architektur und Technik des Theaters verhandelt wurden. Zentral war dabei eine Aushandlung im Spannungsfeld von Tradition und Moderne. So zeigt die Studie, dass auch ein Hoftheater fern der Metropolen als Ort der Moderne erfahren werden konnte, und leistet somit am Schnittpunkt von Theater-, Technik-, Stadt- und Kulturgeschichte einen Beitrag zur Erforschung der Vielfalt des deutschen Theaters um 1900.

Das europäische Theater im Mittelalter und in der Renaissance Hans Heinrich Borchardt, 1969

Teatri Di Guerra E Azioni Di Pace Claudio Bernardi, 2002

Theater zum Leben David Diamond, 2015-10-01 Das Theater zum Leben (Theatre for Living) des kanadischen Theatermakers David Diamond entwickelte sich aus dem Theater der Unterdrückten nach Augusto Boal und lenkt die künstlerisch-pädagogische Kraft des Theaters vor dem Hintergrund systemtheoretischer Erkenntnisse in eine Welt jenseits von einfachen Lösungen und gefährlichen Trennungen in Gut und Böse. Es greift die Grundlagen Paulo Freires auf, adaptiert die Methoden Augusto Boals für die Herausforderungen heutiger Gesellschaften und erkennt mit Fritjof Capra die Zusammenhänge lebendiger Systeme, die für ein Leben in einer Gemeinschaft wertvoll sind. Diamonds Buch unterstreicht den Wert des Theaters für einen Dialog zwischen Individuen, zwischen Gruppen und Gemeinschaften aller Art sowie zwischen Kunst und Wissenschaft, und es stellt ein flammendes Plädoyer dar für ein Theater, das nach immer neuen Wegen für ein gelungenes Zusammenleben sucht.

Articolo pacente seguito alla lezione su'teatri e sua appendice estratto dal giornale scientifico napoletano il Lucifero, anno V. fog. 47 Raffaello Politi, 1843

Das Theater der Tragödie Siegfried Melchinger, 1990

De' Teatri antichi, e moderni. Trattato in cui diversi punti morali appartenenti a teatro si mettono del tutto in chiaro. Con la qual occasione risponde al P. Daniele Concina chi vien ora ... attaccato da lui. Edizione seconda Francesco Scipione Marquis MAFFEI, 1754

Das Drama des Sehens Ulrike Haß, 2005 In der Auseinandersetzung mit Hubert Damisch, Svetlana Alpers, Gérard Simon, Rosalind Krauss, Leonhard Schmeiser und immer wieder auch Foucault und Lacan wird das historische Verhältnis zwischen Auge und Blick aufgewiesen, wie es sich im ersten Experiment Brunelleschis als Paradigma der Perspektive in die Welt setzt. Unter dem Titel von Auge und Blick werden unterschiedliche Modi von Darstellen und Wahrnehmen begriffen, die im historischen Verlauf ihre Funktion, ihre Form und ihren Stellenwert ändern, ohne jedoch ihren wechselseitig geregelten und systematischen Bezug zueinander aufzugeben - solange das Paradigma der Perspektive für die Welt unserer visuellen Erscheinungen verantwortlich zeichnet. Eine neue Lektüre Lacans unterstützt diesen Befund, der zunächst theoretisch vorgestellt und diskutiert wird, um dann für die Darstellungen des historisch jeweils konkreten Zusammenhangs von Bühnenform und Wahrnehmung eine Rolle zu spielen. Von Vitruv über das Ähnlichkeitsdenken und das Harlekin-Prinzip bis hin zur detaillierten Beschreibung der barocken Bühnenarchitektur und -technik wird Theatergeschichte als Mediengeschichte geschrieben und eine Mediengeschichte vorgeführt, deren jüngstes Produkt vielleicht 'Matrix reloaded' heißen könnte.

Theater der Deutschen, 1774

Theater und Politik - Versuch über die Kategorie des Politischen in und auf dem Theater Torben Ibs, 2006-02-01

Studienarbeit aus dem Jahr 2005 im Fachbereich Theaterwissenschaft, Tanz, Note: 1,3, Universität Leipzig (Institut für Theaterwissenschaft), Sprache: Deutsch, Abstract: „Als ich in die Probe kam, waren die Schauspieler auf der Bühne, und es gab gerade Krach zwischen Friedhelm Ptok, der den Karlos spielte, und Kurt Hübner. ‚König Philipp‘ sollte gerade auftreten, und Kurt Hübner, der Regisseur, hatte gesagt: „In diesem Moment treten alle Schauspieler einen Schritt zurück.“ Ptok fragte, warum. Und Hübner sagte (ich vereinfache etwas): „Weil es so ist, wenn dein König auftritt.“ '68 war nicht mehr so weit weg, es brodelte schon ein bißchen. Die jungen Schauspieler wollten keinen Schritt mehr zurücktreten, sie fanden diese Haltung autoritär. Es gab einen Riesenaufrast über diesen einen Gang. Künstlerische Vorgänge können unmittelbar politische Bedeutungen haben, wenn man Theater ernsthaft betreibt. Daß ein Schritt nach hinten oder nicht so eine Bedeutung haben kann, ist es, was Theater aufregend macht.“ Was Peter Zadek hier beschreibt ist der Kern dessen, um was es in dieser Arbeit gehen soll, nämlich die Frage, inwieweit gesellschaftliche und politische Fragen mit dem Theater verzahnt sind. Wie sich direkte politische Fragen auf dem Theater formulieren und wie sie dargestellt werden. In diesem Fall ist die Antwort einfach: die traditionelle Rolle des Königs als Respektsperson und Autorität wird von den jungen Schauspielern in

Frage gestellt, entspricht nicht mehr ihrem Verständnis von Umgang mit den Autoritäten, einem Kernproblem auch von Schillers „Don Karlos“, das Hübner 1959 in Ulm inszenierte und von dessen Proben Zadek hier berichtet. Eine autoritäre Haltung wurde abgelehnt und sollte daher auch nicht mehr auf der Bühne dargestellt werden. Dagegen stand die Auffassung Hübners, dass Königen ein solcher Respekt entgegengebracht werden müsse, das sei nun mal so (über weitere Argumente kann man an dieser Stelle nur spekulieren, aber der mögliche Wunsch nach einer Darstellung, wie es gewesen sein könnte, zu jener Zeit in der das Stück spielt, mag eine Rolle gespielt haben). Die Überzeugung der Schauspieler von 1959, eine solche autoritäre Haltung sei nicht zeitgemäß und Autoritäres überhaupt abzulehnen, wollten diese auch auf der Bühne kenntlich machen. Die Geste oder genau die Bewegung ist also zu einem enormen Teil mit politischer Bedeutung aufgeladen und wird als Zeichen für Machtkonstellationen genommen. Macht wiederum spiegelt sich in den kleinsten Gesten wieder, die auf der Bühne hervorgebracht und ebenso rezipiert werden.

Künstliche Paradiese Florian Nelle, 2005

»**Der allgemeinen Vereinigung gewidmet.**« Isabel Matthes, 2011-05-02 Die Anfänge öffentlichen deutschen Theaterbaus sind bisher nur in architekturgeschichtlichen Einzeldarstellungen behandelt worden. Die vorliegende Arbeit beschreibt, unter eingehender Berücksichtigung des theater- und sozialgeschichtlichen Kontexts, die Ausformung des in der Aufklärung neu entstehenden Gebäudetyps. Die bedeutendsten zwischen 1787 und 1833 in Deutschland entworfenen und gebauten Theater werden in eine Entwicklungslinie gestellt, wobei die bisher unbeachtet gebliebene urbanistische Situierung der Theatergebäude wichtiger Teil der Untersuchung ist. Das Theater in der Stadt erweist sich als steinernes 'Massenmedium' der ideellen und gesellschaftlichen Konzepte eines Landes auf der Suche nach nationaler Identität und Verfassung. In die kreisrunde, im protestantischen Kirchenbau erprobte Gestaltung der Auditorien fließen die gesellschaftlichen Erfahrungen des 18. Jahrhunderts ebenso ein wie Postulate der Theaterreformer - zwanzig Jahre vor Bentham - nach gegenseitiger kontrollierender Ansichtigkeit. Das Theater wird zum Medium der Vergesellschaftung qua sittlich-ästhetischer Erziehung des Einzelnen instrumentalisiert und kann als solches institutionalisiert werden - mit enttheatralisierenden Folgen für das Theater. Die um 1800 geschaffene architektonische 'Matrix' für das Schauspiel und seine Rezeption ist noch heute weithin gültig, weshalb die Kenntnis ihrer Genese gerade unter philologischen und dramaturgischen Aspekten von Nutzen sein und neue Perspektiven auf die deutsche Dramenliteratur erschließen könnte, die mit dem öffentlichen Theaterbau in Deutschland entstanden ist.

Das attische Bühnenwesen Albert Müller, 1916

Faszination Musiktheater Anke Kaspari-Gniesmer, 1994

Die Geburt des Theaters in der griechischen Antike Susanne Moraw, 2002

Theater, Kult und bürgerlicher Widerstand im antiken Rom Matthias Hülsemann, 1987 Die Tradition szenischer

Schaustellungen lässt sich in Rom als Bestandteil kultischer Handlungen bis in die Frühzeit zurückverfolgen, wobei das Comitium, das Forum Romanum und andere öffentliche Plätze zeitweilig zu Spielflächen wurden. Hieraus resultierte eine Überschneidung von szenischen und politischen Aktionsbereichen, so dass bereits in der späten Republik das Theater als politischer Versammlungsraum genutzt werden konnte und der politische Redner mit dem Verhaltensrepertoire des Schauspielers auftreten konnte. Literarische Zeugnisse und archäologische Materialien liefern die Quellen für den Versuch, das römische Theater - seine Architektur - als Ergebnis gesellschaftlicher Auseinandersetzungen zu verstehen.

Papiertheater Katharina Siefert, 2002

Theaterbautheorien zwischen Kunst und Wissenschaft Jochen Meyer, 1998

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