

WOLFGANG KORT

ALFRED DÖBLIN



Alfred Doeblin Das Bild Des Menschen In Seinen Romanen

Hussin A.Rothana



Alfred Doeblin Das Bild Des Menschen In Seinen Romanen:

A Companion to the Works of Alfred Döblin Roberta L. Krueger, Roland Dollinger, Wulf Koepke, Heidi Thomann Tewarson, 2010 A volume of carefully focused essays illuminating the works of one of the leading 20th century German writers Alfred Döblin 1878 1957 was one of the great German Jewish writers of the 20th century a major figure in the German avant garde before the First World War and a leading intellectual during the Weimar Republic Döblin greatly influenced the history of the German novel his best known work the best selling 1929 novel Berlin Alexanderplatz has frequently been compared in its use of internal monologue and literary montage to James Joyce's Ulysses and John Dos Passos's Manhattan Transfer Döblin's oeuvre is by no means limited to novels but in this genre he offered a surprising variety of narrative techniques themes structures and outlooks Döblin's impact on German writers after the Second World War was considerable Günter Grass for example acknowledged him as my teacher And yet while Alexanderplatz continues to fascinate the reading public it has overshadowed the rest of Döblin's immense oeuvre This volume of carefully focused essays seeks to do justice to such important texts as Döblin's early stories his numerous other novels his political philosophical medical autobiographical and religious essays his experimental plays and his writings on the new media of cinema and radio Contributors Heidi Thomann Tewarson David Dollenmayer Neil H Donahue Roland Dollinger Veronika Fuechtner Gabriele Sander Erich Kleinschmidt Wulf Koepke Helmut F Pfanner Helmuth Kiesel Klaus Müller Salget Christoph Bartscherer Wolfgang Dising Roland Dollinger is Associate Professor of German at Sarah Lawrence College Wulf Koepke is Professor Emeritus of German at Texas A Heidi Thomann Tewarson is Professor of German at Oberlin College **Alfred Döblin** Wolfgang Kort, 1970

The Critical Reception of Alfred Döblin's Major Novels Wulf Köpke, 2003 The first thorough study in English of the reception of Döblin's novels written by one of the foremost Döblin scholars Alfred Döblin 1878 1957 is one of the major German writers of the twentieth century His experimental ever changing avant garde style kept both readers and critics off guard and although he won the acclaim of critics and had a clear impact on German writers after the Second World War Günter Grass called him my teacher he is still largely unknown to the reading public and under researched by literary scholars He was a prolific writer with thirteen novels alongside a great many other shorter fiction works and non fiction writings to his credit and yet paradoxically he is known to a larger public as the author of only one book the 1929 novel Berlin Alexanderplatz which sold more copies in the first weeks of publication than all his previous novels combined Alexanderplatz is known for its depiction of the criminal underground of Berlin and a montage and stream of consciousness technique comparable to James Joyce's Ulysses it became one of the best known big city novels of the century and has remained Döblin's one enduring popular success Döblin was forced into exile in 1933 and the works he wrote in exile were neglected by critics for decades Now epic works like Amazonas November 1918 and Hamlet Oder die lange Nacht nimmt ein Ende are finding a fairer critical evaluation Wulf Koepke tackles the paradox of Döblin the leading but neglected avant gardist by analysis of

contemporary and later criticism both journalistic and academic always taking into account the historical context in which it appeared Wulf Koepke is Professor Emeritus at Texas A M University Alfred Döblins Berge, Meere und Giganten Ardon Denlinger, 1977 **Interkulturalität im Werk von Alfred Döblin (1878-1957): Literatur als Dekonstruktion totalitärer Diskurse und Entwurf einer interkulturellen Anthropologie** Pierre Kodjio Nenguie, 2012-02-10

Döblins Werk lässt sich in ein Modethema der Literatur des deutschsprachigen Kulturraumes einbinden. Das Thema heißt Interkulturalität. Es lässt sich wiederum in einen gesamten und komplexeren Kontext einbeziehen. Ein Prozess, in dem Weltkriegsprozesse, koloniale Prozesse, avantgardistische Rhetorik und ästhetikinnereuropäische Widersprüche, Exil und Emigration, das Interesse an der Dialektik vom Eigenen und Fremdkulturellen mitbestimmen. Wenn es deutlich wird, dass das Interesse an außereuropäischen Kulturprozessen und Kulturmustern bei Autoren wie Hermann Hesse, Hermann Keyserling, Dauthendey, unter anderen, das Reisen und auf ein unmittelbares Beobachten ihren jeweiligen ästhetischen Erfahrungen zugrunde liegen, so bleibt zu erwägen, dass die Lektüre des Alfred Döblin für seine literarische Produktion von großer Bedeutung ist. Gerade hier bestanden für den Heimgebliebenen Alfred Döblin dessen finanzielle Möglichkeiten begrenzt waren, nichts anderes als die Schaffung neuer Zugänge zum außereuropäischen, erstens die Lektüre vorgefundener historischer und ethnologisch-ethnographischer, theologischer und mythologischer Dokumente, auf die er stieß, und zweitens der Besuch von Völkerkundemuseen, Ausstellungen und Bibliotheken. Die spätere Reise in Polen, die durch den Fischer Verlag finanziert wurde, bietet einmalig die Möglichkeit, kulturelle Prozesse im polnischen Kulturraum unmittelbar zu beobachten, ganz zu schweigen von der Tatsache, dass sein Exil in der Schweiz, in Frankreich und in Amerika im westlichen Kulturraum für die Wahrnehmung des außereuropäischen fast kontraproduktiv war. Aus ethnographischen, intertextuellen und historischen Dokumenten wird seine Beobachtung vom außereuropäischen gewonnen. Dabei fällt auf, dass Interkulturalität, Reisen und Beobachten Grundpfeiler seiner ästhetischen Erfahrungen über das außereuropäische konstituieren, obwohl die Bedeutung des Intertextuellen dabei artikuliert werden soll. Gleichzeitig aber bieten sie ihm die Möglichkeit, das Eigenkulturelle, das Europäische, das Deutsche und das Jüdische kritisch zu reflektieren. Ebenfalls bedeuten die Erfahrungen des Fremdkulturellen, Indischen, Chinesischen und Südamerikanischen, Indianischen, eine kritische Wahrnehmung der angesprochenen Kulturmuster, zumindest in ihren positiven und negativen Zügen. Anders als Hans Christoph Buch, Hubert Fichte, Uwe Timm oder sogar Bodo Kirchhof, die in ihrer Funktion als Schreibende eine Beobachterrolle übernehmen, welche mit der des Fachethnologen, Fachethnographen vergleichbar ist, wenn man natürlich von Reise in Polen, in dem dem Autor diese Funktion zukommt, absieht, legt Döblin den Fokus seiner ästhetischen Erfahrungen vornehmlich auf intertextuelle und historische Bezüge, aber auch auf die Beobachtung von Bildern, Intertextualität und Intermedialität bilden daher auch den Ausgangspunkt seiner kritischen Auseinandersetzung mit dem Fremd- und Eigenkulturellen. Obwohl seine Einnahmen ihm weder eine Reise nach Indien noch nach China erlaubten, konnte er jedoch, wie er selbst später zugeben sollte, Dinge im Original lesen, nämlich Reisebeschreibungen, wovon er ein großer Liebhaber war.

Schreiben stellt sich Döblin als eine Reise in der er neue Entdeckungen macht vor. Darum lässt sich der Schreibprozess mit sonderbaren Fahrten vergleichen. Diese Fahrten hinter geschlossenen Türen führten ihn nach China, Indien, Grönland in andere Epochen auch aus der Zeit heraus. Die Vorstellungen die hinter Döblins geistigen und realen Fahrten stecken decken die Dimensionen der mehrfachen Alterität von Raum, Kultur, Zeit und Utopie ab. Sie bilden das was der indisch-englische Autor Salman Rushdie zu Recht Heimatländer der Phantasie nennt. Alfred Döblin Erwin Kobel, 2015-10-16 Keine ausführliche Beschreibung für Alfred Döblin verfügbar. **Alfred Döblins historisches Denken** Adalbert Wichert, 2016-12-12

Ästhetik und Anthropologie bei Alfred Döblin Johannes Balve, 2013-11-21 Man kann den Umstand wohl auch ergewöhnlich nennen, dass der Schriftsteller veranlasst seine ästhetischen und philosophischen Vorstellungen in Form einer Musiktheorie niederzulegen. Derartige Grenzüberschreitungen, die aus heutiger Perspektive eher als Dilettantismus abgetan werden bildeten im Umfeld der avantgardistischen Kunstströmungen des frühen 20. Jhs. freilich keine Ausnahmeerscheinung. Alfred Döblins Gespräche mit Kalypso über die Musik erschienen nicht zufällig im Sturm der Zeitschrift der gleichnamigen Künstlergruppe, die zu Literaten ebenso wie zu Malern Kontakte pflegte und von einem Komponisten Herwarth Walden gegründet worden war. Die exponierte Stellung, die die Musik in den Manifesten der damaligen Künstlerkreise einnahm, verdankte sich ihrem Vorbildcharakter für die Realisierung einer reinen geistigen Kunst, die mittels Konstruktion ein immaterielles Lebensprinzip festsetzen sollte. In dieser erschienen zu jener Zeit eine Reihe wichtiger philosophischer Abhandlungen über die Musik: Rudolf Kassners *Moral der Musik* 1905, 3. Ferruccio Busonis Versuch einer neuen Ästhetik der Tonkunst 1907, 4. Ernst Blochs *Geist der Utopie* 1923, 5. und Max Webers Schrift über Die rationalen und soziologischen Grundlagen der Musik 1921, 6. Keineswegs vergessen werden dürfen die Nachwirkungen von 1. Zuerst erschienen in *Der Sturm* 1. Jg. Nr. 5 ff. Berlin 1910. In der vorliegenden Arbeit zitiert nach der neuen Ausgabe Alfred Döblin *Schriften zu Ästhetik, Poetik und Literatur* V. Olten, Freiburg i. B. 1989, S. 11, 112. Nachweise der Zitate im folgenden eingeklammert im Text. 2. S. Wassily Kandinsky über die Formfrage, zuerst 1912 in *Der Blaue Reiter*, Hrsg. v. Wassily Kandinsky und Franz Marc, München 1965, S. *Der Grenzgänger Alfred Döblin, 1940-1957, Biographie und Werk* Christine Maillard, Monique Mombert, 2006. Dieser Band versammelt Vorträge, die auf dem XIV. Kolloquium der Internationalen Alfred Döblin Gesellschaft an der Universität Marc Bloch in Strasbourg vom 2. bis 4. Oktober 2003 gehalten wurden. Döblins Irrfahrt begann 1940 nach dem deutschen Angriff auf Frankreich und dauerte bis an sein Lebensende 1957. Somit wurde er zum Grenzgänger im geographischen Sinn. Gleichzeitig war er aber auch Grenzüberschreiter im geistigen Sinne, wie zum Beispiel sein souveränes Spiel mit verschiedenen literarischen Diskursen illustriert. Die in Strasbourg gehaltenen Vorträge behandeln die Aspekte der Intertextualität, der Interdisziplinarität und der Interkulturalität seines Spätwerks sowie wichtigste Momente der Biographie und des zeitkritischen Engagements des Intellektuellen in Deutschland und Europa der Nachkriegszeit. **Alfred Döblin's Babylonische Wandlung** Patrick O'Neill, 1974. Döblin's novel has been ignored for a long time by the reviewers if not frankly rejected without much ado.

because of its seemingly frivolous form The present study is an attempt to do justice to the work to appreciate it as a surrealistic grotesque and utterly funny novel of high standard The Babylonische Wanderung merits a permanent and honorable place among Doblin's works

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