

## CURRICULUM VITAE

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### *Education*

1990: Doctoral dissertation "The Category of Being in Ancient Philosophy of the Classical Period"

1978: Candidate dissertation (Russian PhD) "Parmenides' Theories of Being"

1972 – 1975: Graduate studies at the History of Western Philosophy Department, Moscow State University

1967 – 1972: Department of Philosophy at Moscow State University

### *Areas of Specialisation*

History of Russian Culture. History of Philosophy (Metaphysics, Russian philosophy, Ancient and medieval philosophy, Kant and German Idealism). Philosophy of Culture.

### *Language Proficiency*

Ancient Greek and Latin; reading knowledge of English, Italian, French, German.

### *Professional Experience:*

1. Professor at the School of Cultural Studies, National Research University Higher School of Economics (2009 to present).
2. Professor, Chair of the Faculty of History and Theory of World Culture, Philosophy Department of Moscow State University (1995 to 2009).

3. Chair of the Department of Cultural History, Moscow Physical-Technological Institute (1988-1995).
4. Chair of the Department of Cultural History, State University for Humanities (1997 to present).
5. Member, Editorial Board of *Historical-Philosophical Annual*, the culturological journal *Arbor Mundi*; and *Studies in East European Thought* (Kluwer Academic Publishers).

### ***Additional Experience:***

February-June 1992: lectured at the Catholic Brabant University in Tilburg, the Netherlands and the Friburg Catholic University, Switzerland. The course title: “The Metaphysics of Power in Russian Philosophy.”

1996-1997: Visiting Professor at the University of Geneva (Switzerland).

2022 to present - Visiting Senior Research Fellow in the King’s Russia Institute, within the Faculty of Social Science & Public Policy at King’s College London.

### ***Membership in professional organisations***

Since 1989 – International Association for Greek Philosophy (Athens).

Since 1995 – International Henological Society (Oslo).

### **MAIN PUBLICATIONS:**

#### ***In Russian***

#### **Books:**

1. Selected Works. Moscow, 2008.
2. Introduction to Philosophy. Moscow, 1995.
3. Dante. Moscow, 1990. 208 pages. An attempt to present the Divine Comedy as an original model of philosophical thought rather than as an illustration of the ideas of the XIII century.
4. The Category of Being in Classical European Philosophy. Moscow, 1986. [resume in German]. 248 pages.
5. Pre-Socratic Teachings on Being. Moscow, 1980. 84 pages. A work devoted to the history of the concept of being in early Greek philosophy. The book presents a systematic analysis of this concept's compositions. Special consideration is given to Parmenides and his teachings on the equality between thought and being.

#### **Papers:**

1. “Continuous Creation”: Two perspectives in the Cartesian Horizon. In: Chelovek. 2021. Vol. 32, N 5. P. 182–195.

2. The Apology of “Cogito”. The Kierkegaard’s Criticism of Descartes in the “Conclusive Unscientific Post-Scriptum”. In: «Logos». Moscow, 1997. №10.
3. The Ontology of Symbols in the Early Works of A.F. Losev. In: *Antiquity in the Context of Modernity*. Moscow, 1990. Pgs. 215-221.

***Publications in languages other than Russian***

1. Vyacheslav Ivanov on Pushkin’s *The Gypsies*: The Antinomy of Individualism and Freedom. In: *Russian Studies in Philosophy*, 2019, Volume 57, Issue 3, Page 260-269.
2. “Mystical Antinomism.” Losev’s Assessments and Interpretations of Goethe. In: *Russian Studies in Philosophy*, 2018, Volume 56, Issue 6, Page 467-476.
3. What the Russian symbolists heard in the “music of revolution”: philosophical implications. In: *Studies in East European Thought: Volume 69, Issue 4 (2017)*, Page 287–304.
4. The Revolutions of 1917 in the Philosophy of the Russian Symbolism. In: National Research University Higher School of Economics (HSE). Basic Research Program. Working Papers. Series: Humanities, WP BRP 148/HUM/2017. Moscow, 2017.
5. The Austrian Experience: The Mamardashvili Variant. In: *Transcultural Studies: A Journal in Interdisciplinary Research Vol. 5 No. 1 2009 [2015] Special Issue: Merab Mamardashvili: Transcultural Philosopher*. Pp. 65-73.
6. Descartes and Dostoyevski: two modes of ‘cogito’. In: National Research University Higher School of Economics (HSE). *Basic Research Program. Working Papers*. Series: Humanities, WP BRP 89/HUM/2015. Moscow, 2015.
7. Die Rezeption der klassischen deutschen Ästhetik in den Arbeiten und Diskussionen der GAKhN. In: *Kunst als Sprache – Sprachen der Kunst*. Russische Ästhetik und Kunsttheorie der 1920er Jahre in der europäischen Diskussion. Sonderheft 12 der “*Zeitschrift für Ästhetik und Allgemeine Kunstwissenschaft*”. Felix Meiner Verlag, 2014. S. 225 – 246.
8. Le probleme du “Moi” dans la philosophie de Vladimir Soloviev et de l’Age d’argent. In: *Revue philosophique de France et de l’étranger*. N°3-2014. (2014 – 139e Annee – Tome CCVI) P. 297 – 314.
9. The spiritual meaning of war in the philosophy of the Russian silver age. In: *Studies in East European Thought: Volume 66, Issue 1 (2014)*, P. 69 – 76.
10. The Problem of the "I" as a Culturological Topic. In: *Russian Studies in Philosophy* 10/2013; 52(2): P. 61-79.
11. The short happy life of Goethe's Faust, or hieros gamos as the center of the tragedy. National Research University Higher School of Economics (HSE). Basic Research Program. Working Papers. Series: Humanities, WP BRP 15/HUM/2013. Moscow, 2013. P. 1 - 14.
12. “GAKhN: an aesthetics of ruins, or Aleksej Losev’s failed project.” In: *Studies in East European Thought* Vol. 63 / 2011. P. 31-42.
13. “Kants Teleologie als Kulturtheorie.” In: *Kant im Spiegel der russischen Kantforschung heute*. Frommann-Holzboog Verlag. Stuttgart-Bad, 2008. S. 19-27.
14. “A short course on world culture.” In: *Intellectual News*. 2001. No. 9. P. 50-53.

15. "Antignostische Momente in Hegels Spekulation." In: *Die Folgen des Hegelianismus: Philosophie, Religion und Politik im Abschied von der Moderne*. Hrsg. von Peter Koslowski. München. Wilhelm Fink Verlag, 1998. S. 137-146.
16. "Die Evolution der russischen Henologie im ersten Viertel des XX. Jahrhunderts." In: *Henologische Perspektiven II*. (Elementa. Bd. 69) Amsterdam-Atlanta. 1997.
17. "You know - therefore, you ought to. (Ethical Implications of the «Cogito»)." In: *How Natural is the Ethical Law?* Tilburg, 1997.
18. "La philosophie: en attendant Godot." In: *Esprit*. Paris, 1996, # 22-3.
19. "Das Individuum als Traeger der Macht: Destruktion der Ideale." In: *Miscellanea Mediaevalia*. Bd.24. Individuum und Individualitaet im Mittelalter. Berlin - New-York, 1996.
20. "Behovet av metafysik." *Ord & Bild*. # 1-2. Goeteborg.1994. S. 165 - 171.
21. "The Thesis "SOMA - SEMA" And Its Philosophical Implications." In: *Pythagorean Philosophy*. Athens, 1992.
22. "Metaphysik und Herrschaft: die "Russische Idee" als Ursprung einer Kultur des autoritaeren Denkens und Handelns." In: *Studies in Soviet Thought* 44. 1992. Kluwer Academic Publishers. S.11-17.
23. "Mensch und Natur im "Fegefeuer" Dantes." In: *Miscellanea Mediaevalia*. Bd.21/2. Berlin-New York, 1992. S. 791-794.
24. "Welches sind die wirklichen Fortschritte, die die Metaphysik seit Parmenides Zeiten gemacht hat?" In: *La Parola del Passato. Rivista di studi antichi*. Vol. XLIII. Napoli, 1988. S. 127-142.
25. "L'Etre dans la philosophie antique et l'ontologie ouest-europeenne." In: *La philosophie grecque et sa portee culturelle et historique*. Moscou, 1985, p.138-157.
26. "Heraklit: Fragment B52." In: *Studien zur Geschichte der westlichen Philosophie*. Fr.a.M., 1986. S. 55-71.

### ***Courses taught during the last 3 years at the Higher School of Economics***

1. *Culturology*. A course dedicated to the main cultural epochs of world history. Focus on the morphology of culture characteristics of types of culture. Special attention is paid to Western European culture of the Modern Times.
2. *Philosophy of Culture*. The history of philosophical teaching of culture from antiquity to modern day. Special attention is paid to classical German philosophy of culture and to Russian philosophy of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The underlying theme of the course is "how is theoretical knowledge of culture possible?"
3. *Russian culture in the European context. (Empire period.)*