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Sommario	<p>The thesis focuses on the reception of kantianism (especially, of Critique of pure reason) within Ecclesiastical academies of Russian Empire during XIXth century (1809-1866). The aim of this research is to introduce the reception of kantian philosophy in Orthodox thought, which has never been an object of special studies. Post-Sovietic widespread views used to read Orthodox thought as a hostile to Kantian philosophy, but their analysis shows a double methodological lack: they focused on a very few figures, taken as epigonic, and reduced Orthodox thought to "Russian religious thought" which began to spread out at the end of XIXth century. Following the recent trends in historiography of Russian philosophy, this reception is here examined in a specific context (i.e. Ecclesiastical academies – a wide analysis of their features, both historical and philosophical is provided) and introduced from a point of view of two "case studies": the first, I. Ja. Vetrinskij's (Saint Petersburg Ecclesiastical academy) Institutiones Metaphysicae (1821), a latin handbook which historiography still didn't take as an object of specific researches, shows the spread of rationalist post wolffian ideas combining with an eclectic lecture of Kant's critical philosophy. The second, P.D. Jurkevich's (Kiev Ecclesiastical</p>

academy) Razum po ucheniiu Platona i opyt po ucheniiu Kanta [Reason according to Plato's Teaching and Experience according to Kant's Teaching 1866], shows that the author was deeply familiar with both Platonic and Kantian philosophy, and his attempt to give a synthesis of their doctrines which could lead to an "ideal-realistic" perspective. Both cases are introduced as co-existing trends in "duchovno-akademicheskaja filosofija" (philosophy of Ecclesiastical academies). The text is introduced by a wide review of philosophical historiography about the reception of kantianism in Russia.

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