

In this project I will study the milieu of Greek Catholic prelates active in Austrian Galicia from the 1790s through the 1830s: their careers, cultural capital, political ideas, and personal contacts. I will use as my point of departure archpriest Mykhailo Harasevych, the first native Galician to try writing a history of Galician Ukrainians (Ruthenians). I will use his case as an individual example of wider historical trends and his biography will form part of a broader picture of his social and intellectual environment.

In order to achieve a deeper understanding of the Greek Catholic ecclesiastic elite, I will not limit myself to analysing their writings and professional activities, but I will also create a prosopographical database integrated with an open-access digital map, containing information on individual priests' origins, protectors, studies, jobs, kinship, acquaintances, etc. This will allow me to describe the social networks, to which they belonged and eventually to apply this knowledge to the interpretations of their intellectual and political paths.

The importance of this topic is manifold. First of all, it allows us to gauge a relevant but neglected aspect of transformations transpiring at the end of the eighteenth century: my protagonists were the first generation of Galician Ukrainian priests to get new educational and career opportunities offered to them by the Austrian government. My project will also help to assess their role in the development of the sense of national separateness among the Galician Ukrainians: Were they initiators of this process? Its facilitators? Its inhibitors? This is important not only because it may change the chronology of Galician Ukrainian "national awakening," but also because it can contribute to the debates on the differences and continuities between the *ancien régime* and the nineteenth century. Lastly, this project will locate Galician Greek Catholic priests in the context of European Enlightenment and its crisis. Galician Greek Catholic prelates were beneficiaries of Maria Theresa's and Joseph II's Enlightenment policies, but also officials of the Catholic Church, witnesses (and sometimes participants) of Polish strivings for independence, and resolute enemies of the French Revolution. This makes them an especially interesting case for the study of the relationship between the radical Enlightenment, the Catholic Enlightenment and the so-called counter-Enlightenment.