



Dear Readers!

This fifth issue of our journal is dedicated to questions pertaining to intercultural relations and displacement in Ukraine and abroad. This makes sense, as beginning with the 17th century Ukrainian culture has experienced several large high and low ebbs, major spatial displacements (to Muscovy, Poland, Canada, Czechoslovakia, the USA, Argentina...), and undergone a number of significant transformations (the replacement of Church Slavonic in literature and scholarship by Ukrainian, a phenomenon, by the way, that occurred a quarter century earlier than in Russia; entry into the international historical-literary context, and the emergence of potent émigré communities with their own literary and cultural movements, etc.), which brought about significant changes in and modifications to Ukrainian culture.

Our goal was to explore these waves as fully as we could. We received many articles devoted to the areas mentioned, the best of which are presented in this issue. Unfortunately, a significant number of the phenomena and processes we had in mind are not represented. That is how things are. In our opinion, this is due to the profound nature of great cultural change, which tends to become the subject of lifelong scholarly study rather than the subject of a “today’s analysis of the present” mode.

We function in the name of the development of Ukrainian humanities thought in a global context, therefore, we will continue to choose topics important for a deep understanding of Ukrainian history, culture, and literature, reiterating some, not believing that we have “covered the topic” in one issue. At the same time, an interested reader will find here a number of relevant and original inquiries (Mykola Iv. Soroka on Ukrainian-Russian literary relations in emigration, Olga Bertelsen on the global ramifications of Chernobyl, Oleksandr Pronkevych and Olga Shestopal on Ukrainian students in Spain after World War II, Volodymyr Spivak on Seneca’s ideas in Antonii Radyvylovskyi’s works, Ievgeniia Voloshchuk on Ukrainian-German intercultural dialogue, Liudmyla Pastushenko on intercultural connections of Kyiv Theological Academy professors, Sergiy Golovashchenko on Kyiv in the global world of the Bible, Maria G. Rewakowicz on Bohdan Boichuk’s childhood memories in his poetic imagination, Tetiana Ostapchuk on Alexander Motyl’s *Fall River* through the lenses of bordermemories, Svitlana Kagamlyk on intercultural connections between Kyiv-Mohyla Academy clerical alumni, Nataliia Yatskiv and Nataliia Venhrynovych on the French naturalistic pattern in Ivan Franko’s prose). Also included are book reviews by Ostap Kin and Mariia Shuvalova. We sincerely hope that the inquiries published here will evoke genuine professional interest, and we promise to pay close attention to all responses forwarded to us, in which these topics will be further discussed.

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