

# СТУДІЇ З ІСТОРІЇ 21 СТОЛІТТЯ

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## THE BOIKIVSKE COMMUNITY ARCHITECTURE LANDMARKS THAT SURVIVED CONVENTIONAL AND INFORMATION WARFARE

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*Мета статті – на основі аналізу літератури та джерел розкрити сучасний стан розвитку пам'яток архітектури населених пунктів Бойківської сільської громади Кальміуського району Донецької області України, виявивши та проаналізувавши причини сучасного стану історико-архітектурного простору району в такому вигляді, яким він є. Конкретно аналіз охоплює архітектуру 19–20 ст., коли регіон був під владою Російської імперії та СРСР. Методологічну базу дослідження в основному становить контент-аналіз матеріалів, як-от фрагментарні дані та фотографії, знайдені на різних онлайн-платформах (Google Map, Yandex Maps, а також низки місцевих вебсайтів, зокрема у стані інформаційного «гібридного супротивника») і повідомленнях вебсайтів новин про воєнні події, які могли вплинути на пам'ятки архітектури. Серед матеріальної бази другорядними джерелами були аматорські туристичні блоги та сайти краєзнавства і культури краю, а також сайти релігійних організацій.*

*Результати дослідження показують, що ані російський імперський, ані радянський уряди не дуже dbали про розвиток приємної для ока та тривалої крізь історію архітектури в тому, що стане в майбутньому Кальміуським районом, і кілька історичних будівель, які залишилися стояти, вціліли через свою зручність, міцність і подальше використання різними урядами. Єдиним винятком із цього принципу є релігійні будівлі, які утримувалися церквами, включно з найстарішою спорудою в окрузі, але навіть у цьому випадку упереджене ставлення уряду сильно заважало безпеці будівель: радянська антирелігійна політика призвела до руйнування низки оригінальних церков, що потребували відновлення у 21 ст.*

*Дослідження є повністю оригінальним і належить автору; переважно ґрунтується на матеріалах, які автор особисто знайшов у першоджерелах, на всі вторинні джерела посилаються надаються окремо. З практичного погляду результати повною мірою демонструють, як упередження, цілі та передбачувані потреби уряду впливають на розвиток архітектури. Це також впливає на тенденції інформаційного проти-*

стояння, коли виселення німецького населення з сьогодішнього селища Бойківського «співпало» з усуненням характерної архітектури (або, у випадку покинутого молоко-заводу, її перебудовою), повністю змінюючи історико-культурний ландшафт і меморіальний простір району. Отже, матеріали дослідження мають певну користь для істориків культури, архітекторів, державних службовців, які опікуються меморіальними просторами. Перспективи подальших досліджень теми включають те, що історична архітектура, яка залишилася в Кальміуському районі, може або підтвердити тенденції, які спостерігаються в селищі Бойківському, або свідчити про протилежне. До того ж стаття містить архівні та візуальні матеріали, вперше введені в науковий обіг.

**Ключові слова:** архітектура, інформаційне протистояння, історія культури, історія України, спеціальні історичні дисципліни, Донецька область.



*The aim of the paper, based on the analysis of literature and sources, is to present a currently identifiable image of the development of architectural landmarks in the settlements of the Boikivske village community of the Kalmius district in the Donetsk region of Ukraine, while identifying and analyzing the reasons for the current state of historical-architectural space of the district existing as it is. The analysis covers 19<sup>th</sup>–20<sup>th</sup> centuries' architecture, when the region was under the control of the Russian Empire, and then the Soviet Union. Methodologically, the research is primarily based upon content analysis of materials such as data pieces and photography found on various online platforms (Google Map, Yandex Maps, along with a number of local websites, including under the control of the information warfare hybrid adversary) and news website reports on war events, which may have affected the architectural landmarks. The secondary sources amongst the material base were amateur travel blogs and websites on local lore and culture of the region, alongside websites of religious organization.*

*The results of the study reveal that neither the Russian Imperial, nor the Soviet government cared much for the development of eye-pleasing and historically-enduring architecture in what would become the Kalmius region, and the few historical buildings that remain standing are those that survived out of convenience, sturdiness, and continued use by governments. The only exception to that principle are the religious structures, which were maintained by the churches, including the oldest structure in the district, but even in their case government bias interfered greatly with the safety of buildings: Soviet anti-religion policies led to the destruction of a number of original churches, necessitating recreation in the 21<sup>st</sup> century.*

*The research is fully original and belongs to the author; it is mostly based on the materials that have been personally found or seen by the author in primary sources, all secondary sources are referenced separately. From the practical point of view, the results fully demonstrate how government bias, goals, and perceived needs influence the development of architecture. It also factors into information warfare trends, wherein the removal of German population from today's Boikivske community "coincided" with the removal of characteristic architecture (or, in the case of the abandoned dairy plant, a remodeling of it), completely changing the historical cultural landscape and the memorial space of the district. Thus, the research's materials have a certain use for historians of culture, architects, and government employees overseeing memorial spaces. Prospects for further research on the topic include the historical architecture remaining in the Kalmius district may either confirm the trends seen in Boikivske, or show otherwise. Furthermore, the article contains archival and visual materials, first introduced to academic use.*

**Keywords:** architecture, Donetsk oblast, information warfare, history of culture, history of Ukraine, auxiliary sciences of history.

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Unbridled with the minutiae of political correctness, it is now, in the year 2024, possible to note that, as the matter of fact, Ukraine was invaded by the Russian Federation back in 2014, even if masked via hybrid-adversarial means, masking regular units as “local paramilitary”. The Crimean Peninsula, most successfully occupied, was initially annexed by Moscow (although sources show that it took a whole year for the Kremlin to admit the fact, when it was sure that no major repercussion was in sight<sup>1</sup>), while the regions of Donetsk and Luhansk, occupied only in parts, were declared, at least for a time, the work of “local rebels”. In particular, the Boikivske village community of the Kalmius District of the Donetsk region was left under this “hybrid occupation”. The full-scale phase of the war, which began in 2022, significantly expanded the problems for Ukrainian historical heritage in the Donetsk region. Devastating battles and the expansion of Moscow’s zone of occupation in the region put many monuments of southeastern Ukraine at risk of destruction and oblivion. This makes any kind of research important and relevant, even in the “online” mode, which compiles the currently available information about various monuments of the history of the occupied territories, both relatively recent and several hundred years old in age.

On this occasion, historians from the Vasyl’ Stus Donetsk National University, led by Nadiia Temirova, created the project “Historical and cultural heritage of Donetsk region: documentation of losses and prospects for restoration,” the purpose of which is to establish the loss of objects of material cultural and historical heritage of Donetsk region, as well as classify them by creating an open electronic database of these heritage objects<sup>2</sup>. The project is implemented with the support of the Institute for Human Sciences (IWM), which specializes in research in the field of humanities and social sciences. It was founded in 1982 and acts as a platform for the exchange of research visions in social humanities in Europe. In March 2022, the IWM launched the analytical project “Documenting Ukraine,” which aims to create records of the Russian-Ukrainian war in order to record the human experience of this war, make it accessible and understandable to the wider world. The collected and created materials

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<sup>1</sup> Schreck, C. (2019). From ‘Not Us’ To ‘Why Hide It?’: How Russia Denied Its Crimea Invasion, Then Admitted It. *Radio Free Europe / Radio Liberty*. Retrieved from <https://www.rferl.org/a/from-not-us-to-why-hide-it-how-russia-denied-its-crimea-invasion-then-admitted-it/29791806.html> (data zvernennia: 07.10.2024).

<sup>2</sup> Історико-культурна спадщина Донеччини: історія, втрати, відновлення (2023). Про Проєкт. *Історико-культурна спадщина Донецької області: документування втрат і перспективи відновлення*. Retrieved from <https://heritage-of-donetsk.org/about.html> (data zvernennia: 07.10.2024).

will become components of an interdisciplinary archive. Information about the described project is available on the IWM website<sup>1</sup>. In addition to working directly on the project, its research participants also published previous articles related to the topic<sup>2</sup>. Thanks to the works of Nadiia Temirova, Inna Martynchuk, Olena Otzemko, Donetsk city's and Donetsk region's "cultural-historical landscape" was presented to the academic community, with a characteristic specific Soviet-biased memorial space and celebration of local historically notable representatives of government and culture, alongside those figures from the history of Ukraine that were "unoffending" to Moscow's sentiments. Analyzing architectural space is a touch different task, since often the architectural developments happened irregardless of government initiatives, thus showing more variety in ideas and projects, however, government control still figured into determining which buildings remained, and which were scheduled for complete removal and reconstruction, leaving nothing of the historical origins of the building. Noting the developments in recent academic literature on the related topic, such rationale influenced the search for unbiased and previously unused sources.

Working on the architecture part of the project, the primary sources for the research were data and photography found on various online platforms (Google Map, Yandex Maps, along with a number of local websites) and news website reports on war events, which may have affected the architectural landmarks. The secondary sources were various amateur travel blogs and websites on local lore and culture, which contained close-up photography and retellings of the landmarks' lore as currently known to the locals in various settlements of the Donetsk region, alongside websites of religious organizations, which noted historical and currently active churches that operated in the region.

Donetsk region's Kalmius district, less developed than most of the regions' districts, and de-facto occupied by Moscow's hybrid adversary masque since 2015, is particularly troublesome to research. Aside from pre-invasion materials, it is almost akin to a blank spot on the Internet, with barely any structures and offices publishing public information on the Internet. The district's previous administrative parts were likewise less developed than the rest of the region, and thus also less investigated by

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<sup>1</sup> IWM (2023). Nadiia Temirova. *Documenting Ukraine / IWM*. Retrieved from <https://www.iwm.at/documenting-ukraine/grantees/nadiia-temirova> (data zvernennia: 07.10.2024).

<sup>2</sup> Мартинчук, І. І., Отземко, О. В., & Темірова, Н. Р. (2021). Меморіальні виміри Донецька. *International scientific and practical conference «History, political science, philosophy and sociology: revolutionary changes»*: conference proceedings, May 28–29, 2021. Wloclawek, 19–23; Мелекесцев, К. І. (2021). Емблематика пострадянської Донеччини: офіціоз «господарників», переробки «з народу», альтернативи апологетів «руського мира». *Наукові записки Вінницького державного педагогічного університету імені Михайла Коцюбинського. Серія: Історія: збірник наукових праць*, 36, 58–66; Темірова, Н. Р. (2020). Формування монументально-меморіального простору Донецька. *Вісник ХНУ імені В. Н. Каразіна. Серія «Історія»*, 57, 175–189.

the researchers, as getting any funding other than one's private costs for research of these territories was unlikely. Therefore, the sources on the district are scarce.

Another challenge with the materials was the lack of official registration of historical architectural landmarks in the Boikivske village community of the Kalmius district. Analyzing official materials, it may seem as if the district is almost completely bare of any notable architecture. Unsatisfied with the official ruling on the matter, the research continued via previously mentioned independent online sources, revealing a number of buildings dated multiple centuries ago, which simply never got an official registration number from the government. Further research in other districts of the region confirmed that the government policy on registering historical architecture was far from perfect, and led to private and municipal landscaping essentially destroying historical monumental architecture, which was unprotected by law. Furthermore, online research via Google Maps photographs and other online services with access to satellite and roadside photography revealed multiple buildings "unidentified" as historical landmarks in any written or online-published sources, but objectively identifiable as such with a naked eye, based on a historian's basic knowledge of the region's historical architecture styles (such as Ukrainian Modernism, Soviet Classicism, and Stalinist Empire styles).

Therefore, the aim of the paper, based on the analysis of literature and sources, is to present a currently identifiable image of the development of architectural landmarks in the settlements of the Boikivske village community of the Kalmius district in the Donetsk region of Ukraine, while identifying and analyzing the reasons for the current state of historical-architectural space of the district existing as it is.

Results of the research were presented according to a list of settlements of the Kalmius district ordered as such on the official websites of the Donetsk Regional State and Military Administration. Not every settlement of the district had identifiable or even unidentified historical landmarks to present, and, in a number of cases, information on landmarks existed, but had little to no visual confirmation.

The district's Boikivske village community was one of the more problematic cases. The town of Boikivske itself had some visual (thanks to the Wikimapia website) and literature representation, but information on the rest of the community's settlements was scarce. Most notably, the abandoned dairy plant in Boikivske is known from documents originating from the second half of the 1940s, but no specific date on its foundation is available<sup>1</sup>. Based on the architecture of the central building, it is possible that the plant was formed by 1940s annexes to late 19<sup>th</sup> – early 20<sup>th</sup> century buildings previously used by the German population, which evicted after the Second

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<sup>1</sup> Книга приказов директора маслозавода 1945–1946 гг. (1946) Архівний відділ адміністрації Тельманівського району. Фонди ліквідованих підприємств періоду незалежності. (ф. 166, оп. 1-Л, спр. 1, 2), Бойківське, Україна.



World War. According to the archive documents of the factory, it is known that the old building was not adapted to the typical Soviet requirements of a dairy plant in the 1940s: due the storage of finished products and raw materials, the plant used glaciers instead of refrigerators (the ice for which was collected in the winter time on reservoirs), covered with basic insulating material (straw). The closed joint-stock company “TELMANIVSKY MOLOCHNYI ZAVOD” (director Hennadii Herasymovych Volobuyev) was finally withdrawn from the Unified State Registry on May 6, 2022 (certificate number – 243173705435), current code number 24317374<sup>1</sup>.



*Image 1. Photograph of the abandoned dairy plant in Boikivske, showing a notable combination of early 20<sup>th</sup> century and post-WW2 architectural techniques*

One photograph is presented online, supposedly of the artifacts from the remains of two settlements of the Bronze Age and Scythian times, and 9–13<sup>th</sup> centuries nomadic burials on the territory of the village of Starolaspa. However, in its current state, it can hardly be considered an architectural landmark.



*Image 2. Supposedly a photograph of the artifacts from Ancient History settlements in Starolaspa*

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<sup>1</sup> Код ЄДРПОУ 24317374 ЗАТ «Тельманівський Молзавод» Директор Волобуєв Геннадій Герасимович. *Opendatabot*. Retrieved from <https://opendatabot.ua/c/24317374> (data zvernennia: 07.10.2024).

Other than said questionable case, the Boikivske village community's earliest known architectural monument is the Fountain of the Konkovo Spring, a hydrological landmark, a building around a spring, the water in which “has a constant temperature of about 10°C all year round”, the building was constructed around the stone with the alleged “footprint of the Mother of God” in 1846 at the behest of the Holy Transfiguration Church. The original 19<sup>th</sup> century stone blocks still remain in place, although part of the complex was abandoned in the Soviet times and was reconstructed recently with business and Russian Orthodox church funds. Photography sources also showcase newly constructed guardrails and walkways for the church processions added to the spring complex, contrasting with the original rough stone building<sup>1</sup>.



*Image 2. The 1836 Fountain of the Konkovo Spring – the oldest architectural landmark in the Kalmius district<sup>2</sup>*

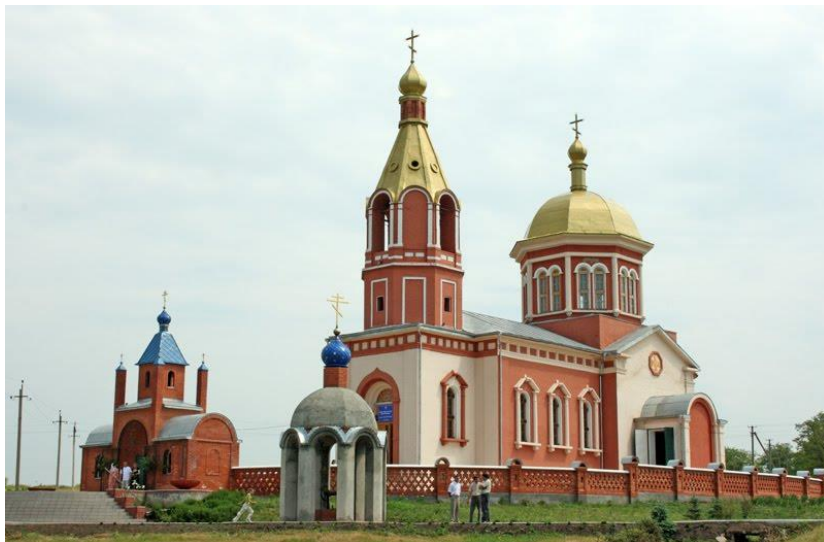
A similarly old religious building would be the Church of the Icon of the Kazan Mother of God in Kuznetso-Mykhailivka village. At the end of the 19<sup>th</sup> century more than 800 inhabitants lived in Kuznetsovo-Mykhailivka; since 1887, the settlement was part of the Taganrog District of the Don Cossack Host Region. The widow of Russian Imperial Army General Kuznetsov, who owned huge funds in the region, built a church with her own money in 1854–1859. Unfortunately, the Church was destroyed during the Soviet era, its materials used to construct different buildings, and the current church is a 2000s building, allegedly based on the old design. The church was rebuilt by the Kyiv Patriarchate<sup>3</sup>, and is still officially registered as its church community in Ukrainian law<sup>4</sup>.

<sup>1</sup> Козленко, Д. (2011). Живые родники Донбасса. *Донецк: история, события, факты*. Retrieved from <https://opendatabot.ua/c/24317374> (data zvernennia: 07.10.2024).

<sup>2</sup> Admin (2011). Целебный источник в Коньково (часть 1) | Healing Spring in Konkovo (part 1). *Донбасс и Приазовье: туризм, отдых, путешествия*. Retrieved from <https://opendatabot.ua/c/24317374> (data zvernennia: 07.10.2024).

<sup>3</sup> Maksym1991 (2014). Иллюстративный атлас Тельмановского района Донецкой области. *SlideShare*. Retrieved from <https://www.slideshare.net/slideshow/telmanovskiyrayonatlasend/35260654> (data zvernennia: 07.10.2024).

<sup>4</sup> Казанської Божої Матері парафія Української православної церкви Київського патріархату (2024). *UA Region*. Retrieved from <https://www.ua-region.com.ua/ru/24162776> (data zvernennia: 07.10.2024).



*Image 3. Modern reconstruction of the 1854 church in Kuznetso-Mykhailivka*

In contrast, the village of Michuryne boasts a 1940s wooden chapel – one of the first opened in the Soviet Union after the end of the official anti-religious policy, and the re-establishment of the Moscow Orthodox Patriarchy under Joseph Stalin’s scrutiny. The Orthodox chapel was established in Michuryne after the eviction of the German population from Donetsk region in the period after the World War II. The Boykos, an ethnographic group of Ukrainians from the west of Ukraine, were resettled in place of the German population. The chapel’s current appearance was filmed after restoration works performed by the Russian Orthodox Church in 2020, but its shaky wooden structure remains relatively unchanged.



*Image 4. The 1940s wooden chapel in Michuryne after 2020 restoration works*

Describing the architecture of Michuryne, one must note that, like the main town of Boikivske itself (formerly Telmanove), Michuryne was originally founded by German Lutheran settlers, who were forcefully removed from the region after World War II, alongside their unique architectural designs, and in their place Ukrainian population from West Galicia, fully under a puppet pro-Stalinist Polish government after World War II, like Lemkos and the aforementioned Boykos, were resettled. There is information (but no photographic evidence) of unique German-style building



in the town. The pre-war German buildings, as of 1926, were as such: a steam mill, two windmills, two brick factories, two schools, village council building. With more information on the building's locations, we can theorize on what remains of them. Other such settlements in the district include the villages of Bohdanivka (had a brick factory, not preserved on photographs), Vershynivka, Dersove, Hryhorivka (another site of a former brick factory), Zernove (aside from the Lutheran settlement, also contained a Molokan sect's hamlet), Lukove, Novooleksandrivka, Ternivka (formerly Friedrichsfeld). In the case of de-occupation, these former German settlements may be of considerable interest to archeology, and even intelligence-gathering photography. As of 2024, only pieces of information one may find on even signs of the buildings are from random, unfocused photographs from the 2000s on websites such as Wikimapia. Wikimapia and other sources of amateur / blogger photography sites gave an opportunity to research formerly unidentified and unregistered architectural landmarks from the first half of the 20<sup>th</sup> century in the Boikivske village community. A news report from the hybrid adversary's mass media showcasing a "Donetsk People's Republic celebration of the victory in the Great Patriotic War" revealed an unidentified early 20<sup>th</sup> century Modernist-style house in Hrekovo-Oleksandrivka, located near the village's monument to World War II veterans.



*Image 5. Early 20<sup>th</sup> century building in Hrekovo-Oleksandrivka (on the left)*

Moving into the Soviet era, a "Stalinist Empire" style building with Doric columns in Konkove village was successfully identified as a House of Culture dating from the 1930s. In the village of Kuznetsovo-Mykhailivka a 1940s–1950s building in the similary style was identified as Palace of Culture of the former Collective Farm "Road to Communism". An even later Soviet architecture example is the Village Club building in Lukove, last photographed with a Ukrainian flag-adorned mural,

now likely destroyed under Moscow's occupation regime. Notably, all the buildings relate to local cultural activities, and were also used for historical Communist Party's proclamations before the population of villages.



*Image 6. From left to right: House of Culture in Konkove, Palace of Culture in Kuznetsovo-Mykhailivka; down: Village Club in Lukove*

The results of the research indicate that neither Imperial, nor Soviet government cared much for the development of eye-pleasing and historically-enduring architecture in what would become the Kalmius region, and the few historical buildings that remain standing are those that survived out of convenience, sturdiness, and continued use. The only exception to that are the religious structures, which were maintained by the churches, including the oldest structure in the district, but even in their case government bias interfered greatly with the safety of buildings: Soviet anti-religion policies led to the destruction of a number of original churches, necessitating recreation in the 21<sup>st</sup> century.

From the practical point of view, the results demonstrate how government bias, goals, and perceived needs influence the development of architecture. It also factors into information warfare trends, wherein the removal of German population from today's Boikivske community "coincided" with the removal of characteristic architecture (or, in the case of the abandoned dairy plant, a remodeling of it). For both the architect-as-an-artist, and for government workers concerned with maintaining a specific "memorial space," the results prove a bleak picture of how previously "politically correct" art may get demolished and remodeled when it is no longer so (as is the likely fate of the Ukrainian flag mural on a Soviet building in what is currently Moscow-occupied territory). Further research into the historical architecture remaining in the Kalmius district may either confirm the trends seen in Boikivske, or show otherwise.

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## **ОСОБЛИВОСТІ РОЗВИТКУ КРАЄЗНАВЧОГО РУХУ НА ДОНЕЧЧИНІ У ПЕРІОД РОСІЙСЬКО-УКРАЇНСЬКОЇ ВІЙНИ (2022–2024 РР.)**

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*Мета статті – визначити стан краєзнавчої роботи в Донецькій обласній краєзнавчій організації, особливості дослідження та популяризації знань про рідний край краєзнавцями Донеччини у період сучасної російсько-української війни. Актуальність питання, винесеного в заголовок статті, ми вбачаємо у такому: залишити для історії факти та події з розвитку краєзнавчого руху на Донеччині у 2022–2024 рр.; узагальнення, викладені у статті, можуть бути взяті як досвід наступними поколіннями краєзнавців для подальшого удосконалення форм та методів краєзнавчої діяльності; матеріал статті може бути використаний із навчально-виховною метою у за-*