

practices used by Pentecostals in resistance to the dictatorship that ‘ran counter to the veneer of established exercises of faith or the strict limitations of the regime’ (p. 199). These acts, such as hiding firearms in their temples, opened new pathways of religious activism in Chile. In each chapter, we see vivid images of the complex connections and divisions that inspired Pentecostal innovations.

At times, the author’s focus on the ties between Pentecostals and non-Pentecostals raises more questions than answers. Throughout the text, we see interjections akin to the following: ‘Pentecostals, like their non-member neighbors’ (p. 160). In fact, so often do the Pentecostal Chileans we meet act like their non-Pentecostal peers that we are occasionally left wondering why the operative variable is indeed religious affiliation. While separating the subjects’ ‘identities and worldviews as Pentecostal and Chilean activists’ might at times obscure more than it reveals, this task is neither impossible nor fruitless (p. 27). Florez’s insistence on presenting Pentecostals as average Chileans will speak more to scholars of Pentecostalism than to historians of Latin America. The latter group is still in need of good historical literature that explains the uniqueness and particularities of Evangelical communities throughout the region.

Through even-handed analysis and clear prose, this monograph convincingly challenges the misconception that late twentieth-century Pentecostals were all either apolitical holy rollers or far-right conservatives. Most of the people we meet throughout the book were politically engaged and leaned towards progressive and left-wing causes. We learn about *Buena Nueva*, a Pentecostal folk band that formed part of the *Nueva Canción* movement inherited from leftist musicians like Violeta Parra and Víctor Jara. We meet Daniel Palma, the Socialist pastor of the Misión Iglesia Pentecostal who worked with the famed Methodist liberation theologians Emilio Castro of Uruguay and José Míguez Bonino of Argentina. Pastor Palma and others coordinated a clandestine asylum network for members of Uruguay’s Tupamaros guerrilla forces. These revealing and unexpected stories offer new ways to understand the dramatic changes in the relationship between politics and religion in late Cold War Chile and Latin America. Scholars of religion as well as historians of Latin America looking for untold stories from the Pinochet years will find this book a welcome addition to a variety of ongoing conversations.

ARIZONA STATE UNIVERSITY

MATTHEW CASEY-PARISEAULT

*The universe behind barbed wire. Memoirs of a Ukrainian Soviet dissident.* By Myroslav Marynovych, edited by Katherine Younger (trans. Zoya Kayuk) (foreword Timothy Snyder). (Studies in East and Central Europe.) Pp. xxviii + 453 incl. 71 ills and 2 tables. Rochester, NY: University of Rochester Press, 2021. £25. 978 1 58046 981 4

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This memoir is a damning indictment of Soviet-style Communism. Myroslav Marynovych was a political prisoner in the USSR for a decade. He was arrested in 1977, aged twenty-eight, for circulating information about the Soviet regime’s human rights violations. He spent seven years in the notorious Perm-36 camp in Russia and three years in internal exile in a remote village in Kazakhstan. The

'universe behind barbed wire' of the title refers not only to his deprivation and confinement but also to the Soviet system writ large.

Marynovych was a founding member of the Ukrainian Helsinki Group, established in 1975 after the USSR signed the Helsinki Final Act. Marynovych and his fellow dissidents highlighted the regime's breaches of its own legal guarantees of human rights. They protested against the Kremlin's dominance of Ukraine and campaigned for national independence. This account reveals the extent of the Kremlin's efforts to destroy Ukrainian nationhood, using a wide range of repressive mechanisms against its advocates – KGB intimidation and harassment, brutality against prisoners, degradation and deprivation, psychological torture.

The leading lights of the Soviet dissident movement appear in the book, as friends and acquaintances when he was at liberty and as fellow inmates in the camps (notably Sergei Kovalev and Aleksandr Ogoronikov). Indeed, it reads like a 'who's who' of the underground human rights movement (and looks it: there are seventy-one photographs). Marynovych does not shy away from critiquing dissidents with opposing views, including Russians who did not regard the Ukrainian struggle as important.

Marynovych experienced a spiritual epiphany during his most trying period in Perm-36. He developed a rich Christian inner life. The relevance of biblical Scripture coupled with the sacrifice made by fellow prisoners and the kindness of sympathetic citizens convinced him of God's grace. Frustratingly for the reader, he does not outline his beliefs much beyond his Greek Catholicism. As we know, affiliation tells us little about personal spirituality.

Marynovych is currently Vice-Rector of the Ukrainian Catholic University in Lviv. In the closing chapter, he reflects on the role of religion in Ukraine's social, cultural and political life and the country's post-Soviet challenges. He focuses on two salient themes. First is the failure to bring Communist authorities to account for their crimes. Marynovych regrets that those who participated in upholding the regime were not called to account after 1991. Second is Putin's policy towards Ukraine. He advocates the ongoing importance of Ukrainian dissent in the face of Russian aggression: 'By shedding blood and sowing suffering in Ukraine, Putin's regime is both consolidating a consensus around the need for real independence and, amazingly enough, strengthening the Ukrainian nation and giving it vigorous strength that had been lacking up to now' (pp. 419–20). This was prescient: the memoir was completed in 2020, before the invasion.

The foreword by Timothy Snyder contextualises the Kremlin's campaign against Ukrainian nationalism. It is an illuminating introduction to the memoirs and an excellent explanation of the fundamental tension between Ukrainian nationalists and the Kremlin. This timely and honest book charts the travails of one Ukrainian dissident and in doing so highlights the inhumanity of the Soviet system and the ongoing struggle to defend independent Ukraine. It also shows that spiritual meaning can be found in the most unexpected, brutal of places.

UNIVERSITY OF LEICESTER

ZOE KNOX