

shows how he sought to publish only “human documents” that used individual experiences to illuminate the larger historical context.

Kozlov’s use of readers’ letters is both judicious and creative. While not overplaying his hand, he makes a convincing case that at least the “literature-centric” part of Soviet society was expanding its political as well as ethical horizons while evolving a language appropriate to those goals. Perhaps the use of tables would have enabled him to drive home more effectively some of his points about the numerical significance of the letters over time. The author’s archival research is enhanced by a thoroughgoing familiarity with the secondary literature. Moreover, his writing makes this monograph a particular pleasure to read. In sum, Kozlov’s book represents a major contribution to the scholarship on the Thaw and Soviet cultural history more generally.

James H. Krukones, John Carroll University

Kotliarchuk, Andrei. “*V kuznitse Stalina*”: *Shvedskie kolonisty Ukrainy v totalitarnykh eksperimentakh XX veka*. Istoriiia Stalinizma. Moscow: Rosspen, 2012. 222 pp. \$19.00. ISBN 978-5-8243-1684-1.

This book explores Stalinism as political-ideological and sociocultural phenomenon, provides a case study of an ethnic minority (Swedes in Ukraine, and investigates the process of the transformation of ethnicity under changeable conditions. Because Stalinism already has been thoroughly discussed in the Russian- and Ukrainian-language literature, Andrei Kotliarchuk uses on it mainly as context that impacted processes occurring within the Swedish ethnic community. This explains the omission of many details regarding the reality of Stalinist Ukraine: the material Kotliarchuk presents on Stalinism is sufficient to convey the destructive influence of its strong authoritarianism and the obviously negative markers deep-rooted in Communist ideology.

Kotliarchuk skillfully uses Foucault’s theory of “forced normalization” and Melucci’s concept of “collective identity changes” to explain both the appearance of a Swedish ethnicity in Ukraine as well as its subsequent transformations (p. 20). A minority group marked by a strong collective identity and enjoying a long history of juridical and economic privileges and administrative autonomy, Ukraine’s Swedish community was subjected to an extended social experiment aimed at transformation it into a community fully loyal to a new (Communist) authority. The result of this social experiment, Kotliarchuk concludes, was that the descendants of the Swedes lost their Swedish ethnic self-consciousness, and that the changes to their collective identity intensified their transformation into *Homo sovieticus* (p. 201).

In spite of all the social, ideological, and political experiments, however, traces of Ukraine’s Swedish community still can be found in present-day Ukraine. The Ukrainian census of 2001 revealed that, of the 111 people of Swedish ethnic origin, 18 still speak Swedish, and in the village of Zmiyivka, where descendants of Swedes currently live, traffic signs carry Swedish, and tombstones in the local cemetery carry Swedish epitaphs. Granted, these markers are few, but they play a significant role in the preservation of historical memory and visualization of Swedish ethnicity, particularly in light of the complicated and at times tragic plight of Swedish settlers and their descendants on the territory of the former Soviet Union, who had to endure “Sovietization,” “Ukrainization” (chap. 1), being branded as “Swedish enemies and spies” (chap. 3), and, finally, deportation to and “special-settler status” in the Stalinist Komi-Gulag after World War II. One would think that such dreadful twists and turns of fortune would have totally eroded Swedish ethnicity in a part of the world so far from Sweden, but when Sweden’s King Carl Gustaf XVI paid an official visit to Ukraine in October 2008, the community was able to demonstrate its survival.

Kotliarchuk does an admirable job of framing the transformation of Ukraine’s Swedish community within both the internal and external sociopolitical landscape. He is especially strong when discussing how Swedish settlers first appeared on the banks of the Dnepr River and why they migrated between Sweden and the USSR in 1929 (pp. 10–15). He offers illuminating context for

the Soviet-Ukrainian project “From foreign settlers to national minority,” which attempted to construct a four-fold consciousness—Soviet, Russian, Ukrainian, and Swedish (pp. 24–63 and 90–104). He also investigates the use of terror as a social-engineering method in a limited social and cultural space—in Soviet-Ukrainian village of “Staroshvedske” (pp. 153–76). And, finally, he details how the Ukrainian Swedish community served as a channel through which information about the real situation in the USSR, especially the Famine in Ukraine, could seep out to the wider world (pp. 104–15).

The main drawback to this volume is the author’s failure to acquaint himself fully with the existing literature. Kotliarchuk is wrong to state that “the history of ethnic minorities in contemporary independent Ukraine is on the periphery of scientific search” (p. 10). In fact, there are several research centers engaged in precisely this type of work; roughly a dozen journals are publishing articles on the topic; numerous theses in Ukrainian ethnology, history, and sociology are being defended; the topic is the point of discussion at scientific congresses, specifically those sponsored by the Sociological Association of Ukraine; and numerous monographs on this exact period have been published.

Volodymyr Yevtukh, National Pedagogical Dragomanov University, Kyiv

Bullough, Oliver. *The Last Man in Russia: The Struggle to Save a Dying Nation*. New York: Basic Books, 2013. vi + 284 pp. \$26.99. ISBN 978-0-465-07498-3.

This book is a journey, in which Oliver Bullough follows the steps of Father Dmitry Dudko throughout his life (1922–2004) and, in an even bigger way, follows the fate of Russia and its people. The title itself warns the reader about parallels with George Orwell’s book, *1984*, which was originally titled, *The Last Man in Europe*. In the Orwellian novel, the protagonist, Winston Smith, is rising to rebel against the hypocritical system created under the watchful eye of Big Brother, only to be caught and reeducated by the KGB. This is pretty much the story of Father Dudko. He was born into a peasant family, west of Moscow. His father was arrested in 1937 for refusing to join a collective farm. Dmitry himself was accused of being involved in anti-Soviet propaganda and arrested in 1948—in reality, his crime was writing religious poetry. He was released eight years later, and finished his studies at a Russian Orthodox seminary.

In the late 1960s and 1970s, Dudko attracted a lot of intellectuals to his parish by connecting to the people’s hearts and needs rather than preaching Soviet-style prescribed dogma. He had many followers, not only among the Russian Orthodox, but also among Jews, and free-spirited people in general. Unfortunately, many Russians were filling their spiritual vacuum with vodka, but there were a few looking for real values. Father Dudko created a unique circle of people who felt spiritually free even under the harsh Soviet dictatorship.

This could not go long without being noticed by the KGB. Father Dudko was arrested in the winter of 1980; his followers rallied for his release. The dawn of 1980s was a tough period for dissent in Russia. The relationship between the Soviet Union and the United States reached an ultimate low after the Soviets invaded Afghanistan in 1979. The author of this review was among the founding members of an independent peace group in the USSR that was launched in summer of 1981. We were known as the Trust Builders (Group for Establishing Trust between East and West). The tremendous pressure that was applied by the KGB was felt in all circles of dissent. This heavy pressure led Father Dudko to give in in a major way. Not only did he denounce his previous activity as harmful to the State, but he also became a spokesman for the State and the KGB.

Bullough tries to comprehend how this transformation is possible. He again turns to Orwell, where the interrogator declares to Winston Smith: “When finally you surrender to us, it must be on your own free will. We do not destroy the heretic because he resists to us: so long as he resists us we never destroy him. We convert him, we capture his inner mind, we reshape him” (p. 198). Indeed, Father Dudko was reshaped, became highly nationalistic, and blamed the Jews for all the ills of