

KATI PARPPEI

Saints, Legends and Forgeries: The Formation of the Historiographical Image of Valaam Monastery. Dissertations in Social Sciences and Business Studies No. 5. Joensuu: University of Eastern Finland 2010. 227 p. including two maps.

The author has chosen a topic for her dissertation which is integrated in the historiographical discourse under different aspects. It is a contribution to the history of the Russian monastic landscape and of the Pantheon of national Russian saints. It belongs to the large series of fruitful studies about the ways of creating the ambiguous identity of Russia as an empire and a nation at the same time during the long 19th century. Beyond that, the work is integrated in the actual transnational discourse about historical consciousness and history culture.

If we look at the three elements of historical culture, all of them are present as topics in the dissertation of Kati Parppei. The cognitive dimension refers to the work of reconstruction of the past. By verifying the reliability of sources, Parppei succeeds in the deconstruction of the image of Valaam as one of the oldest monasteries in Russia at all. The political dimension refers to the political implications of images about the past. The rise of the prestige of Valaam respectively the formation of the prestige of this place in the 19th century was a matter of territorial affirmation of Russianness and Orthodoxy in the North of the Empire. The aesthetic dimension of historical culture is a central aspect in the book thanks to the investigations about the means by which the

atmosphere of a place of rich historical heritage was created.

Finally the study of Kati Parppei will be of great interest to all those who are interested in the regional history of Carelia on both sides of the actual border and former border lines, especially under the aspect that the traditions of Valaam are "shared history" of Russia and Finland as well. The topic of the book is of actual relevance also just because of the fact, that after many decades of neglect and decay, the island of Valaam has become a centre of religious life again, and it is a popular destination of pilgrimage and secular tourism.

In the public consciousness it is hardly known that, compared to other monasteries like the Troitse-Sergiev monastery or the Kirillo-Be-lozerski monastery, Valaam is a late comer in the Russian monastic landscape. It does not dispose of any important traces from the Old Russian period. The monastery was deserted, after the region had been occupied by the Swedes in 1613. Only after the recuperation of the region by the troops of Peter the Great during the Great Nordic War it was reestablished, and its real rise started only at the end of the 18th century. The rise was accompanied by the creation and consolidation of an image which presented the place as a monastery with very old roots and a rich tradition since the earliest periods of the Russian history. Following to this image, Valaam and its patrons German and Sergii were firmly integrated in the network of monasteries and saints from the period of hesychasm and monastic colonization, and even the claim to be oldest the monastery in Russia at all, was present in the public.

Parppei is starting from this constellation. Her intention is to analyze the process of the creation of the image of Valaam as it developed

until the time of the Revolution in 1917 and as it has been successfully revived during the last two decades. She is looking for the elements which were included in the narrative step by step, for the means by which these elements were corroborated as reliable, who were the persons who actively took part in the process and which were their intentions. In the introduction Parppei places her research in the frame of image studies, which play an important role in contemporary Finnish historiography and which are close to other actual international tendencies in research such as studies on cultural memory, imagined communities and invented traditions. Parppei turns also to the terminology of Pierre Nora and defines Valaam as a lieu de mémoire of Russian national and religious identity.

The first chapter is devoted to the image formation until the desertion at the beginning of the 17th century, and it is concentrated on the analysis of the only source from that period which is comparatively rich of information, the *Skazanie o Valaamskom monastyre*, the Tale about Valaam. But the Tale never succeeded in reaching a large distribution, and it was rediscovered only in the 20th century.

Following to the *Skazanie*, founders of other monasteries in the Russian North had been before at Valaam. There should be no doubt about the stay of Savvatii Solovetskii, since it is confirmed by his Life and corresponds to the chronology, but as for the other founders it is quite improbable. The names of the saints served for corroboration of the prestige of Valaam.

Parppei discusses the status of the monastery in the middle of the 16th century and asks why Sergei and German were not canonized at that time as so many other Russian saints. Her conclusion that the

cult was still *in statu nascendi* is quite convincing. The graves of the founders had not become a popular destination of pilgrims. Obviously, neither was the monastery able to start important building activities, for despite destruction and the new buildings there would have been some archeological findings. The almost complete lack of written sources, compared to other foundations from the same historical layer, about the centuries before the desertion in 1613 cannot be the result only of the destruction, otherwise there would have survived some documentation via the archives of other institutions to which the brethren at Valaam had addressed for different reasons.

Absolutely correctly Kati Parppei refutes the attempts of Heikki Kirkinen to prove on the basis of a dubious figure in the *Valaamskaia beseda*, that the monastery was founded already in the 12th century. The comparatively large distribution of the *Valaamskaia beseda* is not due to its scarce information about Valaam, but due to its general message concerning the moral dangers of land owning.

The following three chapters form a unit since they cover the period of the continuous rise of Valaam since the re-foundation in the time of Peter the Great, a symbolic act of re-integration of the territories which were reconquered from the Swedes during the Great Nordic War. The re-foundation may be seen in the same context as the transfer of the relics of Aleksandr Nevskii to the new capital Saint Petersburg, discussed by Mari Isoaho in her dissertation *The Image of Aleksandr Nevskiy in Medieval Russia: Warrior and Saint* (Oulu 2006, published by Brill in Leiden & Boston 2006) and by Alexander Schenk as a turning point in the image of that famous prince in Russian culture.

The interest in re-establishing respectively in inventing the history of the first Valaam monastery started only at the end of the 18th

century and was closely linked to the first attempts of Russian modern historiography. The first newly introduced motive in the history of Valaam was the Tale about King Magnush, a historical person, the Swedish king Magnus who had shipwrecked on the Norwegian shore in 1374.

It is quite fascinating to follow how compared to the *Skazanie* from the 16th century the authors of the 19th century were even more creative in inventing history, respectively they were no more bound to the old techniques of text creation by "compilation and composition", as Ricardo Picchio described it. Kati Parppei quite adequately compares the author Sulakadzev to the Scotsman James MacPherson and to the Czech Václav Hanka. Their falsifications were not motivated by a pious impulse, but by the intention in enriching the national history.

The strongest impulse to the sudden rise of Valaam and to gaining the reputation as one of the holiest places in Russia derived from the visit of tsar Alexander I to Valaam in 1819, from the final canonization of Sergei and German and from the appointment as a monastery of the 1st class.

After forming the Grand Duchy of Finland under Russian rule in 1809, the frontiers of Finland had been moved eastward to the lines of the 17th century. So the Western part of Lake Ladoga became part of Finland, as it had been a part of Sweden in the 17th century. Parppei looks at Valaam primarily as at a stronghold of Orthodoxy and the Russian nation in the Finnish Lutheran surrounding, but we may regard Valaam also as an imperial symbol independent from national "Russianness". Only when the Orthodox Finnish started to claim Valaam as "theirs", the national connotation as "Russian" gained a decisive strength as opposite position.

From the point of view of contemporary historiography there is no reason at all to discuss the question if the monastery of Val-

laam was the oldest one in Russia, or if the founder Sergei or even German were of Greek origin. As Parppei states, these ideas are products of the 19th century creativity in enriching the past of Valaam. Nor is there any historical background in the ever growing number of other saints from the Russian North whose Lives were allegedly somehow linked to Valaam. But of course, under the aspect of image building Parppei has registered, which were the means which were regarded as the most effective ones in gaining and securing the reputation as one of the most prestigious monasteries in Russia, and which were collateral intentions: creating a Russian, Finnish, Karelian or even Greek-ecumenical identity.

As Parppei stresses at the end of her book, despite the interruption of monastic life on the island of Valaam during almost five decades and despite the decades within the state of Finland in the interwar period, the image of Valaam, as it was created in the 19th century seems to have revived to a surprisingly large extent.

We may ask if such detailed studies on a special topic are attractive to readers who are not interested exactly in that topic, but who look for it only as a further brick stone in the construction of larger historical overviews. But such generalizing historiography is always endangered to become a victim of petrified images itself. Only thanks to such studies as done by Kati Parppei, we are able to make a clear distinction between the fascination by historical accounts on the one hand and adequate historical reconstruction on the other. The book of Kati Parppei offers a solid ground for integrating the topic "Valaam" in comparative studies and overviews.

The book by Kati Parppei may be read an inspiring text on lieux de mémoire and historical memory, it is a case study on the techniques of nation building via religion, it serves as a fundamental work about

the role of monasteries in Russian social and cultural life, and last but not least, it as a valuable contribution to the local history around Lake Ladoga.

LUDWIG STEINDORFF  
PROF. DR., KIEL, GERMANY

**PEKKA ASIKAINEN**  
Kirkkoherran virkaan päteväittävä johtamiskoulutus opiskelijoiden arvioimana. Diss. Acta Universitatis Lapponiensis 176. Rovaniemi: Lapin yliopisto 2010. 215 s.

Pekka Asikaisen tutkimuksen kohteena on Suomen evankelis-luterilaisen kirkon kirkkoherraksi päteväittävä johtamiskoulutus siihen osallistuneiden opiskelijoiden (N=19) oppimisprosessin ja heissä tapahtuvan ammatillisen kasvun näkökulmista. Aihe sijoittuu ainakin kasvatustieteiden ja teologian alueille ja on ajankohtainen ja monitieteellisesti mielenkiintoinen. Raportti on perinteinen suomenkielinen monografia, jossa on lisäksi kaksi sivua liitteitä. Asikainen on rakentanut tutkimuksestaan sujuvan ja lukijalle helppolukuisen. Tutkimus kuvataan tarkasti kuvioilla ja taulukoilla elävöittäen.

Tutkimus on kvalitatiivinen tapaustutkimus, jossa päämenetelmänä käytetään teemahaastattelua. Niitä täydennetään muiden koulutukseen jollain lailla osallistuneiden haastatteluilla ja opiskelijoiden kirjallisella materiaalilla. Tutkimuksen liitteisiin on lisätty opiskelijoiden teemahaastattelujen kysymysrungot, mutta muut tutkimuksessa käytetyt kyselylomakkeet, ohjeistukset ja testit puuttuvat liitteistä. Niistä ei muutenkaan anneta lukijalle riittävästi tietoa, mikä mahdollistaisi niiden toimivuuden ja tarkoituksellisuuden tarkistamisen. Tämä vähentää lukijan mahdolli-

suuksia tarkistaa kaikkien tutkimuksessa käytettyjen tiedonkeruumenetelmien luotettavuutta. Tutkimuksen kieliasu on hyvä ja lähdeviitteet ovat riittävän huolellisesti merkityjä. Kokonaisuutena raportti on tasapainoinen ja tieteelliset kriteerit täyttävä.

Asikainen on haastatellut tutkimukseensa 19 pappia, jotka osallistuivat samalle kirkon järjestämälle johtamiskoulutuksen kurssille vuosien 2007–2008 aikana. Haastattelu oli tutkimuksen pääaineistonkeruumenetelmä ja se suoritettiin kurssin aikana kahteen kertaan. Opiskelijoiden lisäksi tutkija haastatteli kurssin kouluttajia ja psykologeja ja täydensi aineistoaan opiskelijoiden kirjallisella materiaalilla sekä johtamiskoulutuksesta vastaavien hiippakuntadekaanien kyselyillä. Tutkija on ansiokkaasti pohtinut tapaus-tutkimuksen luonnetta ja oman tutkimuksensa sijoittumista tapaus-tutkimusten joukkoon. Tutkimuksen suorittaminen on raportoitu huolellisesti ja vakuuttavasti.

Asikaisen väitöskirja on tapaus-tutkimus yhdestä kirkon järjestämästä johtamiskoulutuskurssista. Tutkija on itse valinnut tutkimuksensa kohteen yhdessä hiippakuntadekaanin kanssa (s. 71). Tutkija on perustellut ja kuvannut valitsemansa tapauksen tutkimuksessaan hyvin. Vaikka tapaus-tutkimuksessa ei pyritäkään tutkimustulosten yleistettävyyteen, luotettavuuden arvioinnissa on tärkeää suhteuttaa tutkimuskohde muihin vastaaviin tapauksiin. Tutkija on raportoinut tutkittavien iän, sukupuolen, koulutustaustan ja papinviran luonteen. Lukija ei kuitenkaan pysty suhteuttamaan kyseistä tutkimusjoukkoa muihin vastaaviin johtamiskurssien pappeihin. Olisiko mahdollista, että tämä joukko olisi laadultaan tavallista korkeatasoisempaa tai heikotatasoisempaa verrattuna muiden kurssien pappeihin? Miten kyseisen joukon ryhmädynamiikka on vaikuttanut tutkimustuloksiin? Eroako vai edustaako tämä kyseinen tapaus-tutkimus suurempaa kirkon johtajakou-

lutukseen osallistuvaa joukkoa? Tutkija olisi voinut suhteuttaa tutkimuksensa kohdetta esimerkiksi henkilöiden saamien arvosanajakaumien perusteella raportoimalla niissä saatuja keskiarvoja ja keskihajontoja. Näin hän olisi hyödyntänyt paremmin kaikkia tiedonkeruumenetelmiään ja lukija olisi voinut suhteuttaa tätä tutkittua tapaus-ta muihin vastaaviin tapauksiin ja saanut lisätietoa tutkimustulosten mahdollisesta siirrettävyydestä.

Tutkimuksen pääongelmaa – kirkkoherran virkaan päteväittävä johtamiskoulutuksen prosessia sekä opiskelijoiden opiskeluprosessia ja heidän näkemyksiään koulutuksesta – selvitetään kolmen alaongelman kautta. Alaongelmat ovat laadulliseen tutkimusperinteeseen hyvin soveltuvia kysymyksiä ja niihin saadaan tutkimuksessa myös vastauksia.

Aineiston analyysi on suoritettu johdonmukaisesti sisällönanalyysin periaatteiden mukaisesti. Valitut haastattelulainaukset ovat pääasiallisesti vakuuttavia ja vahvistavat tutkijan tekemiä tulintoja. Haastattelulainauksien käyttö on tosin paikoitellen jonkin verran luettelomaista ja lukija joutuu nojautumaan liikaa suoriin lainauksiin aineistosta. Tutkija olisi voinut kirjoittaa lainauksien sisältöjä enemmän auki omin sanoin analyttisyyttä lisäten. Joissain kohden kategorioiden nimet olisivat voineet olla viimeistellympiä ja enemmän teoriaa heijastavia. Näitä ovat esimerkiksi taulukoissa yhdeksän ja kymmenen esitetyt erilaiset motivationaaliset perusteet ja koulutussisällölliset motiivit. Rinnakkaisluokittelijan käyttö olisi voinut lisätä luokittelujen tulkinnallisuutta ja luotettavuutta.

Asikainen nojautuu tutkimuksessaan kognitiiviseen ja konstruktivistiseen oppimisenäkemykseen. Ne otetaan tutkimuksessa lähes annettuina eikä niiden relevanssia pohdita kurssin sisältöjen näkökulmasta. Kasvatustieteiden professori Tapio Puolimatka on kritisoinut konstruktivismia teologisten sisäl-