

ATTITUDE TO PROTESTANTISM IN POST-SOVIET RUSSIA

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Abstract

The article deals with the attitude to Protestantism in the post-soviet Russia. Formation of Protestantism in Russia can be considered in the present paper. Thus, the purposes of this research are to examine formation of Protestantism in Russia, to analyze attitude of Russians to Protestantism and to identify its reasons. The author's periodization of Protestantism formation in Russia is proposed. This periodization is based on 3 criteria: types of Protestants activities at each stage; the government's attitude to it; its functions. It is shown that the establishment of the Russian Protestantism version took five basic steps. In modern Russia, Protestantism has its own history, values it gained its traditions, and it has its own distinctive character. Protestant churches are ready to actively participate in solving the pressing issues facing the people of the country. The authors suggest that the most authoritative of them can and should acquire the status of social partners of state institutions and significantly contribute to the spiritual and moral education of young people, to overcoming child homelessness and neglect, to family strengthening, to improvement of moral atmosphere in society and to the formation of high standards of business, economic and work ethic. The positive development of this process and its dynamics are largely dependent on Russian Protestants consolidation and on their willingness and ability to develop and strengthen interfaith relations and cooperation. According to the article, the attitude of most Russians to Protestantism is largely negative, although most of them have friends or acquaintances among the followers of this religion. The reasons for this are stereotypes in the public opinion of Russians: about the church itself (simplification of ceremonies, of the Bible, of the decoration of the church), and about the personal qualities of the congregation (the rejection of community service and charity, lack of citizenship).

KEYWORDS: religion, protestantism, spirituality, morality, social partnership, interfaith cooperation, attitude to protestantism, values of protestantism.

Anotacija

Straipsnyje atskleidžiamas požiūris į protestantizmą posovietinėje Rusijoje. Pristatomu tyrimu siekiama atskleisti protestantizmo Rusijoje formavimosi priežastis ir šalies žmonių požiūrį į šį procesą. Autorės pristato protestantizmo formavimosi Rusijoje periodizaciją, kuri grindžiama 3 kriterijais: protestantų veiklos tipai kie-

kviename etape, vyriausybės požiūris į protestantizmą, protestantizmo funkcijų raišką. Tai leidžia autorėms teigti, kad protestantizmo formavimosi procesas apima 5 etapus. Šiuolaikinėje Rusijoje protestantizmas turi savo istoriją, vertybes, tradicijas, skiriamuosius požymius. Protestantų Bažnyčios atstovai yra pasirenkę aktyviai dalyvauti sprendžiant aktualiausias problemas, su kuriomis susiduria šalies gyventojai. Autorės atskleidžia, kad prioritetinės Bažnyčios kryptys yra socialinė partnerystė su valstybinėmis institucijomis, tai gali reikšmingai prisidėti prie dvasinio ir dorovinio jaunimo ugdymo, šeimos stiprinimo strategijų kūrimo, padėti spręsti vaikų benamystės ir apleistum problemas, gerinti moralinę visuomenės ir verslo atmosferą, daryti poveikį ekonomikos bei darbo etikos formavimui. Teigiama šių procesų plėtra ir dinamika priklausys nuo Rusijos protestantų sutelktumo, jų noro ir gebėjimo plėtoti bei stiprinti tarpreliginius santykius ir bendradarbiavimą. Straipsnis atskleidžia, kad daugelio rusų požiūris į protestantizmą yra neigiamas, nors kai kurie jų turi draugų ar pažįstamų tarp šios religijos atstovų. Neigiamos nuomonės priežastis yra požiūrio į protestantizmą stereotipai apie pačią Bažnyčią (ceremonijų supaprastinimas, labdara, Biblija, Bažnyčios dekoras) ir tikinčiųjų asmeninių savybių kongregacija (bendruomenės paslaugų ir meilės atmetimas, pilietiškumo stoka).

PAGRINDINIAI ŽODŽIAI: religija, protestantizmas, dvasingumas, moralė, socialinė partnerystė, religijų bendradarbiavimas, požiūris į protestantizmą, protestantiškosios vertybės.

Introduction

Topicality of the paper is explained by the need for finding reasons of negative attitude Russians to Protestantism. The range of sociological issues of the religious life of a particular society and individuals is various and wide. To the best of our knowledge, the faithful and atheists, secular scientists and theologians are interested in these issues. They form an interdisciplinary problem area in which not only sociological but also social-theological issues exist and contact.

In some historical moments religion is an important factor and a powerful social force that initiates significant social shifts and changes of the Russian society. Hence, an area, where religiosity transforms into sociality and obtains its mass and individual forms, appears. This space is one of the areas that can be explored by sociology. Bourdieu, who studied the problem of sociologists' religious beliefs, argues that religion is a universe of faith. At that for the sociology the faith is an issue requiring interpretation (Bourdieu, 1994, p. 25). Role of religion in contemporary Russia has become central

issues in social and spiritual policy in modern society. In Russia, “Orthodox country”, attitude to Protestantism is one of the most important and little-studied issues. Meanwhile, Protestantism in Russia unites about two million believers and consists of several tens of currents. The most of them are Pentecostals and Baptists. Representatives of the Protestant denominations are actively involved in charity, cooperate with environmental and educational organizations, but almost always remain in the shadow of their social activities. However, their contribution to public life is not mentioned in the media. The whole history of their existence is accompanied by distorted stereotypes that exist in the public opinion of Russians – a negative attitude to the activities of the Protestant denominations. Attitude to Protestantism in Post-Soviet Russia was little studied in Russian sociology. Described issues confirm the research topic relevance and significance. Thus, the purposes of this research are to examine formation of Protestantism in Russia, to analyze attitude of Russians to Protestantism and to identify its reasons.

Of great importance in situation of lacking the data about Protestants’ activity in Russia the study elucidates how Russians concern Protestantism and help to overcome negative attitude of Russians to it. The further study would focus on unfolding the concept of formation Protestantism in Russia and on analysis attitude of Russians to it.

1. Formation Protestantism in Russia

Before talking about the attitude of Russians to Protestantism historical and sociological analysis of the stages of its formation in Russia should be given. Detailed stages analysis is out of the scope of this article. Hence, their general characteristics should be considered.

Protestantism formation consists of five main stages that are ambiguous and contradictory with the respect to duration of its existence, activities and attitude of the authorities to Protestantism. The criteria of periodization, in our opinion, may be:

1. Protestants activities in each stage;
2. Attitude of the authorities to Protestantism;
3. Protestantism functions.

According to the study main Protestantism functions are education, axiology, propaganda, security, personal socialization, socio-cultural, evangelization, etc.

Russian Protestantism can be considered as an element of the religion social institute (the presence of buildings, institutions, missions, social and professional priests group, activities and functions) that performs specific functions.

The first period of Protestantism in Russia relates to the 1860–1870-s. At this time in the south of Russia, in the compact sectarians' regions, Protestantism (Baptism) began to spread out. Especially it was actual for the regions of Molokans settlement because Molokans passed through spiritual crisis (as whole Russian society). Before the XX century Molokans and South Baptists had been arguing about faith but they had been keeping personal, family and religious relations. Baptists and Evangelical Christians (Peshkovtsies) representatives attended the Molokans meetings and festivities, preached in Molokans communities, published in Molokans editions and new-Molokans participated in the Baptists and Evangelical Christians activities. At the early stage communities of mixed type, that connected the elements of traditional Russian sectarianism and Protestant ideas of the West, were quite closely related to the Russian Protestantism denominations.

At the same time Protestants ideas of justification by personal faith, possibility of turning to God without the mediation of the Church, the Bible priority over church tradition became popular among the Orthodox. The well-known religious current appeared in Petersburg in 1874 by the lord Redstok influence and has spread among the aristocracy of the capital and later among the other parts of Russian society. As the names of the head of the movement, Colonel VA Pashkov, his supporters began to call themselves "Pashkovtsi". However, V. Logvinenko supposed that in early stage of gospelical current formation its subcurrents couldn't unite and develop common dogma in spite of attempt to organize a joint congress. It was organized by V. Pashkov in 1884. Hence, it should be noted, that in the XX century beginning among different but closely related currents there are two main ones: Evangelical Christians and Baptists. By 1905 they were the most dogmatically organized that allowed them to develop fast in legal terms as a Russian version of Protestantism denominations.

The period of the 1905–1917 became relatively favorable time of organizational denominations form and spread of Russian Protestantism in all regions of Russia, of its approval in the legal forms of the state and society. At this stage its institutional characteristics (presence of prayer houses, schools, missions, the appearance of Pasteur as a socio-professional priests group, etc.) and functional characteristics (education, propaganda, children socialization, religion protection, etc.) can be seen. All this confirms that Protestantism has gradually become an important element in the religious life of the Russian society and an important element of religion as a social institution. Although the Russian Protestants emancipation and integration processes in the Russian society has not become irreversible due to very short period of freedom, they had been retaining its' legal status (at least at the community level) later in the Soviet period. Until 1905 the legal status of Russian Protestants (except Baptists granted legalization in 1879 (The history of Evangelical Christians-Baptists in the USSR, 1989) were unsecured. Their communities may have illegal status therefore they had little opportunity for a free religious activity and even right to exist. But difficulties led to Protestants unity and hard work. Moreover, widespread sobriety ideology and community help to poor coreligionists conducted to Protestants prosperity. I. Prokhanov mentions “being abandoned in the Russian reality and preached to ordinary people – the Gospel – transformed and transforms hundreds of thousands and even millions of many drunks lives in a very sober people, libertines – the holy (...) idle and doing nothing – in unquenchable workers, etc.” (Prokhanov, 1925, p. 9). At that in Russian Protestantism some characteristics of Western Protestantism are weak and unrealized: Protestant work ethic, the cult of entrepreneurial, professional and personal success, striving for social integration. These traits were mentioned by Max Weber in “The Protestant Ethic and the Spirit of Capitalism” (Weber, 1990, p. 135). In real life this kind of monasticism was attractive mostly for intelligent citizens (for example, close to the evangelical circle Baron P. Nicolai, the maid of honor of the imperial court M. Myasoeodova who refused to marriage and inheritance, and became an officer of the Salvation Army, the three daughters of the leader of Petersburg Evangelical Christian I. Kargelya etc.). The representatives of those classes for which the work was a necessity and a large family was the farming success condition, has more practical views, though they did not aim at success a lot. At the end of the XIX century there was the legalization of Russian Protestantism.

In our opinion, the next stage of Russian Protestantism formation was the period of the 1918–1929. It was the most favorable one due to the fact that Russian religious minorities, in particular Russian Protestants enjoyed a relatively privileged position compared to, e.g., with the Russian Orthodox Church. In 1903 at the II Congress of the RSDLP its participants adopted a resolution “On the work among the sectarians”. But its adoption did not have significant practical consequences. As for the Soviet government, in its early years, it was trying to flirt with the sectarians, including their own, at least temporary, in list of companions (public accusations of sectarians in the counter-revolutionary and mass aiding the Whites were already at the end of the 1920–1930s). This is due to both objective circumstances (lack of Russian religious minority rich property, clergy, etc.), and loyal attitude of a sectarian leadership large part to the new government.

A lot of faithful not only shared communists’ ideas but also tied to realize them. This is the most clearly manifested in journalistic and organizational activity I. Prokhanov – Chairman of the Union of Evangelical Christians, the initiator of religious agricultural communes’ creation. In the article “New, or evangelical, life” he wrote about the social ideal: a new social life “... will be founded on the principle of each member legitimate needs meet. On the one hand, there will no need, on the other hand, there will no place excesses and luxury” (Prohanov, 1925, p. 15). Although Prokhanov’s ideal, supported by biblical quotations it’s little different from other communist utopias. On the whole, communist ideals and values are similar to the religious ones in many ways. If we compare Protestantism and Orthodoxy values and ideals, it can be seen that Orthodox values largely became the prototype of the communist ones. Hence, why did Protestantism support values and ideals imposed by the new regime? Obviously, this is due to the fact that values such as the lack of frills, work, satisfaction of every society member and proclaimed by new regime personal principle were the main Protestantism values, on the one hand, and concurred with values of communist ideology, on the other hand.

Foreign missionaries worked in the Soviet Union. Large urban communities often had choirs and orchestras, consisting of professional musicians. Mass baptisms that performed in the open air, on the rivers and lakes shores, attracted hundreds of curious, became local events and a peculiar form of religious agitation.

The internal life of the communities was not limited to liturgical assemblies. There are Bible, music, needlework, women, children, youth, and other clubs in the chapels. Believer youth organized theatrical performances, concerts, poetry readings, boat ridings, picnics. “Retraction of young people in the sects is mainly through training her to play musical instruments, singing, recitation” (Report about the status of religious organizations and anti-religious propaganda in the Leningrad Region, 1928, p. 18). Hence, the manifestation of advocacy, education Protestantism and educational function can be seen again. They also added an integration function because control organizations that have a common structure and use administrative centers for the policy were easier and more efficient than deal with a lot of disparate religious groups.

The period of the 1940–1980s is a new stage of Russian Protestantism formation. In our opinion, in terms of persecution, illegal or semi-legal existence, Russian Protestantism had gradually begun to lose its institutional characteristics, it existed as a closed subculture – a special world, separated from the surrounding one by invisible, but a clear distinction. In contrast to the counterculture, with its active offensive position, striving to influence the world around us, the subculture of Russian Protestants had as its main aim the survival and self-preservation. In the system of its values things were good if they contributed to the isolation from the world, and the things were bad if they could lead to a merger with it, and therefore to the death. As we mentioned earlier, before the persecution in the 1930s numerous Russian Protestants participated (though not very actively) in the public life of Russia, sought to education, professional growth, interested in culture, art, sport. But later under the influence of external conditions social concept of Russian Protestantism has undergone major changes. The world has become so hostile that the faithful was a natural desire to “get away” from it, withdraw within the community. Religious orders and regulations become more stringent, and more became apparent tendency to isolation from society and isolation of community members in the circle of fellow believers. Indeed, this process has been non uniform for all currents of Russian Protestantism. The greatest isolation and rigorous rules clandestine, unregistered groups (e.g., Pentecostals, Adventists reformists) differed. Loyal Protestants were more transparent, especially as the authorities demanded that they abandon isolati-

onism. At the same time “illegals” were very active and organized a lot of missionary events.

Despite the ambiguity of the phenomenon in the post-war Russian Protestantism some basic features of the subculture can be identified. The Protestant communities and families of believers were urged to avoid contact with atheists (except the family ties, the job or school contacts); interest of the Soviet culture and the media, especially television (radio is considered more permissible because believers often listened to religious broadcasts of foreign radio stations) was considered the harmful; attitude to Soviet art (literature, cinema, painting, contemporary music) of a large part of the faithful came to the aesthetic nihilism; the striving for education and professional growth was discouraged (aided by state discrimination against believers, and the “scientific atheism” in Soviet universities). As the result, it dropped educational and intellectual level not only of ordinary parishioners but also intellectual level of clergymen. Cautious attitude to education and intellectual work remained conservative in some communities and even in our days. Restrained clothes without any decoration was cultivated (in some cases those considered watches and men’s ties) (Siemens, Poplavkin, 1995, p. 27). At that rules about appearance and way of life sometimes introduced to the rank of fundamental doctrines. In the lexicon of Russian Protestants special words and terms that are unique to this environment appeared; personal contact between men and women was reduced to a minimum; the power of the minister over ordinary parishioners increased; attitude to the accursed people or people who voluntarily left the community was tough. These facts, on the one hand, confirm Russian Protestantism subcultural in this period, and, on the other hand, demonstrate difference between Russian and Western ones.

At the same time Russian Protestants sought to compensate the lack of external impressions by exciting and filled inner life of the community; community members actively communicated with each other, together celebrated holidays and memorable events (birthdays, weddings, etc.), provided material and moral aid, visited the friendly communities, created choirs, orchestras, biblical and handmade mugs, which were taken at the request of unbelievers, organized the special communication for young people. Protestants cultivated sobriety and hard work. In the communities there was a ban on the use of alcohol, smoking, swearing and abortion. Divorces are very rare and usually took place on the initiative of the unbelieving party (in the case of a mixed

marriage). But the real cult of strong large family Russian Protestants did not exist because the vast preponderance of women in the community and a lack of men with limited external interactions (or even a direct ban on marriages with unbelievers) led to the fact that many “sisters” remain alone and childless. Church leadership that consisted of the men rarely paid attention to the demographic problem, and explain the situation as “Will of God”. Nevertheless, large religious families (not only abortion, but also “sinful” forms of protection were forbidden) allowed many communities to self-replicate at the expense of internal resources, without resorting to active missionary activity.

The next period of Russian Protestantism formation is between the end of the 1900s and nowadays. After the collapse of the Soviet Union Protestant communities have been growing and spreading (especially, the Pentecostal and the Charismatic). Also theology and education, publishing, charitable, religious and social and cultural activities have started to develop. Russian Protestants gradually integrate into modern society, overcoming the public vigilance and own isolationist foundations, exempt from the influence of foreign co-religionists. In this period Russian Protestantism restores its institutional features and functions (reappear churches, houses of worship, the socio-professional priests group, mission, functions, etc.) Perhaps, hopes for a quick miracle, appearing a personal principle, the value of success impressed on the contemporary Russian society. In addition, in matters relating to church service, charismatics are very active and discipline that contributes to the rapid spread of the movement throughout the world, including Russia. For charismatics also typical to use in the worship the contemporary music (including rock) (Nikolskaya, 2000, p. 151) and dance, admission to communion unbaptized people, admission of women to the pastoral office. These same features in one degree or another are typical for liberal Pentecostals.

From the Church of Evangelical Christians-Baptists also a more liberal one separated, and then it merged into the Evangelical Christian Churches Union. Evangelical community is characterized by the striving to save the basic principles of Evangelical Christianity, but not to hold on to outdated rules and traditions regarding the form of worship, dress code, structure of everyday life, etc.

Despite the appearance of liberal churches and penetration “of worldly spirit” in the conservative Protestant communities, the conservative ones are quite influential in Russia. An important cause of the unwillingness to unite

with fellow believers is a loyal opposition to ecumenism. One of the major policy documents of the modern Protestantism in society is “The social position of the Protestant churches of Russia” which was prepared by Russian Protestant Church in 2003 in accordance with the decision of the Advisory Council of the Heads of Protestant churches. Hence, it can be noted that Protestantism as an element of social institute of religion today has its own government. Nowadays the Advisory Council is composed of the Eurasian Federation of Unions of Evangelical Christians-Baptists of the Commonwealth countries, the Euro-Asian branch of the Church Christians Seventh-day Adventists, the West Russian Union of Church Christians Seventh-day Adventists, Russian Union of Christians of Evangelical Faith, the Russian Union of Evangelical Christians-Baptists and the Union of Christians of Evangelical Pentecostal Russia. In this document, the authors formulated collective values and norms that are typical for the Christian community. A lot of attention is paid to the presentation of the position of Protestant denominations Russia on human rights and freedoms. In addition, the document defines the areas of cooperation of church and state. The list of areas of cooperation also includes support of the family, motherhood and childhood; ministry of mercy and charity; all possible activities in crime prevention, care for persons in prisons (Social position of the Protestant churches of Russia, 2003, p. 15).

After considering the problem of Russian Protestantism formation, we should analyze empirical research, dedicated to the attitude of Russians to Protestantism.

2. Survey Methodology

The methodological base of the research consists of the idea of structural-functional analysis, institutional approach to Protestantism; provisions on the specifics of the Russian Protestantism version; an interdisciplinary approach that allows to draw historical data for sociological analysis of Protestantism in Russia.

The empirical base of the research is the material of sociological research, conducted under the supervision of the authors in 2014–2015 in Yekaterinburg. Methods of collecting primary data are a questionnaire survey of Yekaterinburg residents ($N = 600$) and in-depth interviews with pastors ($N = 5$). Secondary analysis of other researchers’ data was also done. It should

be noted that Yekaterinburg is a typical Russian cultural, industrial, scientific center located in the Middle Urals, between Europe and Asia. It has all the typical Russian Protestant communities. Thus, the sample should be representative for almost the whole Ural.

3. Results of the study

Respondents' knowledge of Protestant values

One of the important questions of this research is what denominations of Protestantism are familiar to respondents. These studies found that the most famous of them are Baptists (40 %), next on the list for recognition are Pentecostals (20 %), followed by Evangelicals (19.1 %), trailing by Methodists (11.8 %). For 40.9 % of respondents it is difficult to answer this question. It should be assumed that this difficulty is due to the fact that respondents have the lack of knowledge about differences between different currents of Protestantism.

The study established a fairly good respondents' knowledge of the basic values of Protestantism. The following values have been identified: individualism (28 % of respondents), rationalism, pragmatism (95.5 %), desire for success (26.4 %), hard-working (21.8%), the value of time (3.6 %), desire for independence (22.7 %), love of neighbor (18.2 %), the love of God (9.1%). In general, it can be concluded that the respondents reflected almost all the leading values inherent in this religion, which indicates a fairly good respondents' knowledge about it.

In the study the sources of knowledge and information about Protestantism for respondents have been analyzed. The question about which sources of information have helped respondents to learn about Protestantism is valuable for us because it allows to understand methods used by Protestant church in the country to attract new adherents and promote its values, as well as how effective these methods are. The question suggested several answers because respondents could have several sources of information. The survey revealed that the most popular source were friends and acquaintances (96 %); 59 % of respondents noted that they had access to religious literature and learned about Protestantism there; 34 % of respondents learned about it from the media; 27 % had received brochures and learned about the Protestantism from them. Data about information sources showed that there's a "popular belief"

among the inhabitants of the city, and many people find out about Protestantism from each other. These data are quite explainable. On the territory of Yekaterinburg there are 42 registered Protestant churches (See. Christian poster of Yekaterinburg. The URL). Therefore, it is reasonable that citizens not only know of its existence, but also have an idea about its activities. The data of the questionnaire was confirmed by results of depth interview. "We have different ways of working with the population of the city: the sermon; production of literature; conducting special thematic sessions about the Gospel and our activities; organization of work with children; our missionaries go from door to door, telling about God and the values preached by us" (Pastor, 38 years).

Next problem considered in this study is the presence or absence of respondents' friends or acquaintances adhered to Protestantism. The results showed that 51.8 % of respondents have no friends or acquaintances among adherents of Protestant churches, 34.5 % answered this question positive and 13.6 % found it difficult to answer. Thus, the study showed that almost every third respondent has friend adherents of Protestantism. This once again confirms the fact that the respondents have a sufficient degree of awareness of the representatives of the Protestant and the principles on which it is based. Consequently, they need to have a prevailing opinion of Protestantism.

4. Respondents' attitude towards Protestantism. The reasons for positive or negative attitude to it

The question of the respondents' attitude to Protestantism and the reasons for a particular relationship to it were examined in this paper. Analysis of the research data showed that people's attitude is mostly negative: "rather negative" for most respondents (47.3 %), "negative" for 18.2 %, "rather positive" for 17.3 %. None of the respondents indicated unambiguously positive attitude to Protestantism. It can be noted, that every fifth of respondents found it difficult to answer, and most of them treat Protestantism negatively. In-depth interview data confirmed the results of the questionnaire. "The attitude to us is negative. Although a lot of young people has been coming to us in recent years. The negative attitude to us prevailing in public opinion is either result of the lack of knowledge about our practice, or vestige of the past" (Pastor, 52 years). The fact that none of the respondents gave a positive assessment

is alarming. The question about what has caused their positive or negative attitude towards Protestantism arises. The study has determined, that among the negative-minded people, there are those who believe that the Protestant churches community remind sect (33.3 %); 43.2 % of respondents believed that Protestants interpret the Bible too freely. There are those who are opposed to Protestantism due to the fact that the representatives of Protestantism don not have enough influence in the society (23.3 %). Some people argued the opinion that Protestants do not participate in social life (10 %). Causes of the negative attitude of the respondents to Protestantism can be observed in Figure 1.

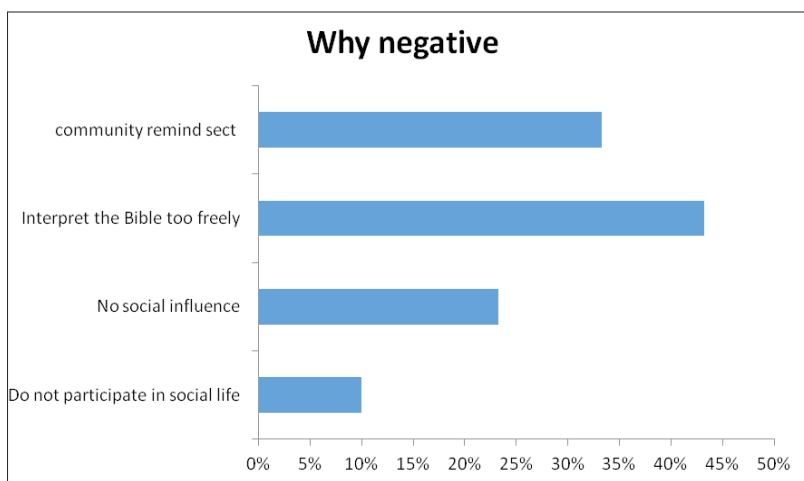


Figure 1. Causes of the negative attitude of the respondents to Protestantism (in % of respondents)

The survey found the general trend is that people are more alarming to orders installed in the church. The fact that Protestant communities are more cohesive due to relatively small number of constant adherents forms in the public opinion of Russians the feeling that it is very difficult to return to normal life from such communities. Every third respondent pointed this out. It is likely that the sad experience of the 90s, when it was the peak of various cults and pyramids formation has left its mark on the mentality of Russians. The fact that in Protestantism Russian-language translation of the Bible is used making

it easier to understand, served as another reason for distrust. The simplification of the rites and no extra attributes in the Protestant houses of prayer seemed to ordinary people as too freestyle and superficial attitude to the biblical covenants (it indicated by 74 % of respondents). Social life has appeared an important reason for the negative attitude of respondents towards Protestantism as well as Protestants (for every third respondent). A lack of active participation in the citywide events, major actions or charity is regarded as the isolation and insularity of these churches. Every second respondent pointed this out. It should be noted this situation points to the loyalty and the indifference of the representatives of Protestantism, their lack of positive proposals to improve the standard of city life (it indicated by almost half of the respondents).

Among the positive-minded people, the views were as follows: the majority of people appreciate modern views of representatives of Protestantism and their flexibility in everyday life, in rules and orders that exist in their lifestyle (26.3 %). About 35.3 % of respondents positively estimate the cheerfulness, which stands out against the background of orthodox believers. Kindness and openness were also marked (21.1 %). Next, “do not impose your views on others” statement was recorded (15.8 %). The last place was a priority for the benefit of the value of time and busy life (10.5 %).

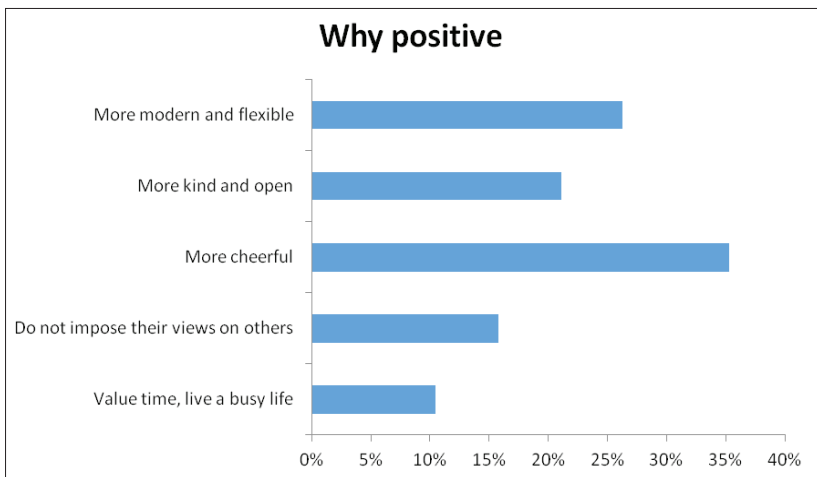


Figure 2. Reasons for the positive attitude of respondents to Protestantism (in % of respondents)

As indicated in Figure 2, people who have positive feelings to Protestants refer to the personal characteristics of the adherents of the Protestant churches. They were impressed not only by Protestant activity, but by internal state of the adepts and their attitude to life. It is obvious that such attractive for respondents' buoyancy and more modern views at the rules and regulations inherent to the Protestants seems to be especially valuable in comparison with the Orthodox. A more rigorous and meek pattern of behavior of deeply faithful Orthodox people and priests bothers people who are far from piety. In its turn, the stereotype that religious people limit themselves in many simple pleasures activates. Such spiritual qualities as kindness and openness were noted (indicated by 21 % of respondents). Sympathy for the absence of aggressive intervention with your opinion in the personal space of others was revealed. It should be noted this view formed through comparison of the Protestant and Orthodox Church. As more recent trend in Russia, the influence of Orthodox in secular society increases more and more, merging the Orthodox Church and the state. Such Protestants' qualities as the value of time and the ability to live a bright life have been approved. As mentioned earlier, according to the Protestant ethic and the standards that exist in Protestant communities, simplicity, business ethics and entrepreneurship are really inherent to them. The study reveals a valuable fact Protestants are more radical in the form of service to God and people that allows them to follow up with the times, not to stand out among other people with their pronounced dissent.

Conclusion

The study elucidated that the establishment of the Russian Protestantism version had five basic steps. The findings show that a range of author's criteria can be assessed as being important or at least fairly important for the analysis of establishment of Protestantism in Russia.

Russian Protestantism has lost connection with the Western currents. It has its own history, it gained its tradition, and it has its own distinctive character. Its goals, values and functions are aimed at public service, designed to improve the quality of people life. This study provides insight into Protestants activity in contemporary Russia: Protestant churches are ready to actively participate in solving the pressing issues facing the people of Russia. The survey provides compelling evidence that the most authoritative of

them can and must acquire the status of social partners of public institutions and contribute significantly to the spiritual and moral education of young people, overcome of child homelessness and neglect, family strengthening, improvement of moral atmosphere in society, the formation of high business standards, economic and work ethic. The positive development of the process and its dynamics are largely dependent on Russian Protestants consolidation of their willingness and ability to develop and strengthen interfaith relations and cooperation. The last aspects ask for more research in detail in order to develop the more thorough vision of cooperation Protestants to each other and Orthodox in contemporary Russia.

The study led to the conclusion that the attitude to Protestantism for the majority of the respondents is largely negative, although most of them have friends or acquaintances among the followers of this religion. The reasons for this are stereotypes in the public opinion of Russians: about the church itself (simplified ceremonies, the Bible, church furniture), and about personal qualities of parishioners (the rejection of community service and charity, lack of citizenship).

Measuring the achieved result of Protestants' activity in contemporary Russia and attitude of Russians to it becomes of importance as well as finding ways how the negative attitude to it can be revised and obstacles removed allowing the people to help them in changing their opinion about the activity of Protestants' Church in Russia.

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