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Ecological culture of Russian citizens: constitutional consolidation and regulatory support of its formation practice

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Abstract. The increasing concern over environmental degradation, ecological deterioration and climate change underscores the imperative for the active state environmental policy. An essential aspect of such a policy is formation of environmental culture among Russian citizens, as reflected in the amendments to the Constitution of the Russian Federation adopted in 2020. The relevance of this article is underscored by the necessity to develop holistic approaches for the formation of legal mechanisms to implement paragraph e.6. of Article 114 of the Constitution effectively, as the current focus of environmental culture formation is predominantly limited to school education and upbringing. The study aims to delineate the contents of environmental culture and devise comprehensive recommendations to enhance the normative and regulatory framework to foster this culture not only among children, but also within the adult population of the country. The research methodology encompasses the sociological and legal methods, interdisciplinary analysis of Russian and foreign scientific literature, generalization, systematization, analogy, as well as the method of legal modelling. The study has identified three elements of environmental culture, each necessitating distinct approaches for its legal regulation. Furthermore, the author has formulated specific proposals for amending the legislation of the Russian Federation to actualize the constitutional provision concerning the cultivation of environmental culture of the country's population.

Key words: Constitution of the Russian Federation, ecological culture, traditional spiritual values, environmental protection, environmental education, patriotism, consumer culture, organizational culture

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**Экологическая культура граждан России:
конституционное закрепление и нормативное обеспечение
ее формирования**

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Аннотация. Деградация окружающей среды, ухудшение экологии и изменение климата вызывают в последнее время все большую озабоченность и требуют реализации активной государственной экологической политики. Важным фактором такой политики является формирование экологической культуры граждан России, что нашло отражение в поправках к Конституции РФ, принятых в 2020 г. Актуальность исследования обусловлена необходимостью выработки комплексных подходов к формированию правовых механизмов реализации п. е.б. Ст. 114 Конституции РФ, поскольку в настоящее время формирование экологической культуры сводится исключительно к школьному образованию и воспитанию. Целью исследования является определение содержания экологической культуры и выработка комплексных предложений по совершенствованию нормативной правовой базы с целью ее формирования не только у детей, но и у взрослого населения страны. Методология включает социолого-правовой метод, метод междисциплинарного анализа российской и зарубежной научной литературы, обобщения, систематизации, аналогии, а также метод правового моделирования. Результатом исследования является выделение трех элементов экологической культуры, каждый из которых требует самостоятельных подходов к правовому регулированию. Также автором сформулированы конкретные предложения по изменению законодательства РФ в целях реализации конституционного положения о формировании экологической культуры населения страны.

Ключевые слова: Конституция РФ, экологическая культура, традиционные духовные ценности, охрана окружающей среды, экологическое образование, патриотизм, культура потребления, организационная культура

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Introduction

Environmental issues have attracted increasing attention of the public, scientific community and policy makers in recent years. This is due to both global climate change and local environmental challenges. Intensifying adverse weather events and, as a

consequence, growing concerns of the population, public organizations and expert community about environmental protection issues became the impetus for including new environmental provisions in the Constitution of the Russian Federation in 2020. Due to procedural peculiarities in amending the Constitution, which prevented amendments to Chapters 1 and 2 of the Constitution, the relevant provisions were included in Article 114 that was supplemented by paragraphs e.5. and e.6. In accordance with them, the Government of the Russian Federation undertakes to implement measures aimed at creating favorable living conditions for the population, reducing the negative impact of economic and other activities on the environment, preserving the country's unique natural and biological diversity, fostering a responsible attitude towards animals in society as well as to create conditions for the development of a system of environmental education for citizens and fostering an environmental culture.

In this context, particular attention should be paid specifically to paragraph e.6, which enshrines the importance of citizens' environmental culture as a factor in ensuring long-term environmentally sustainable development of the country.

It is worth noting that the Russia's Constitution was one of the first to outline the importance of environmental culture, rather than simply enshrining the right of citizens to a favorable environment or access to environmental information, as most other constitutions in the world do. Thus, the constitutional amendment reflects scientific research and political discussions that have been taking place at the international level since the beginning of the century. For example, Article 13 of the 2005 UN Convention on the Protection and Promotion of the Diversity of Cultural Expressions emphasizes the importance of integrating culture into sustainable development policies. The 2013 UNESCO international conference *Culture: The Key to Sustainable Development* resulted in the Hangzhou Declaration, which called for making culture the core of sustainable development policies. By 2015, a European community of scholars, including about 100 researchers from 25 European countries and representatives from Israel, New Zealand and Australia, with the support of the European Association for Cooperation in Science and Technology, prepared a book entitled *Culture in, for and as Sustainable Development*, which became a milestone event in substantiating the relationship between culture and continuity (sustainability) of development (Dziatkovskaya, 2020a:19).

During the UN Sustainable Development Goals (SDGs) process, which began in 2012, a number of experts proposed a separate goal on culture, but despite a favorable response from the UN General Assembly, which published three resolutions on culture and sustainable development, culture was not explicitly included in the 2015 UN Sustainable Development Agenda. Nevertheless, as shown in the work by Zheng, X. (Zheng, et al. 2021), environmental culture directly or indirectly influences the achievement of all 17 SDGs as well as 133 of the 169 targets set out in the Agenda (i.e., 79 per cent of all SDGs). Their statistical analysis also shows that cultural values explain up to 26 per cent in successful achieving the SDGs.

It is worth mentioning that the importance of environmental culture for Russia's sustainable development has been reflected in regulatory legal acts for more than two decades. Thus, the Federal Law 7-FZ *On Environmental Protection* adopted in 2002 enshrined environmental culture formation as one of the principles of environmental protection, and Chapter XIII of this law was devoted to the basics of environmental

culture formation. Then, in 2012, the President of the Russian Federation approved the Fundamentals of State Environmental Development Policy until 2030, and the Government of the Russian Federation approved the Action Plan for the implementation of these Fundamentals (RF Government Resolution No. 2423-r of December 8, 2012).

At the same time, all three documents, as well as the Constitution of the Russian Federation, link environmental culture with environmental education and upbringing, while the Federal Law on Environmental Protection actually replaces them. Apparently, this can explain the fact that the Action Plan for the implementation of the Fundamentals says nothing about environmental culture formation, while environmental education is reduced to educational tourism only, and the main attention is paid to updating the state educational standards.

This approach is also reflected in the scientific literature on the subject, where environmental education has been traditionally given the first place among the factors of environmental culture formation, and the largest number of publications is devoted to integration of environmental education into school curricula (as a separate core subject, an optional subject, or as a cross-cutting aspect within all school subjects); at the same time, experts acknowledge that there is little interest in environmental educational programs nowadays, and these programs have had modest coverage among children¹. As Bondareva, L.V. notes, there have been initiatives to introduce ecology lessons at school, but this idea has not been widely approved, therefore environmental education depends on the policy of a particular educational institution (Bondareva, 2022:49).

This approach seems fundamentally wrong, as it has a fragmented character of knowledge and one-off skills (obtained during single events), but does not allow to form an environmental culture of an individual. In addition, the emphasis on children's education completely excludes the adult population of the country from the state policy coverage, which is also erroneous. As Gromov, E.F. rightly points out children initially learn the environmental habits of their immediate environment, first of all, their parents, and then, as their social circle expands, they learn the ways of managing social systems, which they eventually become involved in. This is how a child acquire an environmental culture development level or its prerequisites, which is characteristic of a given society (Gromov, 2020: 22).

The ineffectiveness of the existing approach to environmental culture formation is confirmed by the fact that in accordance with the Strategy of Ecological Safety of the Russian Federation for the period up to 2025 (approved by the Presidential Decree No. 176 of April 19, 2017), the low level of environmental culture of the population is included in the environmental security challenges. However, this document does not go further than stating it and again fixes the traditional, i.e., purely educational approach.

At the same time, the task of shaping environmental culture is extremely complex and multifaceted, thus, it cannot be reduced solely to the inclusion of environmental knowledge in educational standards.

¹ Transcript of the parliamentary hearings on Topical Issues of Environmental Safety, Environmental Education and Environmental Culture Development in the light of the 2020 Constitutional Amendments (jointly with the Federation Council Committee on Agriculture and Food Policy and Nature Management and the Federation Council Committee on Science, Education and Culture) // Federation Council. 2nd December 2021. Available at: <http://council.gov.ru/media/files/xZVao2dfwVh8Fka5THaZEa7tku5McSt.pdf> [Accessed 20th July 2023].

Therefore, the relevance of the present study is conditioned by the lack of scientific elaboration of a comprehensive regulatory framework for the implementation of paragraph e.6. of Article 114 of the Constitution of the Russian Federation, as well as the importance of environmental culture formation of Russian citizens as the basis for the future environmentally sustainable development of the country.

The novelty of the study lies in the fact that it attempts to comprehensively analyze various aspects of environmental culture formation, such as universal and functional culture (regulatory support for the development and implementation of new educational standards are not considered in detail due to the fact that these issues are currently the most elaborated ones in the scientific literature). The paper also raises problematic issues of statutory support for the implementation of paragraph e.6. of Article 114 of the Constitution and formulates proposals to improve Russian legislation in the relevant areas.

Environmental culture: its concept, contents and correlation with legal culture

To solve the research task, it is essential to address the question of what environmental culture is? As Dzyatkovskaya, E.N. notes, the formation of environmental culture in modern Russia has been traditionally associated with natural science educational disciplines, which are a source of knowledge about the laws of nature functioning. However, the system of values, psychological attitudes, worldview, proposed lifestyle that express the essence of environmental culture can be perceived by the mass consciousness only if it resonates with cultural codes, including universal human values, basic archetypal cultural concepts, cultural traditions, etc. (Dzyatkovskaya, 2020b:8).

In other words, environmental culture cannot be reduced solely to a set of natural scientific knowledge, which is given as part of general education, and information about environmental safety challenges and the state of the environment. Environmental culture, first of all, is a part of universal culture, which allows each individual to adapt to the world around them, to get socialized and to find his/her place in it.

It is worth mentioning that there is no single universally accepted concept of culture in the scientific literature, as representatives of various social sciences consider this phenomenon in different ways and from different angles. For the purposes of this study, it seems reasonable to proceed from social understanding of culture as a set of social relations, processes taking place in society, legal and moral norms generally accepted in society. At the same time, culture can refer both to society as a whole and to an individual, as it is a specific way of being which is revealed through the features of a person's or a group of people's behaviors, person's consciousness, perception of the surrounding reality and attitude to it, as well as through a person's activities and statements (Kharitonova, 2018).

Thus, it is the specific social culture of a person that determines how they treat the world around them, including the natural environment, with care and respect, or in a consumer and predatory way.

Similar conclusions can be found in foreign literature, despite its more applied nature. For example, C. Beaurain et al. argue that knowledge and motivation to protect the environment and increase efficiency alone are not enough; an environmental philosophy, a cultural dimension encompassing the system of relationships of all stakeholders, as well as public institutions and policies are needed (Beaurain, et al., 2023:3).

In foreign literature, one can find several approaches to determining the contents of environmental culture. Thus, according to Assoratgoon, W. and Kantabutra, S., culture is manifested at three levels: 1) basic beliefs (they exist mainly on an unconscious level and develop over time on the basis of life experience of relationships with other people, etc.), 2) expressed and conscious beliefs, values and norms of behavior, 3) artefacts, i.e., normative documents that fix the accepted beliefs and values. At the same time, artefacts may or may not correspond to the declared or espoused values. In the first case, they will be respected by people, in the second case they will not (Assoratgoon & Kantabutra, 2023:3).

According to Zheng, X. (Zheng, et al. 2021:308), there are two elements that make up an environmental culture: constitutive and functional. The first one refers to the set of shared values, beliefs and norms through which people perceive, interpret, or respond to actions and environments. In this context, culture acts as a mediator or barrier to development. A review of scientific literature conducted by Chwialkowska, A. (Chwialkowska, et al. 2020) showed that morality and cultural values are at the top of the list of motivators for environmentally responsible behavior.

The second element is practical embodiment of culture through environmentally responsible production, consumption, and human participation in environmental protection. It is worth noting that most foreign studies focus on the formation of this particular component of environmental culture, and analyze such tools as green marketing, corporate environmental culture formation, i.e., those aspects that are completely absent in the Russian scientific literature on environmental culture formation.

It seems that although these aspects are supplementary, they are extremely important, and it is a mistake to overlook them. O.A. Postalovskaya rightly points out that environmental knowledge by itself does not lead to an appropriate attitude to nature; it depends on forming a system of competencies and skills of interaction with it (Postalovskaya, 2022:39). This relationship is also confirmed by many empirical studies of foreign authors. Thus, the studies by Wang (2019) and Sharma, A.P. (Sharma, et al. 2021) empirically proved that it is not knowledge that motivates environmentally responsible behavior, but an environmental organizational culture that encourages the development and implementation of green innovations and motivates employees to acquire new environmental knowledge. The studies by Gelderman, C.J. (Gelderman, et al. 2021) and Sharma, A.P. (Sharma, et al. 2023), which analyze consumer behavior, including B2B relationships, prove that environmental knowledge alone is not a prerequisite for environmentally sustainable behavior, since there is a “gap between green attitudes and behavior”. For example, only 4% of 67% of consumers who reported environmental concerns actually purchased eco-friendly products (Sharma, 2021:2080).

Thus, in order for environmental culture to encourage Russian citizens to transform their attitudes to the environment not only at the level of consciousness, but also at the

level of everyday practices, it should include three elements: 1) environmental culture as a component of universal (social) culture; 2) environmental competence and knowledge; and 3) sustainable habits (and not just skills, which the education system provides today) of environmentally responsible behavior, including the culture of consumption, waste management and natural objects management (do not break trees, do not build fires, do not litter in the forest, etc.).

Such a multi-level model will allow to transform knowledge and internal moral attitudes into practical actions. In this regard, it is necessary to pay attention to the relationship between environmental and legal culture, since a high level of the latter directly affects the way a person fulfils his/her duties and protects his/her rights. As in the case of culture, there is no single generally accepted concept of legal culture in the scientific literature. It seems appropriate to use the following definition: “legal culture is such a property of a person, which is characterized by a respectful attitude to the law, a sufficient level of legal awareness that ensures law-abiding behavior” (Katkova & Mecca, 2022:351).

Accordingly, legal culture, as well as environmental culture, means that each member of society has a sufficiently high level of spiritual and moral development, which forms a respectful attitude to the law; a person should demonstrate the necessary amount of legal knowledge, as well as the ability and willingness to put this knowledge in practice. Thus, we should agree with A.P. Anisimov that eco-legal culture is a component of the generic environmental culture category that reflects the part of the relationship between society and nature that falls under the legal norms (Anisimov, 2018). At the same time, eco-legal culture implies not just knowledge about the state of nature or its internal relationships, but also the ability to protect nature from negative anthropogenic phenomena through legal means (Ryzhenkov, 2022).

This means that practical implementation of the new paragraph e.6. of Article 114 of the Constitution requires a cross-sectoral approach, since regulatory support for environmental culture formation in its three aspects should be implemented through various legislation branches, and not only through laws on education. However, at present, the legal scientific literature has not sufficiently elaborated the issue of compliance of the current Russian legislation with this new norm of the country’s Constitution.

Statutory regulation of universal (social) environmental culture development

As it is shown above, reducing environmental culture exclusively to environmental education and awareness has significant shortcomings that make all measures to form an environmental culture in Russian society ineffective.

This is primarily due to the fact that the idea of antagonism and opposition of man and nature is laid in children’s minds from a very early age, which is emphasized by teachers. On the one hand, children are formed into the so-called competent consumers who should conquer nature, and, on the other hand, they are urged to protect nature without giving an answer as to who it should be protected from. At the same time, E.G. Vinogradova asserts that environmental education should be primarily aimed at harmonizing the system of relations between society and nature (Vinogradova, 2020).

E.V. Ryabova also notes that communicating environmental challenges through the media is ineffective, as they get lost in the mass of other problems such as sanctions, wars, terrorism, crime, and poverty. It is necessary to promote the publication of not negatively colored writing, but kind literature about nature, which would engender a kind attitude towards all living things (Ryabova, 2019:48-49). She also underlines an acute shortage of such literature, especially in the non-metropolitan areas of the country.

It is also necessary to pay attention to the risks noted by E.F. Gromov. Firstly, the low level of scientific culture and environmental knowledge of those who disseminate environmental information. Secondly, the influence of economic and political conditions on the content of disseminated information, which often results in incomplete, distorted, or one-sided coverage of numerous environmental problems (Gromov, 2020). This is fraught with the fact that active political movements may manipulate people's concerns about environmental issues for their own selfish purposes, up to the promotion of extremist ideas (Maslova, 2021).

Thus, knowledge about environmental problems should be woven into the spiritual component of environmental culture. It is philosophical thought that accumulates answers to fundamental human questions about death and immortality, absolute moral values, and metaphysical structure of the universe, as well as helps in choosing a strategic path of sustainable development (Varakina, et al., 2020).

The issue of the philosophical, value component of environmental culture is also quite practical. The scholars from Eastern countries empirically prove that environmentally sustainable practices are more effective in countries with a collectivist culture, explaining that people who share collective values and long-term vision are more willing to sacrifice their comfort and limit their consumption for the sake of social well-being. In contrast, Western scholars tend to argue for the benefits of individualism, which encourages citizens concerned about climate change and environmental issues to join environmental movements and fight for their rights².

These findings prompt the conclusion that environmental culture varies depending on the civilizational foundations and cultural traditions of a country. Accordingly, public policies aimed at shaping an environmental culture of society should also differ in these countries. Thus, raising awareness about the negative consequences and risks caused by climate change and environmental degradation, as well as marketing techniques to encourage green consumerism would indeed be more effective in Western individualistic and technocratic societies. In societies based on collectivist traditional values (Buddhist, Hindu, Islamic), a more effective motivator would be awareness of one's responsibility to society and descendants.

In this regard, the China's experience reflected in the study by Varakina M.I. (Varakina, et al. 2020) is of certain interest. This country represents a peculiar case, as there have historically been two cultures with directly opposite environmental consequences. One culture is widely covered in literature and represented in philosophy, poetry and art, but the other culture is just as real – “mountains where forests are cut down, streams are clogged, cities are crowded, and political intrigue is rife”. An average Chinese did not know Taoism, and the everyday culture of the masses was based on

² Data from a survey of 1,540 U.S. citizens are cited in (Zheng, et al., 2021).

worldliness, practical cults, and consumer utilitarianism. Therefore, in the process of its development, Chinese society has caused considerable damage to the environment. However, at present, the official authorities of this country are implementing an active policy to return to the philosophy of Confucianism, which provides an answer to the emerging challenges of Chinese society. It is fundamentally important that this policy is implemented in China not in parallel with the main strategic objectives of the country's socio-economic development but is seen as an integral part of it. This emphasizes the inseparable unity of material and spiritual culture, close interaction of various factors of spiritual life, focused attention to all spheres of society, and the values of environmental development.

The Kyrgyz Republic has been moving along a similar path. In 2021, this country adopted the Concept of Spiritual and Moral Development and Physical Education of the Individual, which prioritized spiritual and moral motives of everyday behavior over material interests. It states that careful attitude to nature is the centuries-old tradition of the people and one of the signs of human morality; it establishes that it is the duty of each generation to use natural resources rationally and pass them on to their descendants without damaging the environment (Karabukaev, 2022:54).

As far as Russia is concerned, the issue of environmental culture formation mechanisms is complicated by the fact that although the communal (i.e., collectivist) culture was traditionally characteristic of the Russian civilization, the individualistic culture of the West has been penetrating deeper and deeper into Russian society since late 1980s. This forces Russian citizens at all levels, from households to top managers of the large companies, to give priority to economic benefits without caring about environmental consequences. At the same time, Russian society has not yet reached such a level of socio-economic development and environmental degradation when environmental issues can become a stimulus for mobilizing mass social movements.

This prompts the conclusion that formation of a common environmental culture in Russian society should take place in the context of implementation of other amendments to the Constitution, i.e., including patriotic education, preservation of historical memory and traditional (i.e., communal, collectivist) spiritual values that historically constituted the basis of Russian civilization. At the same time, we should agree with R. Štáhel and S. Tomaščíková that environmental culture is incompatible with consumer culture, which has been actively popularized in the public consciousness, starting almost from birth, through media and advertising. This right to “excessive consumption” also includes the “right to environmental pollution” (Štáhel & Tomaščíková, 2021:698).

Consequently, the statutory regulation of environmental culture formation in Russia should be implemented in the context of a general policy of preserving spiritual and moral values, forming the culture that restricts production and consumption, rejects individualistic culture, and returns to the traditional values of the Russian people.

According to Yu.V. Vasilchuk and N.G. Yakovleva, the formation of legal consciousness awareness among modern Russian youth should shape a citizen who loves the nature of his region and Russia, demonstrates environmental literacy and careful attitude to nature as an environment of habitat and human survival and can maintain and increase its wealth (Vasilchuk & Yakovleva, 2021:106). Moreover, belonging to the native land has historically been preserved in the mentality of the Russian people,

therefore, it would be justified to develop local lore arts and traditions, including traditions of careful attitude to the nature of native land as part of patriotic education (Ustyantseva, 2022:84).

At the same time, if we turn to the traditional spiritual and cultural values of Russians, we can find such significant phenomena for environmental culture formation as respectful attitude to the native land (Russian folk culture); human aspiration to unity with nature (Russian folk culture, Russian cosmism); the idea of human responsibility for nature; return to spiritual depth as the most important dimension of personality; harmonious development of humanity and nature, their equality (Russian cosmism); unity of nature, including a human being (V.I. Vernadsky); unity of a human being and nature as interrelated and interacting parts of a single whole within the biosphere (Russian environmentalism and cosmism); teaching children the ability to live in harmony with nature (folk pedagogy) (Tarbaeva, 2019:5).

In other words, the cultivation of environmental culture implies an appeal to spiritual and cultural traditions, which should take place gradually, as a person grows up. Thus, getting acquainted with ancient holidays, traditions, folklore, arts, and crafts can be fascinating and easy-to-understand for children. Then, comes Russian literature that praises the beauty of native nature (M.M. Prishvin, V.V. Bianki, P.P. Bazhov, I.S. Turgenev and V.O. Kluchevskoy, who begins his Course of Russian History by analyzing the influence of nature on the historical process, etc.). Finally, a full-fledged formation of personality cannot be reached without reference to Russian philosophy, and, above all, the philosophy of cosmism (V.I. Vernadsky, A.I. Chizhevsky, V.S. Solovyov, P.A. Florensky, K.E. Tsiolkovsky, S.N. Bulgakov, N.A. Berdyaev, etc.).

However, the strategic planning documents of the Russian Federation have a clear gap between spiritual and patriotic education and environmental culture formation. Thus, although the recently adopted Presidential Decree On Approving the Fundamentals of State Policy for Preservation and Strengthening of Traditional Russian Spiritual and Moral Values No. 809 of November 9, 2022 enshrines critical tasks for modern Russian society to preserve traditional values, historical memory, patriotism, protection from external destructive information and psychological influence, it does not mention fostering love for the native land, native nature and inclusion of Russian philosophers' teachings in educational programs. Similarly, the Presidential Decree On the National Security Strategy of the Russian Federation No. 400 of July 2, 2021 considers environmental security, rational management of natural resources, and protection of traditional Russian spiritual and moral values, culture and historical memory as two independent sections that are not related to each other in any meaningful way. Analysis of the list of initiatives for socio-economic development of Russia until 2030 (approved by the RF Government Resolution No. 2816-r of October 6, 2021) shows that environmental awareness, education, and culture are not included in the unified educational space of the country, and ecology itself is singled out as an independent, unrelated area of socio-economic development, although the environmental component should be integrated into all national projects and initiatives.

Thus, it seems extremely important to revise this approach by combining the task of shaping environmental culture enshrined in the above-mentioned strategic planning documents with the tasks of patriotic education of young people, preservation of

traditional spiritual values, and using the experience of China described above, where the revival of spiritual values is considered as part of the socio-economic policy of the country.

Legal mechanisms for developing a functional environmental culture

As stated above, the primary methods of ensuring environmental education today are one-off activities that cannot form sustainable habits of environmentally responsible behavior, especially if it is not practiced in the everyday life of the family.

This is partly due to the perception that environmental protection is the state's duty, and an individual cannot do anything about it, partly due to lack of information and partly due to ingrained habits that are difficult to change. For example, a survey conducted in 2022 by the Institute of Ecology of the National Research University Higher School of Economics showed that only 4.3% consider themselves sufficiently informed on the issue of separate waste collection, although most respondents were from Moscow and the Moscow region, where the authorities have the most active policy of introducing separate waste collection. R. Gubaidullin, Executive Director of Association of Organizations, Operators and Specialists in Waste Management (Clean Country), noted that the survey was conducted among the adult population, while the major efforts in environmental education are aimed at schoolchildren³. In addition, each constituent entity of the Russian Federation implements its own approach to both separate waste collection and environmental education. However, it is obvious that there is a need for a nationwide program to promote environmentally responsible behavior, as well as unified standards for organizing separate waste collection.

Similar examples can be given in other areas of functional environmental culture, which requires a comprehensive approach, including such tools as regulatory requirements and increasing legal culture, social advertising, marketing, environmental culture formation as part of the corporate culture, etc., for its formation.

Establishing regulatory requirements and raising legal culture seem to be effective tools for environmental culture formation in Russia. As suggested above, for a society dominated by collectivist values, statutory environmental requirements, and decisions of officially recognized organizations are more effective than individual initiatives. For example, the widespread introduction of water meters stimulated most citizens to use this recourse more economically. In combination with a high level of legal literacy and legal culture of the population, a clear and transparent regulatory framework will encourage citizens to avoid environmentally harmful practices and assert their rights in this area more actively.

Social advertising is also an effective means of disseminating information about the possibilities of environmentally responsible behavior and its importance for improving the environmental situation in the hometown, district, village, etc.

Research shows that environmental marketing is effective when combined with campaigns aimed at educating consumers about the importance of environmentally

³ Anna Vasilyeva Waste issue divided Russians. *Kommersant*. 26th January 2022. Available at: <https://www.kommersant.ru/doc/5182597> [Accessed 20th July 2023].

responsible consumption. The major tools of environmental marketing are eco-labelling, appealing to consumers' environmental beliefs and values in product advertising, and pointing out certain innovative practices (see, e.g., Guanghua, et al., 2019; Sharma, et al., 2023). Moreover, these tools can also be used in the B2B sector, but only if the government incentivizes companies to prioritize the purchase of environmentally friendly products (Gelderman, et al., 2021). For example, Sharma, A.P. (Sharma, 2021) shows that many companies in China started to implement green supply chain management practices after the government enforced the relevant requirements.

An important factor in the formation of a functional environmental culture in adults is the organizational culture of the companies they work for. For example, studies by Fu, Q., et al. (Fu, et al., 2023), Chaudhary R. (Chaudhary, 2019), Roscoe, S. et al. (Roscoe, et al., 2019) empirically prove that a company's environmental organizational culture over time shapes employees' environmental habits, which start to manifest themselves in their daily life at home as well. It is also argued (Fu, et al., 2023) that environmental culture in the workplace can promote social change towards more environmentally responsible citizens.

In turn, (Isensee, et al. 2020) asserts that organizational culture development is essential for improving a company's environmental sustainability, as changing employee behavior requires fundamental cultural changes rather than simply declaring a company's commitment to sustainability goals.

However, business entities in Russia, while implementing sustainable development approaches in their activities, also react not so much to the awareness of growing environmental and social risks, but rather to the requirements of legislation and investors (Kodaneva, 2022), as well as to their own economic benefits (Kurnosova, 2022).

This means that the business community can be stimulated to improve corporate environmental culture only by a relevant government policy, which is currently practically absent and is implemented exclusively through the Bank of Russia's information letters, which are, firstly, recommendatory and, secondly, narrowly specialized, or through "soft law", such as the Methodology for Assigning Non-Credit Corporate Governance Ratings by the National Rating Agency.

Therefore, it is necessary to develop a regulatory framework, including the requirement to disclose information on the measures taken by the business entity to create this culture as part of its non-financial reporting, and to reflect this indicator in ESG ratings. At the same time, the relevant requirements should be applied to all legal entities, including SMEs, for example, as one of the conditions for granting them subsidies and other support measures.

An indirect incentive tool is the taxation system. Thus, in addition to enshrining tax incentives for environmentally friendly goods, it is necessary to change approaches to tax administration by incentivizing companies to purchase green goods, even if they are more expensive than conventional ones, rather than holding them liable for taxation. Therefore, it is important that when implementing a risk-oriented approach to tax control, not only the price, but also the environmental friendliness of goods should be taken into account. The requirement to consider the environmental friendliness of goods should also be included in the terms of procurement for state and municipal needs, as well as in the terms of granting state support measures.

Conclusion

Thus, the study shows that the approach to environmental education, awareness and culture currently adopted in Russia is far from being comprehensive, holistic, and effective. Such approach will not allow to ensure practical implementation of paragraph e.6. of Article 114 of the Constitution of the Russian Federation and achieve the formation of an environmentally responsible society in Russia. This is primarily because of the three elements of environmental culture; priority is given only to environmental knowledge and formation of environmental skills within the framework of general education programs. But even in this part, the scientific and expert communities have not yet reached a consensus, since the solution of such an important task is left to educational institutions themselves.

To remove the shortcomings, it seems essential to take the following measures.

It is necessary to take a systematic and consistent approach, not limiting the inclusion of environmental education only in natural science disciplines at school, but using humanitarian disciplines for this purpose, gradually and consistently introducing the child to Russian traditions, literature and philosophy.

In addition, it seems important to change the approach to environmental education in the country's population as a whole, paying more attention to publication of literary works that generate good feelings and love for nature.

This can be accomplished by providing subsidies to publishing houses and publishing organizations for the implementation of socially significant projects (within the framework of the RF Government Resolution No. 257 of February 26, 2021), subsidies to organizations that produce, distribute and replicate socially significant projects in the field of print media (within the framework of the RF Government Resolution No.158 of the Government of the Russian Federation of February 11, 2021), subsidies for implementation of creative projects in the field of music, theatre, fine arts and folk art (within the framework of the RF Government Resolution No. 741 of June 27, 2018), subsidies for the support of cinematography (within the framework of the RF Government Resolution No. 1634 of October 08, 2020), which will require amendments to the relevant regulatory framework, as well as state order for the production of relevant artistic products.

At the same time, it is necessary to develop a comprehensive program for the formation of a functional environmental culture of the country's entire population. For this purpose, it is necessary to supplement the passport of the Ecology national project with a section dedicated to the formation of environmentally conscious behavior (saving resources, separate waste collection, changing consumer habits aimed at extending the life and reuse of goods, buying environmentally friendly goods, etc.). Besides, Russian legislation should include incentive and binding measures aimed at expanding environmental marketing practices (tax incentives and administration, public procurement, eco-labelling requirements and control over the legality of its use, extended responsibility of packaging manufacturers, etc.).

Government policy should also be aimed at encouraging companies in all sectors of economy to implement an environmental organizational culture including through a statutory requirement to disclose non-financial reporting, as well as reporting on the

environmental culture strategies implemented in companies. It is necessary to create a system of incentives for companies to implement environmentally sustainable practices, including through the mechanisms of tax administration and inclusion of relevant criteria in the conditions for granting state support measures, including support for SMEs.

It seems that only such a multilevel and comprehensive approach will contribute to improving the environmental culture of the Russian population, transforming all legal and social institutions over time, making them more environmentally and socially responsible, and ensuring the development of our country sustainable in the long term.

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