Values-Based Climate Education: Cracking The Behaviour Change Challenge
“...words without deeds are as bees that yield no honey, as trees that bear no fruit...”

(From the Baha’i sacred writings)
The goal of education for sustainable development (ESD) as defined by the United Nations Decade of Education for Sustainable Development (UNDESD) is:

“To integrate the principles, values, and practices of sustainable development into all aspects of education and learning. This educational effort will encourage changes in behaviour that will create a more sustainable future in terms of environmental integrity, economic viability, and a just society for present and future generations”
3 Components of Values-Based Behaviour-Change Interventions

- Information
  - Ethical/Technical
- Motivation
  - Moral Affect
- Ethical Behaviour
- Behavioural Skills
3 Moderators of Values-Based Behaviour-Change Interventions

Conditioning: Personal
- Habits/beliefs/attitudes
- Competing priorities and affects
- Neurological functioning
- Moral predispositions (cultural or innate)

Conditioning: Situational
- Priming effects
- Group effects

Conditioning: Institutional
- Legal norms
- Institutional climate
- Opportunity to practice
- Institutional incentives
- Institutional disincentives
Mechanisms of ethical behaviour

Integrity Enablers
- Value-consonant conditioning
- Behavioural Skills
- Moral affect
- Espoused Values

Integrity Inhibitors
- Value-dissonant conditioning
- Skill gaps
- Competing affects
- Competing priorities

Moral integrity

Behaviour

Values-action gap
Designing Effective Values-Based Climate Education

1) Evidence-based, values framed information
2) Priming: verbal and non-verbal
3) Affective/experiential multi-sensory group learning
4) Elicitatory reconceptualization
5) Personal application – service
6) Institutional accompaniment and support
7) Iteration
“Whoso ariseth among you to teach... let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker.

Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves.”

(From the Baha’i sacred writings)