



The New BACB Ethics Code and Other Hot Topics in Ethics

Presented by:
CASP Ethics SIG

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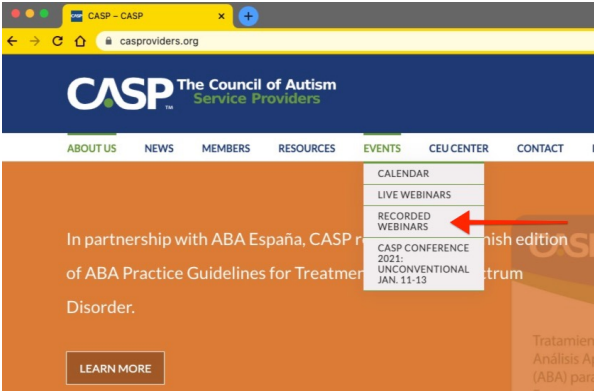
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The screenshot shows a web browser window with the URL casproviders.org. The website header includes the CASP logo and a navigation menu with items: ABOUT US, NEWS, MEMBERS, RESOURCES, EVENTS, CEU CENTER, and CONTACT. A dropdown menu is open under the 'EVENTS' tab, listing: CALENDAR, LIVE WEBINARS, RECORDED WEBINARS (highlighted with a red arrow), and CASP CONFERENCE 2021: UNCONVENTIONAL JAN. 11-13. The main content area features a large orange banner with text about a partnership with ABA España and a 'LEARN MORE' button.

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CASP Online CEU Center



The top part of the slide shows a browser window with the URL casproviders.org. The navigation menu includes 'CEU CENTER', which is circled in red with a red arrow pointing to it. Below this is a separate image of the 'CASP Online CEU Center' landing page. The landing page features the CASP logo, the title 'Online CEU Center', and the text: 'A repository of recorded CASP webinars offering Learning CEUs to BCBA and BCaBA certificants.' It also includes a disclaimer: 'To view our library of webinars and other educational material without receiving CEU, please return to the CASP website.' At the bottom left, there is an ACE logo and the text 'CASP is a BACB Authorized Continuing Education (ACE) Provider'. On the right side of the landing page, there is a photograph of a woman sitting on a ledge and using a laptop.

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Housekeeping

Please submit your questions and monitor for responses in the **Q&A box**

Please limit use of the **chat box** for comments

There are 1.5 Learning CEUs for this webinar

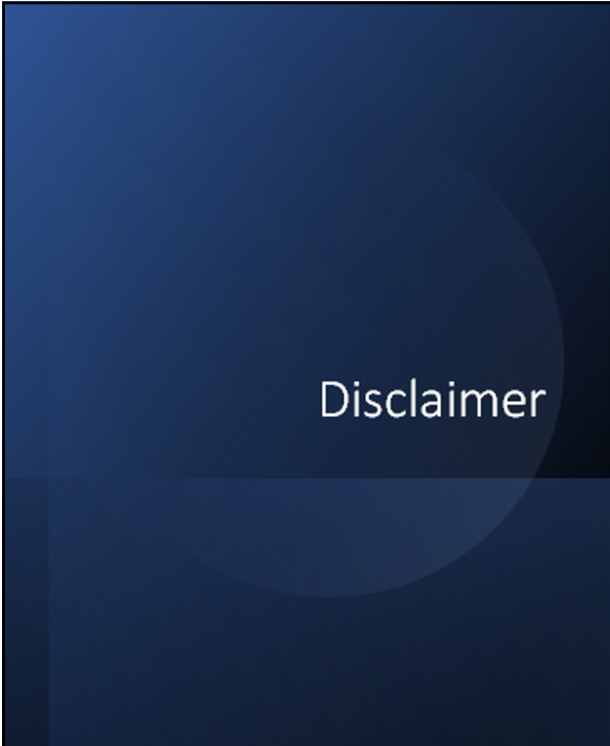


**The Council of Autism
Service Providers**
ETHICS SPECIAL INTEREST GROUP

The New BACB® Ethics Code and Other Hot Topics

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Disclaimer

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1. **Benefit Others.** Behavior analysts work to maximize benefits and do no harm by:

- Protecting the welfare and rights of clients above all others
- Effectively and respectfully collaborating with others in the best interest of those with whom they work and always placing clients' interests first

3.01 Responsibility to Clients (see 1.03, 2.01)

Behavior analysts act in the best interest of clients, taking appropriate steps to support clients' rights, maximize benefits, and do no harm. They are also knowledgeable about and comply with applicable laws and regulations related to mandated reporting requirements.

3.08 Responsibility to the Client with Third-Party Contracts for Services (see 1.05, 1.11, 2.01)

Behavior analysts place the client's care and welfare above all others. If the third party requests services from the behavior analyst that are incompatible with the behavior analyst's recommendations, that are outside of the behavior analyst's scope of competence, or that could result in a *multiple relationship*, behavior analysts resolve such conflicts in the best interest of the client. If a conflict cannot be resolved, the behavior analyst may obtain additional training or consultation, discontinue services following appropriate transition measures, or refer the client to another behavior analyst. Behavior analysts document all actions taken in this circumstance and the eventual outcomes.

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Ethical Decision Making

Behavior analysts will likely encounter complex and multifaceted ethical dilemmas. When faced with such a dilemma, behavior analysts should **identify problems and solutions** with care and deliberation. In resolving an ethical dilemma, behavior analysts should follow the spirit and letter of the Code's core principles and specific standards. Behavior analysts should address ethical dilemmas through a structured **decision-making process** that considers the full context of the situation and the function of relevant ethics standards. Although **no single ethical decision making process will be equally effective in all situations**, the process below illustrates a **systematic approach** behavior analysts can take to document and address potential ethical concerns.

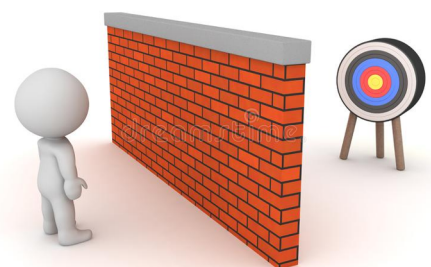
(BACB, 2020, p. 5)

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HOW ABA
NUMBERS WORK

133563585

Case Study: Funder-Required Discharge Date



6

Concerns

FRAUD

INCOMPETENT

7

Legalese

California Code, Health and Safety Code - § 1367.01

(g) If the health care service plan requests medical information from providers in order to determine whether to approve, modify, or deny requests for authorization, the plan shall request only the information reasonably necessary to make the determination.

California Code, § 1300.71. Claims Settlement Practices.

(8) A "demonstrable and unjust payment pattern" or "unfair payment pattern" means any practice, policy or procedure that results in repeated delays in the adjudication and correct reimbursement of provider claims. The following practices, policies and procedures may constitute a basis for a finding that the plan or the plan's capitated provider has engaged in a "demonstrable and unjust payment pattern" as set forth in section (s)(4):

(G) The inclusion of contract provisions in a provider contract that requires the provider to submit medical records that are not reasonably relevant, as defined by section (a)(10), for the adjudication of a claim on three (3) or more occasions over the course of any three month period;

(10) "Reasonably relevant information" means the minimum amount of itemized, accurate and material information generated by or in the possession of the provider related to the billed services that enables a claims adjudicator with appropriate training, experience, and competence in timely and accurate claims processing to determine the nature, cost, if applicable, and extent of the plan's or the plan's capitated provider's liability, if any, and to comply with any governmental information requirements.

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Professional & Ethical Compliance Code for Behavior Analysts Jan. 2016

1.06 Multiple Relationships and Conflicts of Interest.

- (a) Due to the potentially harmful effects of multiple relationships, behavior analysts avoid multiple relationships.
- (b) Behavior analysts must always be sensitive to the potentially harmful effects of multiple relationships. If behavior analysts find that, due to unforeseen factors, a multiple relationship has arisen, they seek to resolve it.
- (c) Behavior analysts recognize and inform clients and supervisees about the potential harmful effects of multiple relationships.
- (d) Behavior analysts do not accept any gifts from or give any gifts to clients because this constitutes a multiple relationship.

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BACB Ethics Code for Behavior Analysts (Jan. 2022)

1.11 Multiple Relationships

Because *multiple relationships* may result in a *conflict of interest* that might harm one or more parties, behavior analysts avoid entering into or creating multiple relationships, including professional, personal, and familial relationships with clients and colleagues. Behavior analysts communicate the risks of multiple relationships to relevant individuals and continually monitor for the development of multiple relationships. If multiple relationships arise, behavior analysts take appropriate steps to resolve them. When immediately resolving a multiple relationship is not possible, behavior analysts develop appropriate safeguards to identify and avoid conflicts of interest in compliance with the Code and develop a plan to eventually resolve the multiple relationship. Behavior analysts document all actions taken in this circumstance and the eventual outcomes.

“... develop appropriate safeguards to identify and avoid conflicts of interest.”

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Don't throw the baby out with the bath water



We must connect with our clients and stakeholders on a deep and meaningful level in order to create successful interventions.

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Case Study: The parent that also works for the company



You work for a company whose founding members include a parent of an individual with autism who also receives services through your company.

- If you feel this company is a good fit and providing quality clinical services, would you have to leave? What are ways you could mitigate the risk of this dual relationship?

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Case Study: The friend that turns supervisor

You have many years of friendship with a coworker who takes on a supervisory role in your company.

- The first step is obviously to reposition staff so that there is not a supervisory relationship. If that is not possible, what can you do to mitigate the risk?



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Cultural Humility and Ethics

Cultural Humility incorporates a **lifelong commitment** to self- evaluation and critique to address power imbalances and develop mutually beneficial and non-paternalistic partnerships with communities (Tervalon & Murray-Garcia, 1998)

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Cultural Humility and Ethics

"The ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]"

Hook, Davis, Owen, Worthington, and Utsey (2013)

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Cultural Humility and Ethics

Ethics Code:

1.02 Boundaries of Competence.

(a) All behavior analysts provide services, teach, and conduct research only within the boundaries of their competence, defined as being commensurate with their education, training, and supervised experience.

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Cultural Humility and Ethics

Ethics Code:

1.02 (b) Behavior analysts provide services, teach, or conduct research in new areas (e.g., population, techniques, behaviors) only after first undertaking appropriate study, training, supervision, and/or consultation from persons who are competent in those areas.

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Cultural Humility and Ethics

Ethics Code:

1.03 Maintaining Competence through Professional Development. Behavior analysts maintain knowledge of current scientific and professional information in their areas of practice and undertake ongoing efforts to maintain competence in the skills they use by reading the appropriate literature, attending conferences and conventions, participating in workshops, obtaining additional coursework, and/or obtaining and maintaining appropriate professional credentials.

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Cultural Humility and Ethics

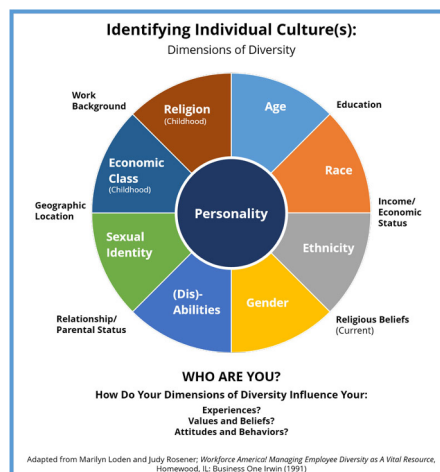
Ethics Code:

1.05 Professional and Scientific Relationships.
(c) Where differences of age, gender, race, culture, ethnicity, national origin, religion, sexual orientation, disability, language, or socioeconomic status significantly affect behavior analysts' work concerning particular individuals or groups, behavior analysts obtain the training, experience, consultation, and/or supervision necessary to ensure the competence of their services, or they make appropriate referrals

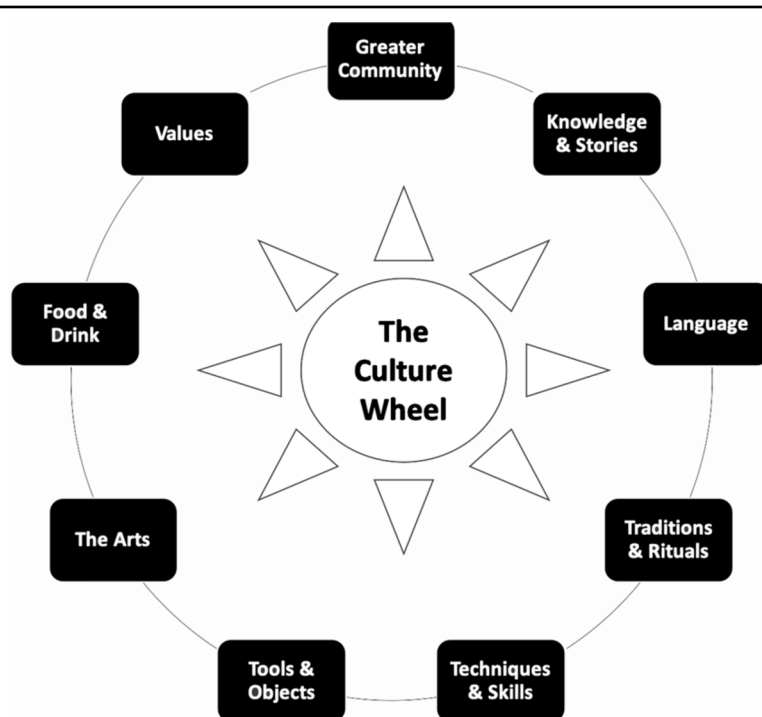
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Ethics and Cultural Humility

Food and Drink is an important part of a person's culture wheel so ethics has to take that into account



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Ethics and Cultural Humility Case Study

Father speaks for the family



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Ethics and Cultural Humility Case Study #2

Caregiver wants to work on letters recognition; the 3 year old patient has two hands



24




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Behavior Analysis in Practice (2019) 12:826–830
<https://doi.org/10.1007/s40617-019-00351-8>


 Association for Behavior Analysis International

SPECIAL SECTION: DIVERSITY AND INCLUSION



Culture Always Matters: Some Thoughts on Rosenberg and Schwartz

Matthew T. Brodhead¹ 

Published online: 15 April 2019
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Ethics Code for Behavior Analysts

The Ethics Code for Behavior Analysts (Code) replaces the Professional and Ethical Compliance Code for Behavior Analysts (2010). All BCBA and BCBAi applicants and certificate holders are required to adhere to the Code effective January 1, 2022.

1.12 Giving and Receiving Gifts

Because the exchange of gifts can invite conflicts of interest and multiple relationships, behavior analysts do not give gifts to or accept gifts from clients, *stakeholders*, supervisees, or trainees with a monetary value of more than \$10 US dollars (or the equivalent purchasing power in another currency). Behavior analysts make clients and stakeholders aware of this requirement at the onset of the professional relationship. A gift is acceptable if it functions as an infrequent expression of gratitude and does not result in financial benefit to the recipient. Instances of giving or accepting ongoing or cumulative gifts may rise to the level of a violation of this standard if the gifts become a regularly expected source of income or value to the recipient.



RBT Ethics Code (2.0)

The RBT Ethics Code (2.0) replaces the RBT Ethics Code (2018). All RBT applicants and certificate holders are required to adhere to the RBT Ethics Code (2.0) effective January 1, 2022.

1.11 Because the exchange of gifts can lead to conflicts of interest and multiple relationships, RBTs do not give gifts to or accept gifts from clients, stakeholders, or supervisors with a monetary value of more than \$10 US dollars (or the equivalent purchasing power in another currency). A gift is acceptable if it functions as an occasional expression of gratitude and does not result in financial benefit to the recipient. Instances of giving or accepting ongoing or cumulative gifts may rise to the level of a violation of this standard if the gifts become a regularly expected source of income or value to the recipient. If an employer has a stricter policy regarding gift exchange (e.g., prohibiting gift exchange), RBTs follow that policy.

Behavior Analyst Certification Board. (2020). Ethics code for behavior analysts. Littleton, CO: Author.
 Behavior Analyst Certification Board. (2021). RBT ethics code (2.0). Littleton, CO: Author.

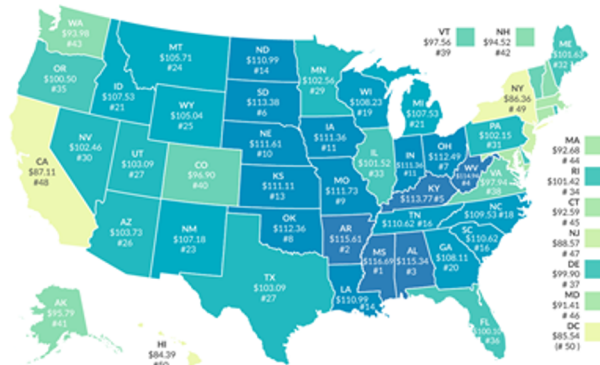
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Context Matters

- \$10 is not the same to everyone
- Differing views of "infrequent"
- Cultural and community norms

The Relative Value of \$100

What is the Real Value of \$100 in Your State?



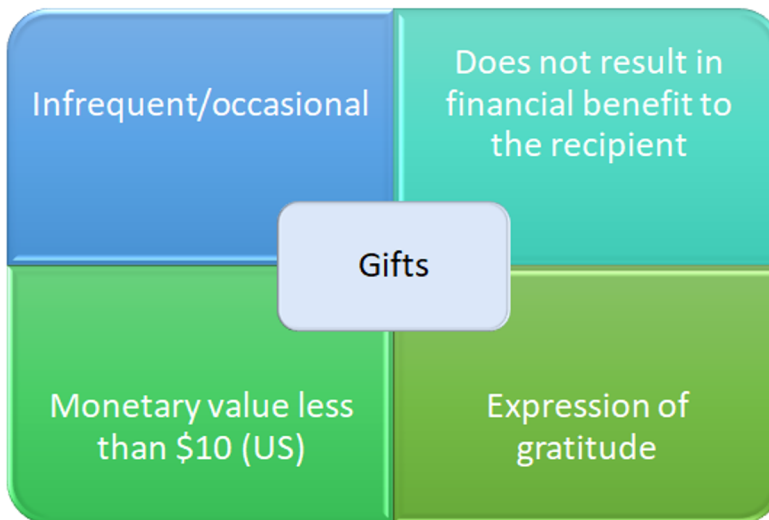
Notes: Numbers represent value of goods that \$100 dollars can buy in each state compared to the national average. The Bureau of Economic Analysis has developed a methodology using Personal Consumption Expenditure and American Community Survey data to estimate average price levels in each state for household consumption, including rental housing costs. D.C.'s rank does not affect states' ranks, but the figure in parentheses indicates where it would rank if included. Data is as of 2017. Source: U.S. Bureau of Economic Analysis, Regional Price Parities.



TAX FOUNDATION @TaxFoundation

Tax Foundation (2019) retrieved from <https://taxfoundation.org/real-value-100-state-2019/>

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Weaponizing Ethics

- Return to what we should be focused on
- Moving away from the weaponizing of ethics to supporting professional growth and development
- "...benefit others; treat others with compassion, dignity, and respect; behave with integrity; and ensure their own competence" (BACB, 2020).

Behavior Analyst Certification Board. (2020). Ethics code for behavior analysts. Littleton, CO: Author.

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Supporting Ethical Decision Making

- Infographics
- PDC-HS applied to ethical scenarios
 - Mentoring BCBAs/BCaBAs
 - Supporting RBTs



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Questions?

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Cultural Humility in the Practice of Applied Behavior Analysis

Patricia I. Wright¹ 

Published online: 18 October 2019
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Abstract

Applied behavior analysis (ABA) has the intent to improve the human condition in a broad range of categories of practice and for diverse groups of individuals across cultures. The data on the diversity of the professionals practicing in the field of ABA are sparse. Access to ABA intervention is inequitable, and cultural differences are not adequately addressed in many current established behavioral interventions. Cultural humility is a framework used by other professional disciplines to address both institutional and individual behavior that contributes to the power imbalance, the marginalization of communities, and disparities in health access and outcomes. This article discusses the adoption of culturally humble practices, specifically through the use of self-reflection, by the field of ABA to address disparities and improve outcomes. A specific framework from the field of social work is shared, and an adaptation to the behavior-analytic practice of self-management is provided.

Keywords Social service · Disability · Cultural humility · Applied behavior analysis · Self-reflection

Cultural humility incorporates a lifelong commitment to self-evaluation and critique to address power imbalances and develop mutually beneficial and nonpaternalistic partnerships with communities (Tervalon & Murray-Garcia, 1998). Hook, Davis, Owen, Worthington, and Utsey (2013) described cultural humility as the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]” (p. 2). Multiple social movements (e.g., Me Too, Black Lives Matter, Stand Up) are actively acknowledging inequity and encouraging discourse to address injustice for disenfranchised populations and marginalized communities. Research documenting implicit bias by health care providers toward marginalized communities and its deleterious effects has long been documented (Stone & Moskowitz, 2011; U.S. Department of Health and Human Services, 2017). Within the field of applied behavior analysis (ABA), there is inequity in who accesses effective behavioral interventions (Nguyen, Krakowia, Hansen, Hertz-Picciotto, & Ankustisiri, 2016) and in acknowledging that the design of behavioral interventions does not adequately address cultural differences (Fallon, O’Keefe, & Sugai, 2012).

The concept and process of cultural humility is meant to replace cultural competence, because the term *competence* denotes acquisition of knowledge of other cultures as an end goal that can be mastered, whereas cultural humility recognizes and requires an ongoing, lifelong learning trajectory (Freshman, 2016). Cultural humility training was originally developed to educate physicians to work more effectively with diverse populations (Tervalon & Murray-Garcia, 1998). Training in cultural humility has expanded to other professional fields, including nursing (Fahlberg, Foronda, & Baptiste, 2016), social work (Fisher-Borne, Cain, & Martin, 2015), and education (Nomikoudis & Starr, 2016).

For the purposes of this article, the core elements of cultural humility in Fisher-Borne et al.’s (2015) model—individual accountability and institutional accountability—will be used as a framework for considering its application to ABA. This model assumes there are power imbalances that both individuals and institutions must work to address through ongoing learning and critical self-reflection. Although Fisher-Borne et al.’s model was developed for the field of social work, it is applicable to the work of applied behavior analysts. ABA, like social work, is dedicated to addressing socially significant behaviors that improve the human condition (Baer, Wolf, & Risley, 1968, 1987; National Association of Social Workers, 2018). Behavior analysts have individual responsibility as defined by the *Professional and Ethical Compliance Code for Behavior Analysts* (Behavior Analyst Certification Board, 2017), and both fields have established institutions that deliver

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social services, including nongovernment, government, and private agencies. Both professions have professional bodies guiding the science (e.g., the Association for Behavior Analysis International, the International Federation of Social Workers), practice (e.g., the Association for Professional Behavior Analysts, the Council on Social Work Education), and certification (e.g., the Behavior Analyst Certification Board, the National Association of Social Workers) within their fields. Applying the constructs of cultural humility to the practice of ABA may afford the field improved effectiveness and greater influence and promote equity in the distribution of care.

The Application of Cultural Humility in ABA

Professional Ethics

The Behavior Analyst Certification Board's (2017) *Professional and Ethical Compliance Code for Behavior Analysts* references both language and culture:

1.05 Professional and Scientific Relationships.

(b) When behavior analysts provide behavior-analytic services, they use language that is fully understandable to the recipient of those services while remaining conceptually systematic with the profession of behavior analysis. They provide appropriate information prior to service delivery about the nature of such services and appropriate information later about results and conclusions.

(c) Where differences of age, gender, race, culture, ethnicity, national origin, religion, sexual orientation, disability, language, or socioeconomic status significantly affect behavior analysts' work concerning particular individuals or groups, behavior analysts obtain the training, experience, consultation, and/or supervision necessary to ensure the competence of their services, or they make appropriate referrals (p.5).

This acknowledgment of the importance of language and culture within the *Professional and Ethical Compliance Code* affirms the importance of culture at an institutional level to ensure professionals are working within their scope of practice. There are sparse data on the cultural diversity of behavior analysts. One paper recently conducted an in-depth analysis of gender (Nosik, Luke, & Carr, 2018), but other areas, including race, ethnicity, sexual orientation, and religion, have not been evaluated. Ongoing institutional and individual assessment of those practicing ABA can be conducted to further determine where disparities exist.

Ongoing Learning and Critical Self-Reflection Using Self-Management

The models of cultural competence and cultural humility are found outside of the field of behavior analysis; however, behavior analysts are beginning to voice the importance of cultural competence within their scope of practice. Fong, Catagnus, Brodhead, Quigley, and Field (2016) published an initial paper on the topic that was stated to serve as a starting point for developing behavior analysts' cultural awareness skills. Beaulieu, Addington, and Almeida (2018) conducted a survey of 703 Board Certified Behavior Analysts to learn about the extent of training for working with individuals from diverse backgrounds, the perceived importance of training on the topic, and the degree to which practitioners felt comfortable and skilled in the delivery of culturally competent intervention. The majority of respondents felt moderately or extremely comfortable and reported they were moderately or extremely skilled at working with individuals from diverse backgrounds. However, the majority of respondents also reported having little or no training in cultural competence. This reported confidence without training may be indicative of a need for behavior analysts to evaluate with greater scrutiny the application of cultural competence in their practice. One strategy to address cultural competence and humility within the practice of behavior analysis is to review how other professional fields adopt culturally humble practices and assess the appropriateness of these practices for behavior analysis.

Fisher-Borne et al. (2015) provide a framework for the practice of cultural humility within the field of social work (Table 1). The questions posed within this framework are not operationally defined in a manner familiar to behavior analysts and require examination for use within the practice of behavior analysis. The well-established behavioral practice of self-management (Cooper, Heron, & Heward, 2007) might be considered equivalent to self-reflection and used to develop culturally humble practices. Self-management requires three steps: (a) a clear definition, (b) data collection and analysis, and (c) delivery of consequences. For example, a clear definition may be that all clients have equal access to treatment, regardless of socioeconomic status, race, or ethnicity. Data are then collected regarding clients attempting to access intervention, and those data are assessed for bias. The data can measure the demographics of those attempting to access service against the demographics of the local community where the practice is located. If bias is identified, strategies are then developed to improve access and are then applied. If equity of treatment access is a goal for the organization, these data might be reported publicly during staff meetings and included in the annual report, resulting in positive reinforcement for meeting the goal and serving the community and in punishment by providing public visibility of not achieving a stated goal and perhaps the public perception of being

Table 1. Individual and Organizational Questions to Assess Cultural Humility

	Essential questions for critical self-reflection	Essential questions to address power imbalances
Individual level	<ul style="list-style-type: none"> • What are my cultural identities? • How do my cultural identities shape my world view? • How does my own background help or hinder my connection to clients/communities? • What are my initial reactions to clients, specifically to those that are culturally different than me? • How much do I value input from my clients? • How do I make space in my practice for clients to name their own identities? • What do I learn about myself through listening to clients who are different than me? 	<ul style="list-style-type: none"> • What social and economic barriers affect a client's ability to receive effective care? • What specific experiences are my clients having that are related to oppression and/or large systemic issues? • How do my practice behaviors actively challenge power imbalances and involve marginalized communities? • How do I extend my responsibility beyond individual clients and advocate for changes in local, state and national policies and practices?
Institutional level	<ul style="list-style-type: none"> • How do we organizationally define culture? Diversity? • Does our organization's culture encourage respectful, substantive discussions about difference, oppression and inclusion? • How does our hiring process reflect a commitment to a diverse staff and leadership? • Do we monitor hiring practices to ensure active recruitment, hiring and retention of diverse staff? • Does our staff reflect the communities we serve? • Is our leadership reflective of the population/communities we serve? 	<ul style="list-style-type: none"> • How do we actively address inequalities both internally (i.e., policies and procedures) and externally (i.e., legislative advocacy)? • How do we define and live out the core social work value of social justice? • What are the organizational structures we have that encourage action to address inequalities? • What training and professional development opportunities do we offer that address inequalities and encourage active self-reflection about power and privilege? • How do we engage with the larger community to ensure community voice in our work? What organizations are already doing this well?

Note. Reprinted from “Mastery to Accountability: Cultural Humility as an Alternative to Cultural Competence,” by M. Fisher-Borne, J. Caine, and S. Martin, 2015, *Social Work Education*, 34, p. 176

discriminatory. This is an example of self-reflection for institutional accountability.

Self-reflection can also be used for individual accountability, including private events. For example, when prejudicial thoughts occur during treatment with clients, I will vocalize these thoughts to my supervisor during our supervision meeting and commit to assessing my bias and attempting to remove that bias from my behavioral repertoire. Data can again be collected and analyzed on this individual behavior to assess for change and success or lack of success of the intervention. Individuals can record and report their frequency of prejudicial thoughts during their hours of practice. Positive reinforcement and punishment for this behavior can be provided through the social praise of a supervisor or through a written goal on a professional improvement plan. This is an example of self-reflection for individualized accountability.

Consider the following examples to further illustrate the application of self-reflection to promote cultural humility into the practice of ABA.

Case 1 A transdisciplinary team including a speech-language pathologist, educator, behavior analyst, and school psychologist are collaborating to support a student exhibiting aggressive behavior toward others in the classroom. All members of the team agree that the student's behavior is improving. The psychologist and educator have verbally stated that the

primary reason the child has had a reduction in aggression is the school's commitment to trauma-informed care and that the educators are all now taking a trauma-informed approach in their interactions. The behavior analyst perceives that it is a result of functional communication training and systematic reinforcement. The behavior analyst is aware that collaboration in a transdisciplinary team can enhance the quality of services provided, but this behavior analyst has received limited training on collaboration during preservice and in-service training (Kelly & Tincani, 2013). The behavior analyst shares with his supervisor that he does not understand the expertise and cultures of the other disciplines on the team and how they came to the conclusion regarding the child's outcomes.

Applying self-reflection requires the behavior be defined; in this case, it might be a professional goal set with a supervisor of improving collaborative behaviors by identifying opportunities for cross-training with other disciplines (Donaldson, Stahmer, Nippold, & Camarata, 2014). The behavior analyst requests and attends training (preferably a competency-based training) in trauma-informed care to learn about the principles of the practice and better discern the perceived effect it is having on the challenging behavior. Data are collected on training attendance and competency outcomes, and the behavior analyst receives reinforcement from his supervisor for attending a cross-discipline training. In addition, the behavior analyst, through attendance at the training, is now able to interpret the

nonbehavioral terms of trauma-informed care (e.g., *promoting a safe environment*) into behavioral practices (e.g., *environmental arrangement as a setting event*). An understanding of the behavioral principles of trauma-informed care to which the other team members are attributing the student's success might lead a behavior analyst to want to describe the observed effects in behavioral terms. However, use of behavior-analytic terms can create a barrier among team members without behavior-analytic training, as behavior-analytic language can be perceived as harsh or unpleasant (Critchfield et al., 2017). Refraining from reframing the practice in behavioral terms may increase the likelihood of positive interactions with other team members while collaborating on this case.

Case 2 A behavior analyst who was raised in a family of upper middle-class socioeconomic status and who currently makes a salary 400% above the poverty level for her geographic area of residence is providing parent training to a family whose financial status is below the poverty level. The training is to support the family's engagement in generalizing activities of daily living into the home environment, including the promotion of independent eating and dressing. The behavior analyst shares with her supervisor that the family is not following the treatment plan by purchasing the items suggested for independent meal preparation, including microwavable prepared meals, nor have they purchased the suggested clothing, including elastic-waist, pull-up pants. She is concerned about the family's lack of compliance with the suggestions and worries that they are not committed to participating in treatment.

Improving cultural humility through self-reflection is targeted as a professional improvement goal for this behavior analyst. The supervisor and behavior analyst define the behavior change for self-reflection; during supervision, the behavior analyst will vocally and in writing list the factors that may contribute to a family's noncompliance with treatment goals. The baseline data are the initial lists created by the behavior analyst compared to the lists postsupervision, when the supervisor assists the behavior analyst through professional learning to develop an understanding of the multiple cultural and financial barriers, including lack of understanding of socioeconomic barriers, that would preclude a family from purchasing expensive food items and limit their ability to purchase new clothing. Positive reinforcement can be provided for increasing the frequency of items listed as barriers, for identifying alternative targets for treatment, and perhaps for sharing this learned experience with other behavior analysts as a peer educator. Negative consequences could result in required attendance at a professional learning event and increased supervision when the behavior analyst is treating families with significantly different socioeconomic statuses than her own.

Establishing a cultural humility repertoire requires training and ongoing professional learning. The field of behavior

analysis is early in its application of culturally humble practices to the field. We can take advantage of principles and strategies developed in other professional fields and tie our behavioral practices to their frameworks so that behavior analysts can improve their culturally humble practices.

Discussion

The field of ABA strives to achieve greater influence and improved outcomes in the application of the science. Disparity in the application of ABA exists. The application of cultural humility to the ongoing practice of ABA may mediate this disparity and improve outcomes. There are limited data regarding cultural bias within the practice of behavior analysis. This article relies heavily on the practice of cultural humility exhibited by other professional disciplines. The current social movements calling for change are encouraging discourse within the field of behavior analysis. If ABA is going to expand its influence and ensure equal access, critical self-reflection and behavior change are necessary. Utilizing self-reflection may be a first step to analyzing both individual and institutional behaviors that are limiting the effectiveness of the application of ABA.

The field of behavior analysis is committed to using data to understand, motivate, and measure behavior change. Institutional data on the current cultural diversity of practitioners can be measured and reported regularly. This might include the voluntary and self-reported identities (e.g., gender, ethnicity, sexual orientation, socioeconomic status) of those acquiring certification in behavior analysis and those attending events catered to behavior analysts (e.g., conferences, conventions, group continuing-education events), as well as at their career milestones (e.g., fellowships and board appointments). These data could inform us of the characteristics of the current membership. An institution delivering behavior-analytic services can conduct a review of self-reported demographics of its professionals and clients to determine if the institution sufficiently represents its local community. If there is disparity, implementing alternative recruitment processes can address the lack of diversity. Professional learning can be offered in cultural humility, and a supportive environment that affords opportunity for discourse regarding culture can be fostered. Behavior-analytic service organizations might also consider utilizing the National Standards for Culturally and Linguistically Appropriate Services (CLAS), developed by the U.S. Department of Health and Human Services' Office of Minority Health, as an assessment tool to measure their institutional adoption of culturally humble practices (Koh, Garcia, & Alvarez, 2014).

This introduction to cultural humility is intended to be a starting point for applying the concepts to the practice of ABA with the use of self-reflection as an applied practice. A