**Using Solutions of Diversity, Equity, and Inclusion: The Failing Efforts of Behavior
Analysis to Uphold Scientific, Professional, and Ethical Standards**

Arin R. Donovan and M. Kristen Lancaster

BH3, Inc.

Dr. Victoria Farris

Farris Consulting, LLC

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Correspondence concerning this article should be addressed to Arin Donovan at BH3,
Inc., bh3inc@gmail.com

FAILING EFFORTS OF BEHAVIOR ANALYSIS

Abstract

White supremacy ideology permeates all sectors of society, including scientific spaces such as behavior analysis. It is apparent that the field of behavior analysis is interested in addressing structural oppression, specifically racism and police brutality. Current solutions such as committees, policies, and scholarship initiatives in the field of behavior analysis can be described as additive solutions and the data we have regarding outcomes of those programs have not indicated effectiveness. With this paper, we highlight the shortcomings of the current interventions and propose solutions that are grounded in critical theory and organizational theory.

FAILING EFFORTS OF BEHAVIOR ANALYSIS

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FAILING EFFORTS OF BEHAVIOR ANALYSIS

Structural oppression refers to the policies and practices that result in access to reinforcers such as power, opportunities, and resources for the dominant group, while simultaneously restricting access to those same reinforcers for people of color and other marginalized groups (Briggs & Paulson, 1996). It is rooted in white supremacy, a social construct in which people of color are exploited to uphold the status, power, and wealth of white people (Appeal, 2003). White supremacy and structural oppression are at the very root of United States history, beginning with the violent war on, and genocide of, Indigenous people, followed by the capture and enslavement of Africans to provide physical labor to wealthy white landowners (Kendi, 2016; Klein, 2012; Harris, 1995, Christian, 2002). The foundation of our society was established on the idea that a person's access to basic human rights was contingent on their place in a racial and gender hierarchy (Harris, 1995). This historical context cannot be ignored when evaluating the many ways in which white supremacy continues to infiltrate the United States' political, social, and economic systems, a fact that is visible in the data on the differences between the lives of white and Black Americans across the educational, healthcare, judicial, financial, housing, and child welfare sectors (see Kijakazi et al., 2019; Keddell & Hyslop, 2019; Chae et al., 2018; Lawrence & Mollborn, 2017; Schwartz, 2017; Briggs & Paulson, 1996). Organizations and institutions continue to be established by whites and operate for the benefit of whites (Gillborn, 2006). While these modern systems may look different than systems of the past, the white supremacy ideology in which they are built on continues to permeate all sectors of society, including scientific spaces such as behavior analysis.

Our field has done little, if anything, to address the systemic problem within and outside of behavior analysis. While empirical support for this statement is limited, recent data does indicate an increase behavior analytic literature addressing racism and anti-racism (Dennis,

FAILING EFFORTS OF BEHAVIOR ANALYSIS

2021). However, most of the publications are conceptual in nature and only a limited number experimentally addressing racism and a reduction of racist behavior. To move toward solutions, one must acknowledge that structural oppression and white supremacy are maintained largely by passive support, demonstrated by active engagement in the ‘status quo’ and deliberate disengagement with the thoughts, feelings, and evidence of racial privilege and oppression (Gibbons, 2018). We must take a critical look at our society and our field, and even more importantly, we must self-reflect and acknowledge how we have upheld, and continue to uphold, white supremacy. It is long overdue for the field of behavior analysis to turn the magnifying glass onto ourselves and analyze our own behavior as it contributes to upholding and embodying white supremacy, structural racism, and oppression.

The purpose of this paper is twofold. We will briefly discuss issues with the steps that have been taken to improve diversity, equity, and inclusion within the field of behavior analysis, then provide alternative solutions grounded in critical theory and organizational theory. We will make a case for selecting interventions that focus on justice and equity with the ultimate goal to dismantle systems of oppression, rather than proceeding with traditional patchwork and performative solutions.

Attempted Solutions: Diversity, Equity, and Inclusion

The terms white supremacy, structural racism, or systemic oppression are not commonplace within behavior analytic organizations, groups or communities. However, the terms diversity, equity, and/or inclusion (DEI) appear frequently as core values (ex. see calaba.org/about-us). Organizations also release statements and/or create committees with a focus on DEI. One such example is The Association for Behavior Analysis International, a

FAILING EFFORTS OF BEHAVIOR ANALYSIS

prominent (if not the most well-known) membership organization for behavior analysis. In 2019, Association for Behavior Analysis International released a diversity statement which reads:

The Association for Behavior Analysis International encourages diversity, equity, and inclusion in the field of behavior analysis broadly, and within the organization specifically. Diversity refers to differences in race, ethnicity, sexual orientation, gender identity, age, country of origin, religious or spiritual beliefs, ability, and socioeconomic class.

It is expected that all ABAI members as well as non-members who participate in ABAI events treat one another with respect.” (Association for Behavior Analysis International, 2019, Policies section, Diversity Policy.)

Along with issuing the diversity statement, ABAI (personal communication, June 2, 2020) released a statement regarding their “commitment to equity” following requests from behavior analysts about their response to police violence and systemic racism. In the statement, they indicated that a board for DEI had been appointed in the fall of 2019 and it had created two programs: a scholarly competition for papers on DEI topics and a financial award given to someone who has demonstrated innovative DEI accomplishments. Furthermore, the organization discussed a newly developed conference around cultural issues as well as increased number of presentations, talks and posters on diversity equity and inclusion at the 2020 annual convention. A review of these initiative and other DEI Board activities for the year 2020 can be located on ABAI’s website (<https://www.abainternational.org/media/183320/deiboardactivities.pdf>). Is it important to note that as of 2021, ABAI’s DEI webpage has removed their diversity statement and replaced it with a mission which states:

FAILING EFFORTS OF BEHAVIOR ANALYSIS

The mission of the ABAI Diversity, Equity, and Inclusion (DEI) Board is to foster and develop an inclusive, equitable, and just environment for all individuals within the science and practice of behavior analysis and beyond. (Association for Behavior Analysis International, 2021, DEI Section, Mission.)

Along with a new mission, they outline ten broad and generalized ways in which they are dedicated to pursuing their mission.

Behavior scientists and practitioners have the capacity to contribute to individual and collective well-being through scientific and practical endeavors that include substantive and diverse representation. Toward that end, the DEI Board is dedicated to:

- Recognizing the value of each individual and group;
- Maintaining an ongoing and vigilant commitment to the advancement of knowledge on DEI issues through research, study, collaboration, and communication of that knowledge to the scientific community, policy makers, and the public;
- Including, at every level of science and practice, those who have been traditionally marginalized and under-resourced;
- Creating environments that are welcoming, safe, and encouraging to all;
- Promoting implementation of practices that support and respect diversity of identity and experience;
- Establishing formal and effective communication and feedback mechanisms related to inclusion within ABAI;
- Developing and promoting the use of metrics of diversification, inclusion, and equity within ABAI and behavior analysis in general;
- Evaluating the impact of ABAI's DEI initiatives;

FAILING EFFORTS OF BEHAVIOR ANALYSIS

- Supporting ABAI Boards in relation to DEI efforts;
- Providing policy and procedure recommendations to ABAI Council (Association for Behavior Analysis International, 2021, DEI Section.).

The creation of a DEI Board and actions taken by the board occurred in response to antecedent events with the behavior analytic community. While the specific antecedent events are not documented by ABA, it is important to keep in mind that, ABAI's actions were made within the broader sociopolitical context beyond the field of behavior analysis that encouraged and promoted organizational DEI policies and initiatives as solutions to social and political unease (Ahmed, 2004). Among the information provided about ABAI's DEI Board activities, there does not appear to be specific observable and measurable goals or specified desired outcomes from meeting those goals. Furthermore, there does not appear to be information addressing how or if any efforts were taken to assess the social validity of the goals, interventions, and desired outcomes selected by the board. Regarding evaluation of the effectiveness of the interventions, ABAI has published data from the year 2020 on diversity of membership (ABAI, n.d.a) and annual conference attendance (ABAI, n.d.b). These data include three categories of demographic data: race/ethnicity, gender identity, and sexual orientation. The website and published data do not specifically indicate if these data are for the purpose of evaluating the intervention effectiveness, it is the only data provided and therefore it is likely that viewers may make a connection between the initiatives of the Board and the data published on diversity. Additionally, while there may not be enough data to determine the effectiveness of the interventions, there should be serious concerns about the validity of the published data as they relate to the current initiatives. The current published demographic data do not accurately reflect

FAILING EFFORTS OF BEHAVIOR ANALYSIS

the breadth, depth, and complexity of human diversity. Furthermore, the published data do not appear to be valid measures for the stated mission and commitments of the DEI Board.

The effectiveness of the actions taken by ABAI's DEI Board is yet to be determined, however, the above analysis does bring forth some serious concerns. As discussed above, one area of concern pertains to ethical issues related to the lack of social validity (Schwartz and Baer, 1991) and measurement validity (Cooper, Heron, and Heward, 2020) to evaluate intervention effects.

Another area of concern is with the nature of the initiatives. The selected interventions were reactive and additive. Adding awards and competitions to the current system and structures could be considered performative as they do not address the environment variables maintaining the aversive contingencies of systemic oppression. Instead, interventions should intervene at the cultural level to target the metacontingencies or cultural practices that reinforce and maintain systemic oppression (Saini & Vance, 2020).

The social structure of oppression exists, regardless of whether individuals within the dominant groups want it. One can hold anti-oppressive ideological beliefs and still engage in oppressive behaviors by participating in the status quo. The commitment to disrupt oppression is action oriented. Words are followed up with actions rooted in anti-oppression (Ahmed, 2004). Interventions should be reflected in measurable actions that recognize and address the underlying issues of systemic oppression and have a clear focus on identifying and eliminating the structural variables that lead to disparities between oppressed groups across research and practice.

A New Focus: Justice and Equity

In writing about new directions for educational organizations and administrators, Foster stated "Such a community does not look at change efforts as additive, adding to the structure that

FAILING EFFORTS OF BEHAVIOR ANALYSIS

is already there, but as transformative, changing and transforming the basic structures that have been established (1986, p. 169).” Current solutions such as DEI committees, DEI statements and policies, and DEI financial scholarship and research grants (Diversity, Equity, and Inclusion Board, n.d) are additive to the current systems. The limited data we have regarding outcomes of those interventions have not indicated, quantitatively or qualitatively, substantial effectiveness. The following section provides a new direction and focus for the field of behavior analysis. We will discuss a newly developed six tenet theory of organizational and individual social justice identity (Capper, 2019). This theory is based on current social justice literature and focuses on the role of individuals within an educational organization. While this theory was developed and based on educational leadership, its tenets are applicable to the field of behavior analysis. Overall, this new direction, informed by Critical Theory, requires individual and group level behavior change and analysis that is consistent with current behavior analytic ethical standards.

Be Informed by Critical Theory – Empowerment or Oppression

Introduced in 1930, critical theory takes a radical approach to leadership and decision-making (Capper, 2019). Among the many tenets of the theory there is an overall assumption that suffering, and oppression exists within power dynamics. All situations and systems involve dynamics of power. From a behavioral perspective, power can be defined as the ability to manipulate and control reinforcers and contingents of another person (Moore, 2003). Within power dynamics, individuals are either oppressed or empowered depending on the context (Freire, 1970). Furthermore, the actions of those with power either work in favor of empowering or oppressing others. Critical theory also stresses the importance of sharing power, communication between all individuals that is free from manipulation or constraints, and the political act of leadership (Capper, 2019). More recently, scholars have developed critical

FAILING EFFORTS OF BEHAVIOR ANALYSIS

theories such as Critical Race Theory, Queer Theory, Asian Crit, LatCrit, and others. Overall, the tenets of empowerment/oppression, power dynamics, and communication from critical theory have provided the foundation for the solutions and directions provided below.

Identity Development

Kirk and Okazawa-Rey (as cited in Adams et al., 2013) discuss the development of one's identity as a product of "a complex interplay among individual decisions and choices, particular life-events, community recognition and expectations, and societal categorization, classification, and socialization" (p. 9). These dimensions include (but not limited to) race, gender identity, class, sexual identity, ethnicity, ability, sexual orientation, and religion. Behaviorally, identities are verbal constructs which are a product of our individual biology and unique learning histories occurring within larger metacontingencies or cultural practices. Individual circumstances cannot be separated from the larger social context. For example, skin color is biologically determined at the phylogenetic level of selection and it has been placed into the socially constructed category of race which consists of cultural practices selected at the cultural level (Skinner, 1981). This results in access and control of reinforcers for white people and restrict access and control of reinforcers Black, Indigenous, and People of Color (Saini & Vance, 2020). In order to shift from the current DEI perspective to one of justice and equity, individuals, especially leaders in positions of power, must gain a thorough understanding of the complex individual and cultural level contingencies that make up their personal identities. Conducting personal multidimensional identity work that involves identification, self-reflection, and continued critical analysis of personal identities and their historical and current role in systemic oppression is the first step towards this shift (Capper, 2019).

FAILING EFFORTS OF BEHAVIOR ANALYSIS

Patricia Hill Collins (1993) states “while we may not have created this situation, we are each responsible for making individual, personal choices concerning which elements of race, class, and gender oppression we will accept and which we will work to change” (p. 610). Understanding our identity provides data on the potential setting events, motivating operations, and interlocking contingencies that have resulted the selection of oppressive practices based on group identity and one’s participation in systems of oppression. Identity development can support one’s choice to continue participating in oppression or develop new repertoires aimed at dismantling those systems. Significant identity work in one area such as gender or race can result in deeper understanding of other seeming unrelated identities, but this is not always the case (Capper, 2019). To establish change as a reinforcer, identity work needs to be broad and expansive, including the impact of current practices for all people. It is also a prerequisite for developing a social justice identity.

Organizations must conduct similar identity work (Capper, 2019). Organizational leaders are in positions of power which allow them to create, control, and maintain reinforcing or punishing contingencies that make up cultural practices of the organization (Glenn, 1988). In other words, much of an organization’s identity is informed by its leaders (Capper, 2019). Therefore, in order for an organization to embrace justice and equity values, is critical for leaders to be committed to and engaged in focused and on-going individual identity work directed towards those same values. Leaders must understand how their identity was conditioned throughout their lifetime as well as the similarities and differences with other’s identities and learning histories. Awareness of one’s participation in metacontingencies and the outcomes for them self and others could function as establishing operations to make changes towards justice and equity. Furthermore, it is important to note that our identity is not permanent and may shift

FAILING EFFORTS OF BEHAVIOR ANALYSIS

throughout one's life as new stimuli are contacted and subsequent contingencies are contacted. Therefore, as leaders identities evolve across their lifetime, the contingencies and interlocking contingencies their power influences will result in shifting organizational identities. Therefore, personal and organizational identity development should not be linear, but rather it should be considered a continual and lifelong process.

Social Justice Identity

Once an initial individual identity has been developed and the on-going work is being completed, a social justice identity can be developed. According to Capper (2019), where a leader falls along this continuum of social justice identity directly impacts their organization's values and social justice identity. Adams et al. (1997) identified an eight-point spectrum in which individuals fall along a social justice identity.

At one end of the spectrum lies actions that actively participate in upholding systems of oppressions and denying the existence of oppression or marginalized groups (Adams et al., 1997). Leaders falling at this end of the spectrum create and maintain contingencies and interlocking contingencies that lead to aggregate products of oppressive practices consisting of aversive contingencies for individuals holding historically marginalized identities. In behavior analysis, the Professional and Ethical Compliance Code for Behavior Analysts element 10.02 (BACB, 2019) provides an accurate example of actions leaders can take at this end of the social justice identity continuum. This code element indicates that certified behavior analysts are required to notify the board if they have been charged or convicted of a crime. Without a justice and equity oriented analysis of this code element, this ethical obligation seems logical for a professional certification board. However, there are substantial data to support racial disparities within the criminal justice system in which BIPOC individual are subject to more frequent and

FAILING EFFORTS OF BEHAVIOR ANALYSIS

harsher penalties in comparison to white individuals who commit the same crimes (Alexander, 2012; Baldus et al., 1983; Kovera, 2019). Requiring behavior analysts to report information based on a racially biased systems that could risk their certification, career, and livelihood upholds the same systems of oppression that exists throughout society.

The other end of the social identity spectrum lies support/engagement which is in alignment with supportive actions of allies and initiating prevention in which individuals are actively taking steps to dismantle systems of oppression and prevent new systems from being developed (Adams et al., 1997). Leaders on this end of the continuum would be create and maintain contingencies and interlocking contingencies that lead to aggregate products of equitable practices consisting of reinforcing contingencies for individuals holding historically marginalized identities. Additionally, this would require the leader to neutralize their power by ensuring individuals who were subject to the previous aversive contingencies to are in positions to control access to reinforcers for the leaders (Brown, DeSai, & Elliott, 2020). Continuing with the same example above, leaders within behavior analysis who fall on this end of the social justice identity continuum would be taking action to eradicate and prevent the interlocking contingencies that result in racist practices and policies such as code element 10.02 of the Professional and Ethical Compliance Code for Behavior Analysts (BACB, 2019). This may involve contacting aversive contingencies such as unwanted opinions from colleagues and peers, a reduction in opportunities that have previously led to financial gain or career advancement, and relinquishing decision-making positions.

Love (2000) presents a similar idea of developing a liberatory consciousness which involves four steps: developing an awareness of the world, analyzing situations in which one has become aware, taking action in alignment with liberation of marginalized groups, and taking

FAILING EFFORTS OF BEHAVIOR ANALYSIS

accountability for one's actions. Love's concept of a liberatory consciousness has foundational in developing social justice focused leadership (Hunsberger, Mayo, & Neal, 2018; Vaccaro et al., 2020), combating ageism (DeJong & Love, 2016), creating social justice oriented educational content (Keehn, 2016; Storms, 2014), educational frameworks (Manning-Ouellette & Beatty, 2019; Shriberg, Vera & McPherson, 2017), pedagogy (Brubacker, 2014), social work practice (Suarez, Newman, & Reed, 2008), and developing inclusive practices in higher education (Catalano, 2015). Accepting responsibility and holding oneself accountable for action or inaction that has upheld systems of oppression is a key factor in developing a social justice identity. Behavior analysts need to acknowledge that their behaviors are parts of the interlocking contingencies that make up the metacontingencies that reinforce and maintain structural oppression. Bailey and Burch (2016) indicate accepting responsibility as a core ethical principle guiding behavior analysts. By failing to acknowledge the harm our participation in these metacontingencies results in, then we are not in alignment with this ethical obligation. While it may be challenging to accept responsibility for participating in aversive contingencies and cultural practices that negatively impact others, it is our ethical duty to engage in behaviors that do not cause harm to others. Regardless of our role in creating harmful contingencies, it is our ethical obligation to dismantle them once we become aware.

Mutual Process through Disrupted Power Dynamics

Power dynamics are the infrastructure that upholds systemic oppression. In order to dismantle systems of oppression, the current power structures must be disrupted, and power must be distributed by empowerment the oppressed (Freire, 1970). Ensuring equal communication free from consequences among all individuals is one way to disrupt power dynamics (Brown, DeSai, & Elliott, 2020).

FAILING EFFORTS OF BEHAVIOR ANALYSIS

Awareness of one's own power (from conducting identity work), assessment of the context (environment, learning history etc.), and unbiased judgement of someone's learning history is critical for ensuring communication free of consequences. It is important to note that consequences do not have to be direct or immediate. Indirect consequences and observational learning must be taken into consideration. While a larger analysis of consequences is beyond the scope of this paper, consider the following example. A white male in a leadership role invites a Black colleague to conduct a public and live training on racism in response to increased societal upheaval and revolt of police brutality. In the training, the white male asks the Black female colleague if they (the white male) are racists. Regardless of the white male's intention to provide education and reduce racist behaviors, this does not take into consideration the context of the public environment and the potential learning history of the Black woman of calling white men racist in a public and professional forum. Even if the white male has no intention of punishing her response, asking such a question does not take into consideration the direct or indirect learning history of the oppressed individual. This is an example of how open communication can appear beneficial but fails to offer an opportunity for communication free from consequences. Instead, a white male who has conducted their own identity work could enter into a training of this nature with a deep understanding of power dynamics, the power they hold over oppressed groups and verbally acknowledge that by failing to engage in behaviors that actively tear down systems of oppression, they have engaged in racist behavior. With continued sharing of power, the conversation has the potential to shift to a productive dialogue about dismantling systemic racism.

Collins (1993) calls for transcending personal awareness and empathy development to build connection with oppressed groups. Empathy development can be difficult for those with

FAILING EFFORTS OF BEHAVIOR ANALYSIS

power due to an insufficient reinforcement history for empathizing with marginalized groups. In fact, dominant groups have contacted sufficient reinforcement for the opposite. For example, white communities have contacted significant reinforcement for applying stereotypical, mentalistic labels to black communities as lazy or violent. Additionally, those labels have been used as explanatory fictions for underachievement or criminal behavior. Rather than assessing the validity of whitewashed history and the individual environment, we contact reinforcement for relying on predetermined labels and cause of behavior which uphold white supremacy ideology and systems. Biased judgement of an oppressed group/individual's history, including all false narratives and stereotypes are in opposition of social justice identity and disrupt empathy and connection. Significant work on the personal level is required to understand and identify stereotypes and behaviors in alignment with those stereotypes.

For organizations, the development of a social justice identity and values needs to be developed by all stakeholders, not just leaders (Capper, 2019). This should occur through a mutual process in which all individuals at the table play an equal role. Diverse individuals should not be tokenized and offered a seat so an organization can check a diversity box. Diverse individual who value justice and equity should be given a seat. Their seat should also come with the freedom from aversive consequences to use their voice to challenges the status quo by providing insight to the needs of marginalized and oppressed groups.

Interrogate assumptions

Philosophic doubt is cited as one of the core attitudes of science to which behavior analysis subscribes. Going back to the roots of behavior analysis, Skinner (1953) stated "Science is a willingness to accept the facts even when they are opposed to wishes (p. 12)". It appears as though a large majority of behavior analysis has oriented itself to only view scientific

FAILING EFFORTS OF BEHAVIOR ANALYSIS

investigation as valid if it comes from a behavior analytic perspective and examined through single subject methodologies. Furthermore, behavior analysis, especially in practice, fails to address socially valid behaviors such as private events because we have not developed ways to observe or measure such events (Catagnus, Griffith, & Umphrey, 2021). Behavior analysis has limitations and if by failing to broaden the lens to account for socially significant issues in which there are not objective means to measure behavior then behavior analysis is failing to reach its full potential.

Counternarratives – A case for qualitative data

Radical behaviorism acknowledges the existence of private events but sets them to the side due to scientific limitations and shortcomings (Moore, 2008). Not only does this severely limit our field's reach, it also fails to validate the full human experience and fails to hold the ethical principles of respecting dignity. The closest behavior analysis has come to addressing private events is through Relational Frame Theory and Acceptance and Commitment Therapy/Training, which to this day are subject to harsh debates about the legitimacy of their place in behavior analysis (Hayes, Barnes-Holmes, & Roche, 2001).

We need a way to consider and acknowledge private events and experiences that cannot be easily quantified as data. Critical race theory and applied anthropology hold personal narratives (or in the case of CRT, counternarratives) to be crucial sources of data to understand experiences and create systemic shifts. Counternarratives are personal perspectives and accounts of impact given from individuals of marginalized groups (Delgado, 2000). They can provide information and context from a perspective that is different than the dominant white, cisgender, heteronormative perspective, one that is often overlooked, silenced, and devalued. These

FAILING EFFORTS OF BEHAVIOR ANALYSIS

perspectives should be sought after and utilized in the decision making towards justice and equity (Knaus, 2014).

Assessment, Data and Analysis

Behavior analysis' assessment of the "diversity, equity, and inclusion problem" is steeped in bias and occurs within a white supremacist ideology. When conducting any assessment, behavior analysts must be aware of how their learning histories and current repertoires have been established by and participated in metacontingencies that maintain the cultural practices of whiteness, heteronormativity, cisnormativity, and patriarchal systems. A failure to account for all environmental conditions and variables may lead inaccurate assessment procedures and ultimately, biased assessment results. As it pertains to DEI, inaccurate assessment results lead to interventions that focus on a lack of diversity and inclusion, rather than a lack of equitable access to opportunities for historically marginalized individuals. DEI initiatives focus on the issue of whose voices are not heard rather than whose voices are not empowered to create change. They aim to improve inclusion of all individuals but fail to cultivate environments where assimilation, masking, and code switching are not required to be included. Overall, DEI initiatives add to the existing, problematic metacontingencies rather than altering them to create positive aggregate products of reinforcing contingencies for historically marginalized individuals.

An assessment of diversity, equity, and inclusion must include relevant contextual variables and begin by defining observable actions at the institutional level that maintain white supremacy (Ahmed, 2004). Considering contingencies that uphold systems of oppression within the assessment process is in alignment with critical theory (Capper, 2019). In alignment with behavior analytic standards, observable and measurable goals along with analysis of data can be used to evaluate the effectiveness of interventions (Cooper et al., 2020). It is critical that these

FAILING EFFORTS OF BEHAVIOR ANALYSIS

interventions move beyond performative behaviors such as organizational DEI statements, formulation of DEI committees, and increasing DEI trainings and conference track presentations. Goals need to be developed that target the metacontingencies that support systemic oppression such as eliminating racist and oppressive policies and instating policies that protect individuals with underrepresented identities. Furthermore, the analysis of data to evaluate the effectiveness of an intervention within behavior analysis is a fundamental dimension of behavior analysis (Baer et al., 1968). Interventions, DEI or otherwise, should not be exempt from this core dimension of behavior analysis. It is possible that qualitative and subjective data to evaluate effects may be a valid measure in this specific context (Wolf, 1978).

Conclusion

“In a racist society, it’s not enough to be non-racist, we must be anti-racist.” – Dr. Angela Davis

Structural oppression will not be overcome by simply changing individual behavior with new contingencies. Anti-racism, or anti-oppression, isn’t about becoming more tolerant or politically correct. It’s not about making the dominant group less racist. It’s about rebuilding systems so that power is equally distributed. Progress toward this goal must be evaluated by its impact (function), not topography. Although a comprehensive assessment is necessary, simply assessing and identifying the problem does nothing to change the environment for individuals who have historically been oppressed. Progress only occurs when the data shows significant systemic change that reduces and eventually eliminates disparities between dominant and marginalized groups. It is our belief that the field of behavior analysis has an obligation to actively engage in this work at the individual and organizational level and it is our hope the solutions outlined in this paper will serve as a helpful resource in that endeavor.

FAILING EFFORTS OF BEHAVIOR ANALYSIS

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