




# An Exploratory Survey of Latinidad in Behavior Analysis

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## Abstract

Latinos make up 18.9% of the U.S. population and constitute a similar proportion of those working in the field of behavior analysis. However, little is known about their cultural values and how individuals approach their work. Because behavior analysts work closely with students and clients, their learning history and cultural values likely influence their behavior as mentors, supervisors, researchers, and clinicians (Beaulieu & Jimenez-Gomez, *Journal of Applied Behavior Analysis*, 55, 337–356, 2022). The purpose of this project was to survey the demographics, activities, roles, and values of Latino behavior analysts to better understand their cultural background. A Qualtrics survey was shared via social media and professional listservs. Eighty-six individuals completed the survey. We summarize results of the survey and discuss implications for future research and service delivery.

**Keywords** Behavior analysis · Culture · Demographics · Latin America · Latino

According to the U.S. Census Bureau, Latinos<sup>1</sup> constitute 18.9% of the population (U.S. Census Bureau, n.d.), making it the second largest racial or ethnic group and the fastest growing group in the country (Funk & Lopez, 2022). Latinos are “any person of Cuban, Mexican, Puerto Rican, South or Central American, or other Spanish culture or origin regardless of race” (U.S. Office of Management and Budget,

1997). It is important to note this includes people from many different nationalities and countries of origin, who speak different languages, with a range of learning histories and verbal behavior regarding what it means to be Latino (i.e., Latinidad), and with varying degrees of acculturation. That is, being Latino is not a monolith. There are, however, some shared cultural values (i.e., verbal behavior differentially reinforced by the Latino community) and “shared historical and contemporary experiences that link Latino subgroups together, such as a history of colonization and continued societal oppression” (Campesino et al., 2009, p. 2). These shared cultural values create community among Latinos and make them feel connected to each other regardless of how different their backgrounds may be.

Some of these shared values include *familismo*, traditional gender roles, spirituality, and respect (Edwards & Cardemil, 2015). *Familismo* refers to dedication and loyalty to family, often putting family above all else, including individual needs. This might include behaviors such as helping parents and siblings with money or ensuring time is spent with immediate and extended family. Traditional gender roles, including *marianismo* and *machismo*, are also considered Latino values (Nuñez et al., 2016). *Marianismo* refers to women associated with behaviors labeled as nurturing, orienting toward family and home, submissiveness, and chastity. *Machismo* refers to men being associated with behaviors that are labeled as dominant, displaying little emotion, and sexual prowess. *Spirituality* and

<sup>1</sup> We acknowledge some may prefer to use gender neutral terms such as Latinx or Latine. We chose to use the term *Latino* throughout this article because it is the term most commonly used, with the alternative terms having low acceptability in the Latino community (Noe-Bustamante et al., 2020). The use of the term *Latino* is in alignment with statements from governments of Spanish-speaking countries banning the use of gender-neutral variants as they violate rules of the Spanish language, which is a gendered language (Lankes, 2022). The gendered verbal behavior affects the rules and behaviors of members of the community. Finally, *Latino* is also the term used in other behavior analytic publications by and about Latinos (Rosales et al., 2021).

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*religiosity* are related to finding the meaning of life, transcendence, and having a connection with God/Higher Being, shaped by cultural norms. Within Latino communities, spirituality and religiosity are expressed in daily family life in a range of ways including references to transcendent beings such as saints and Jesus (Campesino et al., 2009).

## Latino Consumers

There is growing interest across mental and behavioral health professions to consider cultural variables for the delivery of services to clients. For example, Edwards and Cardemil (2015) provided suggestions for assessing cultural values of Latinos when conducting clinical interviews. In behavior analysis, Jimenez-Gomez and Beaulieu (2022) provided recommendations for including cultural variables when conducting behavioral assessments and delivering behavioral treatment, such as considering the linguistic needs of clients and using descriptive assessments to collect information related to culture. Castro-Hostetler et al. (2021) highlighted cultural and language factors practitioners should consider to deliver culturally responsive behavior analytic services specifically to Latinos, such as considering *familismo* and collectivist values when designing and implementing behavioral services and increasing the number of Latino behavior analysts who can deliver services in the native language of families.

Rosales et al. (2021) conducted a first-of-its-kind study to obtain information on the experiences of accessing and maintaining behavior analytic services by Latino families living in the northeastern United States. The authors conducted structured interviews with 28 Latino families of children diagnosed with autism to identify barriers in finding or maintaining behavior analytic services for their children. One third of children were not receiving behavior analytic services and most of the children receiving services were receiving fewer than 16 hr per week, which is below the recommended intensity of services to achieve socially meaningful effects (Linstead et al., 2017). Many caregivers were unable to verify whether their child received behavioral services in school and some were not familiar with the services available and/or whether their child was eligible for them, both possibly influenced by language barriers. These findings suggest a clear need for improved services for Latino families. One way to improve these results would be to follow Castro-Hostetler et al.'s (2021) suggestion of increasing the number of Latino behavior analysts who directly serve Latino families.

## Latino Providers

Within the field of behavior analysis, Latinos constitute 21.39% of the workforce (Behavior Analysis Certification Board [BACB], 2023), making it the second largest ethnic

group in our field. When looking specifically at master's and doctoral level behavior analysts, who are the ones making clinical decisions about treatment, the proportion of Latinos is only 11.4%. Compared to the growing population of Latinos in the United States, this number shows a clear need for increasing the number of Latino behavior analysts who can serve Latino families and tackle some of the barriers found by Rosales et al. (2021). However, before immediately assuming that the next course of action is to increase the recruitment of Latino behavior analysts, it is important to consider the previous discussion on Latinidad in which the significant diversity within the Latino community was highlighted. In particular, increasing the number of Latino behavior analysts may not be enough to tackle some of the current barriers.

Despite the interest in incorporating cultural variables when interacting with clients, there is little consideration of the cultural variables of the individuals providing behavioral services (Beaulieu & Jimenez-Gomez, 2022), including the cultural variables of Latinos. Gaining understanding of which cultural variables have affected the learning history of behavior analysts could have profound implications for training, service delivery, and research, especially when it comes to cultural responsiveness. Lichtenberg et al. (2018) conducted a national survey to assess demographics, activities, roles, and values in counseling psychology. Their findings on values and goals held by current counseling psychologists gave insight into current practices and the potential future direction of the field. For example, when asked about values that influence their work, respondents reported an increased emphasis on diversity, inclusion, and strength-based perspectives. Similar information may be helpful for the growth and development of behavior analysis. The authors write, "Thriving professions adapt to evolving contexts and demands. Some adaptations respond to within-profession changes (e.g., goals, policies, member demographics) whereas others respond to external factors (e.g., cultural, social, and economic circumstances)" (p. 51). Within the field of behavior analysis, we do not have similar snapshots of members of the field.

Little is known about the cultural values of Latinos in behavior analysis and how they approach their work. *¿Quiénes somos? / Quem somos?* As behavior analysts work closely with students and clients, their learning history and cultural values likely influence their behavior as mentors, supervisors, researchers, and clinicians. Beaulieu and Jimenez-Gomez (2022) emphasized the importance of self-assessment (i.e., discriminating and tacting verbal behavior about our own behavior) of cultural variables as a key component of delivering culturally responsive behavioral services. The purpose of this project was to survey the demographics, activities, roles, and values of Latino behavior analysts to better understand their cultural background.

By knowing more about who we are, we can better prepare to serve those in our communities and help inform behavior analysts who do not identify as Latinos regarding culturally responsive practices. This is the first study of its kind in behavior analysis and can serve as a foundation for further explorations of the impact of cultural variables.

## Method

### Participants and Procedure

Participants were recruited via posts on behavior analytic social media platforms (e.g., authors' Instagram account, behavior analysis Facebook groups), sharing recruitment material with behavior analytic organizations (e.g., Latino Association for Behavior Analysis, Association for Professional Behavior Analysts, Association for Behavior Analysis International), and an email sent out through behavior analysis listservs. The authors sent follow-up email communications and social media posts approximately every 2 weeks. The precise number of individuals reached through this recruitment effort is unknown; thus, response rate cannot be reported. The information shared contained a link to an online survey. The survey was completed online via the Qualtrics website (<https://www.qualtrics.com>). The survey was available for 8 weeks, at which point there were 109 respondents and the survey was closed. One respondent did not consent to participate and 10 were not eligible to participate because they were not in the field of behavior analysis or did not self-identify as Latinos. Twelve respondents did not complete the survey. Thus, 86 respondents fully completed the survey. Only data from eligible participants who fully completed the survey are reported.

### Survey Development

The survey was developed by the first author in consultation with relevant literature and following best practice recommendations (Draugalis et al., 2008). The second and third authors reviewed the survey and provided feedback on the content, which led to a revised version of the survey. Next, the survey was tested by two Latina research assistants, who completed the survey to check for errors in the Qualtrics flow and provide feedback on terminology and readability. Authors incorporated the comments from the research assistants and the resulting survey was the one disseminated to prospective participants (see Supplementary Materials).

### Demographic Information

The survey contained demographics questions regarding age, race, skin color (Massey & Martin, 2003), sex, gender

identity, socioeconomic position, country of origin, countries of ancestry, and languages. The categories used for collecting demographic information in the survey were informed by recommendations from Hughes et al. (2022).

The demographic data of the participants are presented in Table 1. The majority of respondents (82.3%) were under the age of 45 and identified their sex (88.4%) and gender identity (84.9%) as women, comparable to data from the BACB reporting that 86.21% of certificants are under 45 years old and 85.15% are women (BACB, 2023). Exactly 48.8% were white and 36% selected "other" as their race. Some of the options listed under "other" for race included Latino/Hispanic, Mestizo, Mixed, and Indigenous/Aboriginal. Participants were asked about their skin color using the New Immigrant Survey (NIS) Skin Scale (Massey & Martin, 2003), because skin color and colorism are important factors in the Latino community (Fuentes et al., 2021). The NIS is an 11-point scale ranging from 0 to 10, with 0 representing albinism (i.e., the total absence of color) and 10 representing the darkest possible skin. Participants ratings ranged from 0 to 8 with a mean score of 3.48 ( $SD = 1.74$ ).

In terms of socioeconomic position, 31.4% of participants identified as working class, 26.7% as lower middle class, 38.4% as upper middle class, and the rest as either upper class (1.2%) or preferring not to answer (2.3%). It is important to note we did not provide definitions of the social position categories, which could have skewed respondents' answers to this question based on their interpretation of the categories. Most participants (59.3%) were born in the United States and, of those 67.3% were second generation Latinos (i.e., their parents were born in Latin America but they were born in the United States). The countries of origin of participants born abroad and of the ancestors of those born in the United States range across many countries in the Americas and Caribbean (see Table 1 for list of countries). Around 71% of participants spoke Spanish at home growing up, 96.5% are currently fluent in English, and 80.2% are currently fluent in Spanish.

### Measures

The survey also included questions regarding highest degree obtained, level of certification from the BACB, years in the field of behavior analysis, areas of expertise, primary place of work, whether they regularly interact with Latino consumers, and whether they had Latino mentors. The survey incorporated items from existing scales to assess Latino values by presenting verbal stimuli in the form of phrases to which participants could agree or disagree on a Likert scale.

**Table 1** Demographic characteristics of participants ( $n = 86$ )

Characteristic	Response Options	$n$ (%)
Age	18–24	5 (5.8)
	25–34	45 (52.3)
	35–44	21 (24.4)
	45–54	10 (11.6)
	55+	5 (5.8)
Race	American Indian or Alaska Native	1 (1.2)
	Asian	1 (1.2)
	Black or African American	1 (1.2)
	White	42 (48.8)
	Other	31 (36)
Sex	Prefer not to answer	10 (11.6)
	Nonbinary / Intersex	1 (1.2)
	Man	9 (10.5)
Gender identity	Woman	76 (88.4)
	Gender fluid	2 (2.3)
	Gender queer	1 (1.2)
	Man	9 (10.5)
	Woman	73 (84.9)
Social class	Prefer to self-describe	1 (1.2)
	Working class	27 (31.4)
	Lower middle class	23 (26.7)
	Upper middle class	33 (38.4)
	Upper class	1 (1.2)
Origin	Prefer not to answer	2 (2.3)
	Born in United States	51 (59.3)
	Born abroad	35 (40.7)
	Second generation Latino	35 (67.3)
If born in the United States, origin of ancestors	Third generation Latino	17 (32.7)
	Brazil	1 (1.2)
	Colombia	3 (3.5)
	Costa Rica	1 (1.2)
	Cuba	3 (3.5)
	Dominican Republic	1 (1.2)
	El Salvador	3 (3.5)
	Guatemala	3 (3.5)
	Mexico	24 (27.9)
	Peru	2 (2.3)
If born abroad, country of birth/origin	Puerto Rico	12 (13.9)
	Spain	1 (1.2)
	Venezuela	1 (1.2)
	Brazil	2 (2.3)
	Chile	1 (1.2)
	Colombia	3 (3.5)
	Cuba	2 (2.3)
	Curaçao	1 (1.2)
	Ecuador	1 (1.2)
	Guatemala	1 (1.2)
Mexico	5 (5.8)	
Nicaragua	1 (1.2)	
Puerto Rico	2 (2.3)	
Venezuela	3 (3.5)	

Table 1 (continued)

Characteristic	Response Options	<i>n</i> (%)
Country of current residence	United States	79 (92)
	Canada	1 (1.2)
	Iceland	1 (1.2)
	Mexico	4 (4.7)
	Puerto Rico	1 (1.2)
Language spoken at home growing up	English	25 (23.8)
	Portuguese	3 (2.9)
	Spanish	75 (71.4)
	Other	2 (2.3)
	Language(s) currently fluent	English
	Portuguese	5 (5.8)
	Spanish	69 (80.2)
	Other	5 (5.8)

### Familism Scale (Sabogal et al., 1987)

The Familism scale was originally designed to include three factors: familial obligations (six items; e.g., “One should help economically with the support of younger brothers and sisters”), perceived support from the family (three items; e.g., “When one has problems, one can count on the help of relatives”), and family as referents (five items; e.g., “Much of what a son or daughter does should be done to please the parents”). Participants rated each item on a 5-point Likert scale. Higher scores indicated higher alignment with *familismo* values.

### Marianismo and Machismo

The survey provided definitions of marianismo and machismo and asked participants to indicate the degree to which they agreed or disagreed with each value on a 5-point Likert scale.

*Marianismo* was defined as a system of values that supports “an idealized traditional feminine gender role characterized by submissiveness, selflessness, chastity, hyperfemininity, and acceptance of machismo in males” (<https://dictionary.apa.org/marianismo>). *Marianismo* “emphasizes the role of women as family- and home-centered; it encourages passivity, self-sacrifice, and chastity. A *marianista* orientation depicts women in nurturing roles and prescribes respect for patriarchal values.”

*Machismo* was defined as a system of values that “encompasses positive and negative aspects of masculinity, including bravery, honor, dominance, aggression, sexism, sexual prowess, and reserved emotions, among others (Mirandé, 1977; Niemann, 2004). *Machismo* also includes attitudinal beliefs that consider it appropriate for women to remain in

traditional roles, and thus encourages male dominance over women.”

### Latino Spiritual Perspective Scale (Campesino & Schwartz, 2006)

The *Latino Spiritual Perspective Scale* is an instrument for assessing the relationship with various divine beings and how spiritual perspective manifests in daily life. We selected seven items that focused on the role of spirituality in daily life (e.g., “my spirituality guides me to do the right thing”) and engagement in religious/spiritual practices (e.g., “I attend religious services at least once a month”). Participants rated each item on a 5-point Likert scale. Higher scores indicated higher alignment with spirituality/religiosity values.

## Results

Table 2 displays the educational and professional characteristics of participants. Most participants had a master’s (66.3%) or doctoral degree (27.9%) and were Board Certified Behavior Analysts (BCBAs; 61.6%) or doctoral level BCBAs (BCBA-Ds; 16.3%). Given the BACB reports approximately 30% of certificants are BCBAs or BCBA-Ds (BACB, 2023), the discrepancy with the distribution of participants in this study suggests the sample was skewed toward individuals with higher degrees. Forty-three percent of the participants reported being in the field of behavior analysis over 10 years, 31.4% between 5 and 9 years, and 25.6% fewer than 5 years. Participants mostly work in the field of autism and developmental disabilities (43.9%), education (19.4%), and research (24.5%). The predominant place of work is a clinical setting (41.7%).

**Table 2** Educational and professional characteristics of participants ( $n = 86$ )

Characteristic	Response Options	$n$ (%)
Highest degree	High school	1 (1.2)
	Bachelor	4 (4.7)
	Master's	57 (66.3)
	Doctoral	24 (27.9)
BACB certification	None	10 (11.6)
	RBT	6 (7)
	BCaBA	3 (3.5)
	BCBA	53 (61.6)
	BCBA-D	14 (16.3)
	Years in field	up to 1
	1–5	20 (23.3)
	5–9	27 (31.4)
	10+	37 (43)
Areas of professional emphasis	Autism/DD	68 (43.9)
	Education	30 (19.4)
	OBM	9 (5.8)
	Research	38 (24.5)
	Other	10 (6.45)
Primary place of work	Academic	34 (29.6)
	Clinical	48 (41.7)
	Consulting	15 (13)
	K–12 education	9 (7.8)
	Organizational	5 (4.4)
	Other	4 (3.5)
Regularly work with Latino consumers	Yes	57 (66.3)
	No	29 (33.7)
Latino mentors	Yes	44 (51.2)
	No	42 (48.8)
Latinidad influence work	Yes	66 (85.7)
	No	11 (14.3)
Important to have Latino mentors	Yes	62 (72)
	Neutral	17 (19.8)
	No	7 (8.1)
Why is it important?	Shared values	19 (30.7)
	Role model	29 (46.8)
	Other	14 (22.6)

Over half of the participants reported regularly working with Latino consumers (66.3%) and that their Latinidad influenced their work as behavior analysts (85.7%). Approximately half of the participants reported having Latino mentors (51.2%) and that having Latino mentors is important to them (72%). Among the reasons identified as why having Latino mentors was important, participants indicated having role models (46.8%), shared values (30.7%), and other reasons (22.6%), such as shared language, understanding of diversity and values, learning from their experience, less bias, and support from shared experiences.

Table 3 displays responses to the *familismo* scale. Participants tended to *somewhat* or *strongly agree* with statements regarding helping or supporting family (items 1–9; range 55%–87%). Remaining statements regarding behaving to please parents, consulting extended family, living with parents, and the importance of having children mostly received *somewhat* or *strongly disagree* responses (items 10–14; range 55%–66%).

Table 4 displays responses to the items asking about spirituality and religiosity. Between 44% and 50% of participants *somewhat* or *strongly agree* that spirituality relates to helping family (27.9% and 16.3%), spirituality gets them through bad times (32.6%, 17.4%), spirituality guides them to do the right thing (31.4%, 17.4%), and spirituality helps them understand suffering (29.1%, 14%). Over 50% of participants *strongly disagree* with statements regarding helping church community (58.1%), regular attendance to religious services (69.8%), and feeling close to religious figures (e.g., Jesus, Guadalupe, saints; 52.3%). Thus, most participants do not engage in behaviors aligned with practicing a traditionally Latino religion.

Table 5 displays responses to the rest of the survey items, which include alignment with marianismo, machismo, and values of ancestors. Exactly 62.3% and 76.7% *strongly disagree* with marianismo and machismo values, respectively. More than half of participants reported their values are *somewhat aligned* (48.8%) or *strongly aligned* (10.5%) with their family and ancestors.

For questions regarding how Latinidad affects behavior, participants were asked to rate them on a 5-point scale. When asked whether tacting self as Latino influences how participants behave in their professional life (e.g., families, supervisees, students), the mean score was 3.78 ( $SD = 1.01$ ). Regarding whether tacting others as Latino influences how participants behave toward them, the mean score was 3.56 ( $SD = 1.12$ ). Finally, when asked whether self-tacting as Latino produces outcomes that are more positive, participants' mean score was 3.58 ( $SD = 0.96$ ). Taken together, responses to these questions suggest participants tended to somewhat agree that their Latinidad or the Latinidad of others affects their professional behaviors and outcomes.

## Discussion

A response to the question *¿Quienes somos? / Quem somos?*, based on the present data, should be tempered with acknowledgement that all subgroups of Latinos likely were not represented in this study. The information gathered in the present study constitutes a snapshot that can inform future research and practice related to Latino practitioners in the field. Although the final number of respondents represents a small subset of the total number of individuals in behavior



**Table 3** Participants’ responses to the familism scale

Familismo Items	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
1. One should make great sacrifices in order to guarantee good education for his/her children	3 (3.5)	3 (3.5)	6 (7)	25 (29)	49 (57)
2. One should help economically with support of younger brothers and sisters	3 (3.5)	8 (9.3)	21 (24.4)	33 (38.4)	21 (24.4)
3. I will help within my means if a relative told me she/he is in financial difficulty	2 (2.3)	4 (4.7)	6 (7)	32 (37.2)	42 (48.8)
4. One should have the hope of living long enough to see his/her grandchildren grow up	2 (2.3)	2 (2.3)	10 (11.6)	9 (10.5)	63 (73.3)
5. Aging parents should live with relatives	1 (1.2)	7 (8.1)	19 (22.1)	29 (33.7)	30 (34.9)
6. One should share his/her home with uncles, aunts, or first cousins if they are in need	4 (4.7)	11 (12.8)	12 (14)	36 (41.9)	23 (26.7)
7. When someone has problems, she/he can count on help from her/his relatives	1 (1.2)	5 (5.8)	5 (5.8)	27 (31.4)	48 (55.8)
8. When one has problems, one can count on the help of relatives	1 (1.2)	5 (5.8)	11 (12.8)	29 (33.7)	40 (46.5)
9. One can count on help from his/her relatives to solve most problems	4 (4.7)	17 (19.8)	17 (19.8)	30 (34.9)	18 (20.9)
10. Much of what a son or daughter does should be to please the parents	18 (20.9)	33 (38.4)	13 (15.1)	17 (19.8)	5 (5.8)
11. The family should consult close relatives (uncles, aunts) concerning important decisions	27 (31.4)	27 (31.4)	14 (16.3)	11 (12.8)	7 (8.1)
12. One should be embarrassed about the bad things done by his/her brothers and sisters	25 (29.1)	22 (25.6)	18 (20.9)	18 (20.9)	3 (3.5)
13. Children should live in their parents' house until they get married	42 (48.8)	15 (17.4)	21 (24.4)	4 (4.7)	4 (4.7)
14. One of the most important goals in life is to have children	39 (45.4)	15 (17.4)	13 (15.1)	13 (15.1)	6 (7)

**Table 4** Participants’ responses to select items from the spiritual perspective scale

Spirituality Items	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
Helping family is part of spirituality	20 (23.3)	4 (4.7)	24 (27.9)	24 (27.9)	14 (16.3)
My spirituality gets me through bad times	20 (23.3)	7 (8.1)	16 (18.6)	28 (32.6)	15 (17.4)
My spirituality guides me to do the right thing	21 (24.4)	7 (8.1)	16 (18.6)	27 (31.4)	15 (17.4)
My spirituality helps me to understand suffering	24 (27.9)	7 (8.1)	18 (20.9)	25 (29.1)	12 (14.0)
I help church/community at least once a month	50 (58.1)	10 (11.6)	5 (5.8)	9 (10.5)	12 (14.0)
I attend religious services at least once a month	60 (69.8)	6 (7.0)	4 (4.7)	7 (8.1)	9 (10.5)
I feel close to Jesus, Mary, Guadalupe, saints	45 (52.3)	8 (9.3)	8 (9.3)	12 (14.0)	13 (15.1)

analysis who identify as Latinos and may not be representative of all members of the behavior analysis Latino community, it is comparable to the sample size of other survey studies in behavior analysis (Boyle et al., 2023). Boyle et al. conducted a survey of behavior analysts’ experience with behavioral contrast. Their survey, which was disseminated via the BACB listserv and social media, was available for 3 months and completed by 99 respondents. The present survey was available for 8 weeks and completed by 86

respondents. It is likely that these methods of disseminating surveys are not reaching all members of the targeted group. According to a meta-analysis of response rates in survey research conducted by Wu et al. (2022), sending surveys to more potential participants does not result in higher response rates. Instead, targeted and focused sampling, complementing online surveys with mail or phone surveys, and precontacting potential respondents appear to be the most powerful strategies for increasing response rates in surveys. For

**Table 5** Participants' responses to values survey items

Survey section	Response Options	n (%)
<i>Marianismo</i>	Strongly disagree	54 (62.3)
	Somewhat disagree	18 (20.9)
	Neither agree nor disagree	7 (8.1)
	Somewhat agree	6 (7)
	Strongly agree	1 (1.2)
<i>Machismo</i>	Strongly disagree	66 (76.7)
	Somewhat disagree	14 (16.3)
	Neither agree nor disagree	1 (1.2)
	Somewhat agree	3 (3.5)
	Strongly agree	2 (2.3)
Values of ancestors/family	Strongly aligned	9 (10.5)
	Somewhat aligned	42 (48.8)
	Neutral	13 (15.1)
	Somewhat not aligned	17 (19.8)
	Strongly not aligned	5 (5.8)

example, future survey research could recruit participants by working collaboratively with regional behavior analysis organizations or providers of behavior analytic services that contain members of the desired groups (e.g., Latinos, practitioners working with a specific population).

In the present study, participants tended to be women under the age of 45, who identified as white or "other" race (e.g., mixed, Mestiza) with light skin (NIS mean score of 3.48), of middle-class social positioning. More than half of the participants were born in the United States, of whom approximately two thirds were second generation Latinos. The country of origin for participants and their ancestors spanned various countries across Ibero-America (see Table 1). Finally, approximately three quarters of participants grew up in households where Spanish was spoken, and most are currently fluent in more than one language. As mentioned previously, Latinos come from a variety of different backgrounds and cultures and should not be treated as a homogenous group. Therefore, the views of our participants are not representative of all Latinos.

There are notable examples of underrepresentation in the sample of participants in this study worthy of discussion. There was low representation of registered behavior technicians (RBTs), who constitute 66.5% of all BACB certificants (BACB, 2023). There was also low representation of Afro Latinos. Given the representation of Black/African American behavior analysts (10.9% overall), it is not surprising there was low representation of Afro Latinos in this study. However, it is important to note that RBTs are more ethnically and racially diverse (54.8% identify as non-white) than BCBA and BCBA-Ds (30.8% identify as non-white; BACB, 2023). Future studies could use targeted recruitment approaches to ensure RBTs and Afro Latinos are properly

represented (see Wu et al., 2022, for related review). In addition, future studies could explore why individuals from minoritized backgrounds are less likely to advance toward BCBA and how to create systems that will support such advancement.

Notwithstanding the limitations resulting from the limited sample, the findings of this study can contribute to our understanding of how cultural variables influence the work of behavior analysts. The fact most participants reported being bilingual and working with Latino families is relevant when considering cultural adaptations to the delivery of behavioral interventions (i.e., linguistic adaptations; Jimenez-Gomez & Beaulieu, 2022). Although bilingualism is a great asset when working with Latino families and other stakeholders (e.g., students), it also could result in additional burden on Latino behavior analysts. For example, they may be asked to translate materials, serve as interpreters, or be assigned a heavier caseload to accommodate the needs of clients. Switching languages to complete work tasks has been reported to decrease the length and quality of utterances and increase stress (Smith et al., 2020) and could amount to additional uncompensated workload for Latino behavior analysts. Uncompensated work (e.g., serving on committees) and overburdening emotional labor (e.g., mentorship and support of students from minoritized backgrounds) experienced by Black, American Indian/Alaska Native, Latina, and Pacific Islander scholars, particularly women, can result in reduced time available to engage in activities that will lead to professional advancement (e.g., research; Gewin, 2020). Employers and organizations could consider systems for ensuring proper compensation and to prevent overburdening Latino behavior analysts whose language and cultural knowledge is beneficial to professional interactions.

In terms of values associated with *familismo*, participants tended to agree with statements regarding helping or supporting family and their values being aligned with their family and ancestors. The majority, however, disagreed with the values of *marianismo* and *machismo*. This could be related to acculturation, which has been shown to influence cultural values (Marin & Gamba, 2003) and the verbal behavior reinforced and selected by the community in which they reside. The agreement with Latino values (e.g., value of family) could be helpful when providing services to Latino families, but the lack of agreement with marianismo and machismo values, as well as religiosity, could be a barrier when providing services to families with more traditional values (e.g., families with traditional gender roles, families who regularly attend religious services). Regardless of whether providers' values align with those of consumers or not, however, it is important for behavior analysts to engage in culturally responsive practices to ensure their services are aligned with the needs and lived experiences of the families they serve (Beaulieu & Jimenez-Gomez, 2022; Jimenez-Gomez



& Beaulieu, 2022). All practitioners should engage in self-assessment of their values to identify biases and aspects of their learning histories that impact the services they provide. Practitioners also should aim to work collaboratively with consumers to ensure services are socially meaningful for their lived environments, regardless of whether they share cultural backgrounds.

Castro-Hostetler et al. (2021), suggested *familismo* and collectivist Latino values should be considered when designing and implementing behavioral services. Participants tended to agree that their Latinidad or the Latinidad of others affects their professional behaviors and outcomes. It is not clear how the shared values with clients and colleagues affects outcomes. Future studies evaluating Latinidad in behavior analysis could explore the extent to which incorporating values that align with the family (i.e., *familismo*) affects clinical decisions and clinical outcomes, as well as strategies for supporting Latino behavior analysts incorporate their values in a conceptually systematic manner. Future studies also could explore Latinidad in clinical populations specifically with the aim of determining more culturally responsive approaches to service delivery (e.g., Rosales et al., 2021).

In the case of spirituality, participants tended to disagree with statements regarding the importance of and their involvement in religion. Given the philosophical assumptions of behavior analysis are sometimes interpreted as being incompatible with religion and spirituality, these findings are not surprising. These findings are also in alignment with recent reports indicating that only approximately a third of Americans attend and participate in religious practices at least once per year (Public Religion Research Institute [PRRI], 2023).

Approximately half of the participants reported having Latino mentors and over three quarters mentioned this was important to them primarily because it allowed them to have a role model (46.8%), shared values (30.7%), or other reason (22.6%), such as shared language, and understanding of diversity and values. These data point to the importance of having Latinos in leadership positions (e.g., BCBA and BCBA-D as practicum supervisor or faculty), who make this aspect of their identity visible and an active part of their professional practice, serving as mentors for future behavior analysts. This may help continue to diversify the field by supporting Latino students and RBTs as they advance in graduate programs and job placements and increase the number of Latino behavior analysts who can deliver services in the native language of families. If the field wants to intentionally increase diversity, equity, and inclusive practices, we need more Latino mentors (see Castro-Hostetler et al., 2021, for related discussion). Providing concrete suggestions for attracting, recruiting, retaining, and supporting more Latino trainees in the field of behavior analysis is beyond the scope

of this article. However, knowledge about the prevalence of Latino values such as *familismo* can be helpful when interacting with trainees and arranging professional development opportunities. For example, adherence to *familismo* may make it less likely for a Latina to move away from family to attend a graduate program in behavior analysis, limiting career advancement.

The findings of this study constitute a preliminary snapshot of Latinidad that we hope will spark interest among behavior analysts. Identifying prevalent cultural values and their influence in the work of behavior analysts These findings can be a useful starting point when considering cultural responsiveness in work environments, recruitment and retention of students and staff, and designing behavioral interventions for Latino communities.

**Supplementary Information** The online version contains supplementary material available at <https://doi.org/10.1007/s40617-024-00914-4>.

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**Author note** Authors identify as Latina behavior analysts. CJG was born and raised in Venezuela. SL was born in the United States from Argentinian parents. DR was born in the United States and is the daughter of parents born and raised in Mexico.

**Data Availability** Data are available upon written request to the authors.

## Declarations

**Conflicts of Interest** The authors have no conflicts of interest to declare that are relevant to the content of this article.

**Ethical Approval** This study was performed in line with the principles of the Declaration of Helsinki. Approval was granted by the University Institutional Review Board for the Protection of Human Subjects in Research (IRB protocol #17044, 01/18/2023). The approved IRB protocol included a waiver of consent given all data were collected electronically and without identifying information.

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