

Using Tsunesaburo Makiguchi's Value-Creating Education to Cultivate Humanistic Behaviorists: A Case Study

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Abstract

Applied behavior analysis (ABA) has gained increasing attention in many countries across education, psychology, healthcare, organizational management, and social work. ABA is a research-based approach to help individuals develop socially significant behavior and improve their lives. Different countries have organizations to provide training and certification programs locally, nationally, and internationally such as the Association for Behavior Analysis International (ABAI), the Asians and Pacific Islanders Association for Behavior Analysis (APIABA), and the Malaysia Association of Behaviour Analysis (MABA). For years, ABA has been focused on individual, egocentric, and self-oriented behavior. Because behavior changes cannot happen without one's inner breakthroughs and resolutions to be the change, it is necessary to center ABA practice on humanistic, compassionate, and socially-oriented behavior to sustain human well-being and the development of society. In this article, we use the ABA programs in higher education accredited by ABAI as a case study to explore how the value-creating education framework developed by Tsunesaburo Makiguchi can cultivate humanistic behavior analysts. ABAI verifies university programs in the United States, Canada, Australia, and the United Kingdom to fulfill the Behavior Analyst Certified Board (BACB)'s coursework requirements. This case study, emphasizing humanity in behavioral analysis, can potentially maximize the practice of ABA globally.

Keywords: *Applied behavior analysis, humanity, value-creating, Tsunesaburo Makiguchi*

Introduction

Applied behavior analysis (ABA) refers to "the science in which tactics derived from the principles of behavior are applied systematically to improve socially significant behavior, and experimentation is used to identify the variable responsible for behavior change" (Cooper et al., 2020, p. 20). ABA helps people understand their behavior and guides them to use scientific methods to improve behavior. ABA is deeply rooted in the influential work of individuals such as Edward Thorndike, John Watson, Ivan Pavlov, and B. F. Skinner (Leaf et al., 2017). Skinner changed the perception of ABA in 1938 and created the experimental branch of behavior analysis. Although behavior often refers to observable and measurable actions, Skinner argued that behavior includes thinking and feeling. He stated, "What is felt or introspectively observed is not some nonphysical world of consciousness, mind, or mental life but the observer's own body" (Skinner, 1974, pp. 18–19). He used artwork as an example. Although painting can be evaluated formally, the greatness of artwork can never be measured by physics or mathematics, but by one's perception and emotional state (Morris et al., 2005). Skinner (1984) introduced the concept of private events (i.e., the inner world) to human behavior studies. He stated that it would be naive to neglect the impact of one's inner world on his or her behavior just because people cannot see or measure it (Skinner, 1993). Ikeda (2002) shared a similar thought as Skinner. He stated, "if your inner reality—your life—changes, then the way you respond to your environment will also change, and the environment itself will change as well. This is what is meant by *the oneness of life and its environment*" (pp. 129–130). Ikeda argued that even a subtle change in one's inner reality could shift one's behavior 180 degrees.

The inner world of individuals plays a crucial role in shaping their behavior, making it essential to cultivate behavior analysts who can restore and revive humanity. By doing so, individuals understand how their actions affect beyond just themselves and their immediate communities. ABA is not a set of black-and-white rules that can be implemented as written. The application of ABA considers the

function of the behavior and the context. Because individual and contextual factors frequently influence the interpretation of behavior function, behavior analysts can optimize the effectiveness of ABA techniques by prioritizing the humanistic aspect of their practice and facilitating the transformation of individuals' inner reality.

The Application of ABA

Many ABA techniques are utilized in the classroom to increase desired behavior and decrease unnecessary behavior from a student (Cooper et al., 2020; Higgins et al., 2001). For example, a token economy is used in schoolwide positive behavioral interventions and supports (PBIS). In the *token economy*, teachers will first identify the target behavior they want students to develop, then use tokens to engage students in the desired behavior. Students are given choices based on their preferences (e.g., recess time, storytelling, stationaries, etc.) to redeem their tokens as reinforcers. Another common technique is shaping. *Shaping* involves a systematic and differentiated reinforcement scheduling to help students gradually develop desired behavior. Students' behavior is reinforced for progression, not perfection. *Task analysis* is similar to shaping. However, task analysis breaks a complex concept into simple steps. The sequence of the smaller steps makes learning accessible and keeps students engaged. Schools also use ABA to support students with developmental disabilities like autism. Makrygianni et al.'s (2018) findings from a meta-analysis of 831 children diagnosed with autism and pervasive developmental disorder across 29 experimental studies indicate that ABA positively impacted these children. It increased their I.Q. scores, verbal and non-verbal communication, and receptive and expressive language skills.

Embracing humanity in ABA can foster an environment that promotes equality, diversity, and inclusion for all individuals. Matsuda et al. (2020) conducted a study to raise people's awareness of their stereotypes. They started by giving participants a clear definition of racism, prejudice, and biases and how one may intentionally or unintentionally exhibit harmful behavior to others. The participants learned the previously stated behaviors through stimulus generalization. For example, one learned from watching a TV show that dehumanized one race more than another. Participants also learned when being in the presence of a friend or family member who made racial slurs or remarks. When exposed to such events, racism in one started to develop. The researchers then presented acceptance and commitment training (ACT), a combination of mindfulness and behavior-based procedures, to reduce discriminatory behavior. ACT helped participants become aware of the issues in life while deciding to alter their behavior to support their core values.

Matsuda et al. (2020) found that racism could decrease when using behavior-analytic techniques to examine and intervene in issues of multiculturalism and diversity. Hilton et al. (2021) also stressed the need to cultivate behavior analysts' humanity to resolve social issues related to diversity, equity, and inclusion. They encouraged instructors in higher education ABA programs to "continuously model, promote, and shape practice to advance equity and diversity" (Hilton et al., 2021, p. 58). The increasing research on using ABA techniques to improve human behavior and social development has led to an increase in ABA-accredited programs globally to cultivate qualified behavior analysts who possess not only knowledge and skills of ABA but also embrace cultural responsiveness and social justice in their practice.

Humanity and Human Behavior

Ikeda said, "Being born human does not make one a human being. Don't we really only become human when we make a tenacious effort to live as human beings?... That's why education is so important. We need human education to become human beings" (Ikeda, 2002, p. 139). Humanity guides and redirects one's behavior. Bhardwaj's (2016) research suggests that a holistic curriculum is needed to cultivate humanity in students. He stated that students could grow up and work in whichever profession they like after training. However, if education fails to integrate life values into the curriculum, students are unlikely to develop character, build confidence, and become global citizens who contribute to society on a large scale. Humanity lies in recognizing the

interconnectedness of all lives and promoting peaceful coexistence in society. Behavior reflects one's inner world. As a proverb says, "when the body bends, so does the shadow." By valuing one's dignity and that of others, individuals can transform self-centered interests into a broader understanding of human behavior and become the driving force in shaping society.

Theoretical Framework

The term *value creation*, originating from Japanese *Soka* (創價; so – create, ka – value), was coined by Tsunesaburo Makiguchi (1871–1944), a Japanese educator, philosopher, and forward-thinking geographer. He founded Soka Gakkai (Society for the Creation of Value) in Japan in 1930 and has two major works: *The Geography of Human Life* and *The System of Value-Creating Pedagogy*, which remain relevant and influential in modern times (Goulah, 2021; Sharma, 2018; Takahashi, 2020). Makiguchi argued that the purpose of education is not only to meet people's basic needs and security but to help them lead fulfilled lives and become happy (Birnbaum & Bethel, 1989). He advocated education to enable students to perceive the meaning of life in the context of their communities and use their creativity to enhance their own lives and the lives of others. Makiguchi did not see study and living as separation. Instead, he believed that "study takes place while living and living takes place in the midst of study" (Birnbaum & Bethel, 1989, p. 10). In other words, education makes sense when it is useful in life, and the realities of daily life help students find meaning in education (Birnbaum & Bethel, 1989). Because of the interconnection of study and living, Makiguchi advocated the idea that education has to "take into account the entire scope of human life, but at the same time, it must consider the specific needs of the family, society, and nation" (Birnbaum & Bethel, 1989, p. 17). From his point of view, education centering on students' happiness will help students find meaning in life and guide them to transform from being egocentric to a more contributive social existence.

Makiguchi categorized human behavior into four groups: plant-like behavior, animal-like behavior, individual behavior, and social behavior. Each behavior has different modes of living and forms of behavior (see Table 1).

Table 1 Makiguchi's Classification of Human Behavior

Classification	Mode of Living	Behavior
Plant-like Behavior	Unconscious living	Sleep Absence of self-awareness
Animal-like Behavior	Conscious living Dependent living	Undirected emotional and sensory existence Absence of self-awareness
Individual Behavior	Conscious living Independent/exchanging living Partial self-awareness	Egocentric existence Self-reflective behavior on the individual basis Pursuits of self-oriented activity and value
Social Behavior	Conscious living Contributive/moral living Total self-awareness	Humane or compassionate existence Self-reflective behavior on the social basis Pursuits of socially-oriented activity and value

Source. Modified from Birnbaum and Bethel (1989)

Human beings engage in the least active activity during sleep, which is unconscious. At this level, people behave like plants and lack self-awareness. More active than plant-like behavior is animal-like behavior, in which people continue to lack self-awareness and exhibit undirected emotional and sensory existence. Unlike plant- and animal-like behavior, human-like behavior is motivated by personal goals. Individual behavior emphasizes egocentric existence, individual self-reflection, and independence/ exchanging life. On the contrary, social behavior emphasizes a compassionate existence, social self-reflection, and moral/contributive living. The ultimate goal of education is to

nurture students' virtue, benefit, and beauty in the socially-oriented context, leading them to coexistent, moral, and constructive lives, which is the highest level of human behavior (Birnbaum & Bethel, 1989).

Makiguchi stressed that being human is *a process* of creating value, and the awareness of human dignity arises from that process (Birnbaum & Bethel, 1989). Daisaku Ikeda (1928–), a disciple of Tsunesaburo Makiguchi (1871–1944) and Jose Toda (1900–1958), continues to expand value-creating education and highlights the necessity of human beings' earthly desire to become happy. He states, "If wealth were not attractive, economic growth would not take place. If humans had not struggled to overcome the natural elements, science could not have flourished" (Ikeda Center, 2011). According to Ikeda, when the lesser self is correctly-oriented and operates within the framework of the greater self, not only will the individuals fulfill their lives, but also will they promote the greatest good for all. To understand the actual cause of individuals' challenging behavior, behavior analysts need to recognize human life and intensify their efforts to connect with the individuals they serve.

Research Method

Case Study

The present study employs a case study method to investigate a specific context, allowing for a deeper exploration of relevant theories and ideas (Yin, 2018). The selected case is ABA programs accredited by ABAI to explore how the value-creating education framework that Tsunesaburo Makiguchi developed can foster humanistic behavior analysts. ABAI verifies university programs in the United States, Canada, Australia, and the United Kingdom to fulfill the Behavior Analyst Certified Board (BACB)'s coursework requirements.

There are several reasons why the ABA programs accredited by ABAI were selected. First, BACB is a highly regarded organization, providing rigorous training and ethical guidelines for behavior analysts in several countries. Take the United States as an example; "since 2009, the applied behavior analysis profession has rapidly become regulated" (BACB, 2023a). As for 2023, over 33 states in the U.S. "have passed legislation to license or otherwise regulate behavior analysts." (BACB, 2023a). Although different states have different licensure requirements to become licensed behavior analysts, behavior analysts are qualified for exemption from state licensure if they are certified by BACB. Second, due to the limited research studies on applying Tsunesaburo Makiguchi's value-creating education in ABA programs, conducting a case study is an appropriate approach to exploring strategies for cultivating humanistic behavior analysts through this framework. Finally, as many countries strive to improve the rigor of their standards for behavior analysts, this case study can provide insights to other countries on better developing high-quality, ethical, and humanistic ABA programs.

ABA Coursework Requirements

The Behavior Analyst Certification Board (BACB) requires that students complete a sequence of specific coursework to be eligible for certification as a Board Certified Behavior Analyst (BCBA) or a Board Certified Assistant Behavior Analyst (BCaBA). The coursework requirements include principles of behavior, measurement, experimental research design, behavior change procedures, ethical conduct, intervention development, and supervised fieldwork. Upon completing the coursework, students have to pass a comprehensive qualification exam. After certification, behavior analysts have to complete ongoing continuing education to maintain their certification (BACB, 2023b).

Makiguchi's Guided Questions

We review the key aspects and guided questions in Makiguchi's value-creating education, published in the book *Education for Creative Living*, translated by Alfred Birnbaum and edited by Dayle M. Bethel. Makiguchi suggested three aspects to formulate a comprehensive plan for bringing value-creating education to life: analyzing the teaching materials, examining instructional methods, and evaluating social support (Birnbaum & Bethel, 1989). We use these aspects and modify Makiguchi's guided questions to analyze: (a) the ABA coursework requirements, (b) instructional methods, and (c) social support for ABA programs (see Table 2).

Table 2 *Questions for Examining Humanity in ABA Programs*

Aspect	Question
ABA Coursework Requirements	<ul style="list-style-type: none">• What is the approved course sequence for training behavior analysts in ABA programs?• How are these courses chosen, and by what criteria?• What unifies the courses?• What other components are used to organize the courses?
Instructional Methods	<ul style="list-style-type: none">• What are the instructor's roles concerning the historical evolution of teaching methods?• How does teaching take cognitive development into account?• How is teacher quality evaluated?• How is value creation embraced in teaching?• How does research influence teaching?• Are there any potential misconceptions about the delivery of the materials?
Social Support	<ul style="list-style-type: none">• What are the supports provided for ABA programs at the university level?• What are the supports available for ABA programs at the government level?

Results

Applied behavior analysis (ABA) has gained increasing attention in various fields, including education, psychology, healthcare, organizational management, and social work. This research-based approach aims to help individuals develop socially significant behavior and improve their quality of life. Several organizations, such as the Association for Behavior Analysis International (ABAI), the Asians and Pacific Islanders Association for Behavior Analysis (APIABA), and the Malaysia Association of Behaviour Analysis (MABA), offer local, national, and international training and certification programs.

Historically, ABA has focused on individualistic and self-centered behavior. However, to achieve sustainable development of human well-being and society, it is necessary to shift ABA practice towards a more compassionate and socially-oriented approach. ABA programs accredited by ABAI are used as a case study in the present study to explore how the value-creating education framework can be applied to cultivate humanistic behavior analysts. This framework offers a comprehensive approach to ABA programs that prioritizes the development of the whole person and their commitment to society. In the face of global conflicts and violence, individuals need a deep sense of compassion and respect for the inherent dignity of all people. Makiguchi's framework highlights the importance of focusing on the inner world of individuals when seeking to effect behavior change. After all, behavior is an outward reflection of an individual's inner state. Lasting behavior change is best achieved using a human-centered approach instead of a strategy-centered one. Value-creating education encourages individuals to take responsibility for their behavior and work towards creating a harmonious coexistence among all members of society.

The Association for Behavior Analysis International (ABAI) is a professional organization that verifies university programs across several countries to ensure that individuals who hold certification underwent rigorous training, have achieved a high level of professional competence in ABA, and commit to ethical practices. Given the rigorous standards that ABAI and BACB maintain, the case study on value-creating education and its application in behavior analysis can contribute insights to the advancement of ABA globally. By infusing ABA programs with the principles of value-creating education, preparation organizations for behavior analysts can promote a more human-centered approach to training, resulting in better outcomes for ABA practitioners and the people they serve. The following presents the findings of our investigation of value-creating education within ABA programs accredited by ABAI.

ABA Coursework Requirements

According to the credentials and coursework requirements for Board Certified Assistant Behavior Analysts (BCaBAs), Board Certified Behavior Analysts (BCBAs), and Board Certified Behavior Analysts-Doctoral (BCBAs-D), published by the Behavior Analyst Certification Board (BACB), courses in higher education ABA programs cover (a) ethics, code-enforcement system, and professionalism, (b) philosophical underpinnings, concepts, and principles, (c) measurement, data display, interpretation, and experimental design, (d) behavior assessment, (e) intervention and behavior-change procedures, and (f) field experience (BACB, 2023b). The courses are aligned with the standards established by ABAI to ensure that higher education ABA programs prepare high-quality behavior analysts. Specifically, ethics helps students in the programs understand legal regulations and ethical practices to develop competence in applying the principles of human behavior. Involving in research will further assist students in collecting and analyzing data, developing interventions, and evaluating the effectiveness of those interventions.

The courses are structured and arranged into various curricular subjects at the bachelor's, master's, and doctoral levels. Every level has a distinct purpose yet remains interconnected. Through their bachelor's degree program, students acquire the fundamental knowledge and essential skills to become BCaBAs. At the master's level, students enhance their competencies to qualify as BCBAs. Pursuing doctoral-level ABA programs enables them to qualify as BCBAs-D. All courses are unified to support the development of scientist-practitioners who ground behavioral interventions in ethical and evidence-based practices. Overall, the standards clarify what higher education ABA programs entail. Materials used in ABA programs are consistently enhanced and evolved with the latest research endeavors and the updates of board task lists. The course materials and field experiences align with the standards to achieve the anticipated learning outcomes.

Instructional Methods

Qualified ABA instructors have documented expertise and knowledge in teaching ABA courses. Instructors are expected to assess students' knowledge to ensure that they are making sufficient progress toward achieving the ABAI standards. Progress monitoring over a long period allows instructors to determine if students meet the standards and can apply what they have learned. Instructors need to model the implementation of the materials for students in ABA programs. Their self-initiatives provide their students with valuable examples of how they advocate behavior support in society. By seeing concrete examples, students know how to practice the knowledge and skills in their practicums. When students constantly reflect on their roles in using research-based strategies to help individuals develop socially-significant behavior, they develop character and needed skills to provide quality behavioral interventions.

Instructors frequently seek students' feedback to improve instruction. Surveys are often used to gather student feedback and ask about their viewpoints on course activities, materials, and experiences in classroom settings. Based on the feedback, instructors adjust their instructional activities to meet students' learning needs, aiming to enhance human behavior and promote the advancement of society through ABA practice. At any rate, instructors need to help students understand the principles and designs behind the coursework and activities. When students understand the purpose of each course and its tasks, they are more likely to complete course requirements with fidelity and quality. Evidence-based practices, such as backward design, active learning activities, and inclusive teaching, are incorporated into teaching. Instructors understand their students' prior knowledge and mental models to help students organize information within and across courses more effectively. They give students sufficient opportunities to apply knowledge, provide timely feedback, and motivate them to become critical thinkers, ethical practitioners, and competent behavior analysts.

Social Support for ABA Programs

Universities are responsible for hiring qualified instructors to teach coursework and developing a plan for coordinating on- and off-campus activities to ensure that students meet the credentials and course requirements to become certified behavior analysts. The supervisor and supervisee sign a written contract detailing roles, responsibilities, and expectations before starting field experience. Unacceptable activities for field experience need to be made clear out front to avoid misunderstanding and conflicts. Furthermore, official transcripts that include all courses required to meet the entry requirements for the behavior analyst certificate must be managed carefully. Universities in different countries may need to meet their respective countries' regulations to confer legitimate degrees to students. Universities continue building a social network with schools and communities to create opportunities for students to observe and apply ABA techniques in the real world. Establishing research and clinical centers on ABA will benefit students in ABA programs and people in communities who need behavioral support.

The national and international licensure of behavior analysts ensures that prospective behavior analysts are highly-trained and competent in developing and implementing interventions to address the behavioral needs of individuals. These licensure requirements should be monitored and incorporated into higher education ABA programs.

Discussion

Makiguchi's educational philosophy centered on three main areas: "human geography, community studies, and value-creating pedagogy" (Goulah & Gebert, 2009, p. 115). He emphasized the importance of human agency in creating value to improve one's life and helping others do the same. Makiguchi argued that the ultimate goal of education is to help students develop lifelong happiness and become contributing citizens (Gebert & Joffee, 2007). He encouraged educators to find ways to create value out of any circumstance and provided concrete suggestions on including humanity in the curriculum. We utilize Makiguchi's value-creating education framework to analyze the ABA coursework requirements, examine instructional methods, and evaluate social support.

Understanding the existing structure of ABA programs allows instructors to cultivate humanistic behavior analysts. The connectedness between the principles of ABA and the impacts of humanity on behavior is essential. When dealing with children's challenging behavior from a lack of self-awareness or undirected emotional and sensory existence, adults often want to know the quickest way to fix the behavior. When behavior analysts overlook the importance of humanity, they may stop one problem but create another. Restoration of humanity extends beyond a pattern of individual acts and perspectives but, through educational endeavors, directs how individuals perceive and make meaning of what they do. Non-aversive behavioral support, such as gentle teaching (Steele, 1995), has shown positive and lasting impacts on redirecting challenging behavior. Value-creating education, grounded in humanity, is important in behavior analysis to focus behavior intervention beyond individual actions, but the need to perceive the interconnectedness of human behavior. In redirecting challenging behavior, interventions designed and implemented based on humanity will lead to positive and lasting outcomes. When behavior analysts see their shared humanity with the individuals they serve and fundamentally respect human dignity, they will likely establish good relationships with people, co-participate in tasks, and reduce unnecessary conflicts.

In terms of instructional methods, Makiguchi argued that while objective truth grounded in science matters, "it is not in and of itself the source of value or meaning in our lives. Rather, value is derived from the subjective and contingent meaning we create from that truth" (Goulah, 2021). In other words, it is essential to help behavior analysts understand the fundamental purpose of their role as behavior analysts. The purpose defined by the accredited organization can only satisfy basic needs. No behavior technique will work if behavior analysts cannot stimulate people to engage with their environments. To transform human behavior and the development of society, instructional methods should include awareness-raising on humanity. Instructors can help students develop character as humanistic behavior analysts by modeling respect for the dignity of all lives in ABA practice and

consistently assisting people in developing conscious and moral behavior for the public good.

Concerning social support, society has an obligation to serve the essential needs of education and cultivate professionals with big hearts (Ikeda, 2000). Makiguchi's value-creating education is based on the idea that "people can become happy in society as it exists, not that they must change society to become happy. That is, people can become happy within the context of present circumstances, and in that process transform those circumstances" (Goulah, 2009, p. 198). Universities and governments aiming to cultivate high-quality behavior analysts should focus on humanity. Individuals needing behavioral interventions are no less capable than those who do not. Like everyone else, they desire to become happy. Humanistic behavior analysts understand that these individuals require different learning methods to catch up with peers and meaningfully participate in society. When universities and governments value humanity in ABA programs and offer opportunities for behavior analysts to experience the power of humanity, such as genuine dialogue and caring, it will enhance the quality and effectiveness of ABA techniques. Achieving this requires a learning environment where highly-qualified instructors, well-structured programs, and holistic training are all in place to awaken the humanity in each person's life.

Implications

There are several implications in the present study. First, this study addresses the lack of humanity in current ABA programs. Makiguchi's value-creating education reminds behavior analysts that ABA techniques are not just focused on an individual's behavior but should be extended to social behavior that will help the individual lead a contributive life in society. With more research studies dedicated to humanity in behavioral interventions, humanity-based approaches are highly recommended in the ABA coursework requirements to address how changes in one's inner world can influence behavior and society.

Second, ABA programs adhere to coursework requirements to ensure that behavior analysts implement evidence-based practices to help individuals develop socially significant behavior. However, different universities are resourced differently, affecting the teaching and learning opportunities. For example, universities located in rural areas encounter challenges in establishing sustainable ABA programs due to their limited access to resources and community connections (Bethune & Kiser, 2017). As competitive ABA programs continue to grow (Deochand & Fuqua, 2016; Dickson et al., 2022), it is crucial for instructors to cultivate capable behavior analysts under any circumstance. Fostering humanity that values and respects human dignity and diversity will further the development of cultural awareness and competency in behavior-analytic training (Fong et al., 2017).

Third, Makiguchi's value-creating education framework offers educators one way to consider incorporating humanity into ABA programs, from examining course materials, instructional methods, to social support. To foster compassionate behavior analysts who value humanity in their practice, ABA programs should offer students more than just behavior techniques. Behavior analysts who possess genuine character and the ability to reach people's hearts will maintain a positive attitude in handling challenging behavior and develop trustful relationships with individuals who need behavioral support.

Conclusion

Makiguchi's practical insights on humanity and human behavior help cultivate humanistic behavior analysts. Humanity does not separate from ABA programs. It is everything behavior analysts do to enhance individuals' well-being and the development of society. By constantly seeking meaning in life, behavior analysts understand the interdependence of life. Their behavior as human beings is the heart that makes ABA techniques work. Society is woven of multiple layers of self and social behavior. To enhance one's own existence and improve the well-being of others, individual behavior must be redirected to create a compassionate society. A self-centered society where people only seek selfish interests can never be prosperous and peaceful (Ikeda, 2000). Changes in behavior require an inner breakthrough and resolution to be the change. Behavior analysts who value humanity will assist individuals in overcoming their limitations and enable them to navigate behavior change.

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