



Culturally Relevant Practice: Implementation Among Historically Black Colleges and Universities

UNCF FREDERICK D. PATTERSON RESEARCH INSTITUTE

Introduction

Since 1837, Historically Black Colleges and Universities (HBCUs) have secured a reputation for providing students, especially Black students, with a holistic college experience. An experience that embraces culture and leads to self-discovery, life-long personal and professional relationships, and most importantly, career opportunities. Today, HBCUs represent 3% of colleges and universities, educate almost 10% of all Black college students and produce 17% of Black students' bachelor's degrees, including 24% of those in science, technology, engineering and mathematics (STEM) (Saunders & Nagle, 2018). Collectively, these outcomes directly impact the Black individuals' socioeconomic status and provide an opportunity to create intergenerational wealth for Black families and their communities.

Today, HBCUs represent 3% of colleges and universities, educate almost 10% of all Black college students and produce 17% of Black bachelor's degrees.

However, HBCUs and organizations like UNCF, created to serve such institutions and Black students more broadly, are often overlooked as designers or producers of effective student success programming for Black students. While UNCF is most often recognized as a fundraising organization, founded in 1996, The Frederick D. Patterson Research Institute (FDPRI)—named for the founder of UNCF and former Tuskegee University president—has operated with the mission to design, conduct and disseminate research that helps guide policymakers, educators, philanthropists and the general public toward improving educational outcomes for Black students in the pre-k—20 pipeline. Since its inception, FDPRI has supported UNCF's position as a knowledge production agency, with its early signature publication—the African American Data Book Series—to recent landmark reports, *HBCUs Make America Strong: The Economic Impact of Historically Black Colleges and Universities* and *HBCUs Punching Above Their Weight*. Further rooting the organization in the knowledge production sector, UNCF established the Institute for Capacity Building (ICB) in 2006 with the mission of supplying data-informed and targeted capacity-building resources to HBCUs to improve Black student outcomes.

As such, this report answers two key questions: (1) Why is UNCF especially equipped to support HBCUs and institutions focused on increasing Black student success? (2) Why is UNCF an expert in equity? Additionally, this publication makes the case for uplifting organizational research and practices using principles of Black feminist thought (Collins, 1991) and a practical framework for application offered in the concept of culturally relevant pedagogy (Ladson-Billings, 1995).



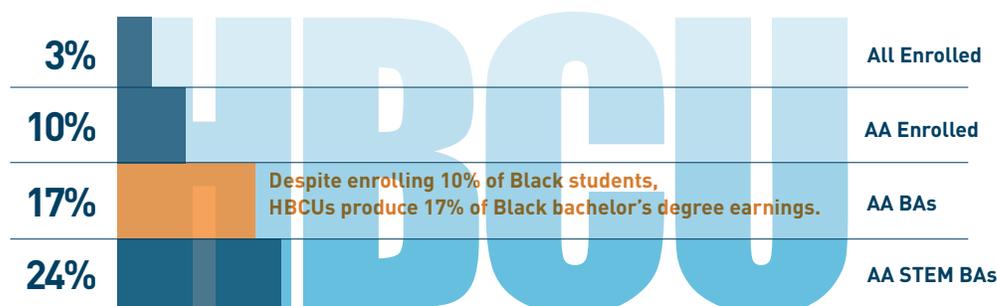
This report aims to:

1. Emphasize the inadequacy of traditional measures of achievement and corresponding approaches to programming at HBCUs
2. Describe the pillars of cultural responsiveness that are the foundation for our work and how they meet the unique needs of our institutions
3. Demonstrate how we use cultural responsiveness to identify needs and thereby change academic program activities and outcomes

To accomplish these aims, this report highlights UNCF's approach to ensuring program development is aligned with the practice of culturally relevant pedagogy. Our focus centers upon supporting enhanced student learning that translates into research, outcomes and policies, and ultimately advances transformative practices at HBCUs and other institutions that serve significant populations of low-income students of color. In this endeavor, the organization employs the principles of Black feminist thought and theoretical framework for culturally relevant pedagogy, which has historically been employed as a framework for various approaches (e.g., culturally responsive education, culturally relevant teaching, and culturally congruent teaching). It will be used here to highlight the way UNCF grounds practices in four theoretical principles of Black feminist thought (Collins, 1991) and the framework of culturally relevant pedagogy (Ladson-Billings, 1995) (see Figure 3) and practices (see Figure 5). As we identify the elements that comprise each principle, we also identify examples of praxis (theory and practice) that UNCF employs to demonstrate the principle in action.

The UNCF Career Pathways Initiative is a \$50 million investment funded by the Lilly Endowment that helps four-year HBCUs and Predominantly Black Institutions (PBIs) strengthen institutional career placement outcomes. This is done with the goal of increasing the number of graduates who immediately transition to meaningful jobs in their chosen fields. This is ultimately used to highlight how theory is manifested in daily practices of our work. While our broader approach to research and evaluation is critical and focused on cultural relevance, the intentional planning of CPI allowed the program to serve as a model of praxis, as each principle is exemplified in numerous ways in the daily execution of the initiative. We offer an overview of practices rooted in critical principles as well as insights from practitioners working to execute programming and improve student outcomes.

FIGURE 1 HBCU OVERVIEW



Inadequate Measures of Quality as a Foundation for HBCU Programming

Standard measures used for assessing the quality of higher education institutions are heavily dependent upon quantitative indicators such as student demographics, retention rates and student loan default rates. Although important, alone these measures lack important context, and do not fully capture the success of HBCUs. These institutions routinely accept students from more challenging educational environments, with less access to resources and with a greater likelihood of temporarily or indefinitely stopping out of their college education. The traditional methods of measurement fail to acknowledge the overall impact on individuals, families and the communities from which they come, when students for whom a college education might otherwise be out of reach are supported. Failure to include context and consider mission fuels a deficit narrative of HBCUs.

The overreliance on such measures does not effectively communicate the impact institutions with missions to support historically underserved student groups have. Additionally, all too often, they negatively influence research and result in culturally insensitive or ineffective program design that fails to use the assets of both the institutions and students they serve to increase success. **To promote greater equity in higher education, a transformative shift in both the data collection practices used to determine the institutional quality of HBCUs and the approach leveraged to develop and execute programming for HBCUs and Black student success must be made.**



FIGURE 2 HBCU INSTITUTIONS

There are currently 101 HBCUs, and almost 300,000 students are served by them across the country.



■ HBCU INSTITUTION LOCATIONS

Alabama

Alabama A&M University
Alabama State University
Bishop State Community College
Concordia College-Selma
Gadsden State Community College
H. Councill Trenholm State Technical College
J. F. Drake State Community and Technical College
Lawson State Community College
[Miles College](#)
[Oakwood University](#)
Selma University
Shelton State Community College
[Stillman College](#)
[Talladega College](#)
[Tuskegee University](#)

Arkansas

Arkansas Baptist College
[Philander Smith College](#)
Shorter College
University of Arkansas at Pine Bluff

Delaware

Delaware State University

District of Columbia

Howard University
University of the District of Columbia

Florida

[Bethune-Cookman University](#)
[Edward Waters College](#)
Florida A&M University
[Florida Memorial University](#)

Georgia

Albany State University
[Clark Atlanta University](#)
Fort Valley State University
[Interdenominational Theological Center](#)
[Morehouse College](#)
Morehouse School of Medicine
[Paine College](#)
Savannah State University
[Spelman College](#)

■ UNCF-MEMBER INSTITUTIONS

Kentucky

Kentucky State University
Simmons College of Kentucky

Louisiana

[Dillard University](#)
Grambling State University
Southern University and A&M College
Southern University at New Orleans
Southern University at Shreveport
[Xavier University of Louisiana](#)

Maryland

Bowie State University
Coppin State University
Morgan State University
University of Maryland, Eastern Shore

Mississippi

Alcorn State University
Coahoma Community College
Hinds Community College, Utica Campus
Jackson State University
Mississippi Valley State University
[Rust College](#)
[Tougaloo College](#)

Missouri

Harris-Stowe State University
Lincoln University

North Carolina

[Bennett College](#)
Elizabeth City State University
Fayetteville State University
[Johnson C. Smith University](#)
[Livingstone College](#)
North Carolina A&T State University
North Carolina Central University
[Saint Augustine's University](#)
[Shaw University](#)
Winston-Salem State University

Ohio

Central State University
[Wilberforce University](#)

Oklahoma

Langston University

Pennsylvania

Cheyney University of Pennsylvania
Lincoln University

South Carolina

[Allen University](#)
[Benedict College](#)
[Claflin University](#)
Clinton College
Denmark Technical College
[Morris College](#)
South Carolina State University
[Voorhees College](#)

Tennessee

American Baptist College
[Fisk University](#)
[Lane College](#)
[LeMoyne-Owen College](#)
Meharry Medical College
Tennessee State University

Texas

[Huston-Tillotson University](#)
[Jarvis Christian College](#)
Paul Quinn College
Prairie View A&M University
Saint Philip's College
Southwestern Christian College
[Texas College](#)
Texas Southern University
[Wiley College](#)

Virginia

Hampton University
Norfolk State University
Virginia State University
[Virginia Union University](#)
Virginia University of Lynchburg

West Virginia

Bluefield State College
West Virginia State University

U.S. Virgin Islands

University of the Virgin Islands

Culturally Relevant Practice

Using Black feminist theoretical underpinnings (Collins, 1991), Gloria Ladson-Billings (1995) developed culturally relevant pedagogy in her efforts to elevate and promote effective teaching practices for Black students. Like Ladson-Billings in her development of culturally relevant pedagogy, we subscribe to Black feminist thought's principles to orient our epistemological views with the work, producing rigorous research and practice-based outcomes. Paramount in UNCF's research practices is our centering of Black students in both our approach to methodology and analysis.

Determining whether and when to categorize students itself is a reflection of our stance against the marginalization of Black students. King (2006) stated that "conceptualizing Black students as 'disadvantaged' and 'at risk,' can have the colonizing effect of 'othering' these students by placing them outside a normative standard" (p. 7). Additionally, King asserts that the use of deficit language—no matter the "race or background or scholars involved" reveals an "epistemological bias and hegemony in research and its application" (p. 7). Our language—from publications to presentations—are reflective of the path making role HBCUs have played in American education and the brilliance of the students they educate.

We place HBCUs and Black students at the center of our methods. Consequently, the epistemologies, methods and theoretical frameworks we use cannot simultaneously subjugate them or inherently portray them as deficit. Critical race-gender scholar, Evans-Winters (2019) specifically argues the importance of centering marginalized groups; including students and institutions; perspectives or ways of knowing or being related to data analysis; and other products of qualitative inquiry as a means to usher in research more reflective of society. Imperative to our work at UNCF, Evans-Winters opines that Black feminists' methodologies push back against methods and measures reflective of white middle-class considerations. Njoku and Patton (2017) agree and assert that Black feminist thought can be used to examine HBCU environments because it centers "historical and contemporary contexts while challenging white patriarchy" (p. 146). With this approach, we aim to decenter inherently dominate methodologies while centering the voices of HBCUs and the students they enroll.



Since the concept of culturally relevant pedagogy emerged, it has been applied in various educational spaces in the spirit of promoting asset-based approaches. Likewise, it has been utilized with the objective of defying the deficit-oriented model of learning, while ensuring students see themselves and their communities reflected and valued in their educational experience. Much like Ladson-Billings used Black feminist theory to further “understand her work as a researcher” (1995, p. 474), which supported her theorizing about how positionality considerations could be applied to the teaching practice, we use Ladson-Billings’ culturally relevant pedagogy as a framework for how we conceive of equitable practice.

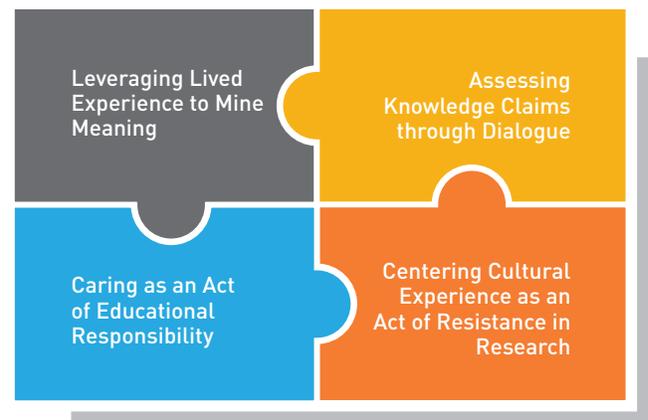
This document illustrates:

How we have reimagined Black feminist thought principles to apply to our work with Black institutions and students in higher education practice.

Through Black feminist informed research practices, we push back against epistemological bias and hegemony in research and its application. Below we detail Black feminist principles (Collins, 1991), utilized by Ladson-Billings (1995) to theorize culturally relevant pedagogy for a culturally relevant practice and approach to working with HBCUs; the elements that comprise each principle; and examples of practice that UNCF employs to demonstrate the principle in action.

1. Leveraging Lived Experience to Mine Meaning
2. Assessing Knowledge Claims through Dialogue
3. Caring as an Act of Educational Responsibility
4. Centering Cultural Experience as an Act of Resistance in Research

FIGURE 3 FOUR THEORETICAL PRINCIPLES GROUNDING UNCF PRACTICES IN PEDAGOGY



Theoretical Principle No. 01

Leveraging Lived Experience to Mine Meaning



Grounding efforts in a desire to challenge deficit paradigms about Black learners.

This principle is rooted in the desire to challenge deficit paradigms regarding the inadequacy or inferiority of Black students, educators and institutions. In higher education, generally, institutions regarded as premier examples of educational delivery are those primarily supporting a more privileged student body with a history of excluding the most underserved student populations (Nichols, 2020). Privileging mission over selectivity essentially repositions the student as the central concern of the institution they attend.

Honoring lived experience.

Honoring the lived experience of participants begins with regarding them as knowledge producers, who bring expertise to programming and processes sanctioned by their institutions. Additionally, the practitioners we work with have a fundamental and, in many cases, long-standing connection to the campus communities they serve. They often have vital experience in higher education instruction and/or leadership and have invested significant time working with Black students. Therefore, their reflections and input on determining what is important in shaping the futures of Black college students has been undergirded by their daily teaching and leadership experiences (Collins, 1991).

PRACTICE EXAMPLE:

Building Community and Facilitating Partnership through Program Design

In the implementation of CPI, to ensure UNCF honors the expertise of practitioners with higher education and HBCU-specific contextual experience, the program uses convenings, institutional site visits, technical assistance, regional meetings, webinars, virtual calls and routine “check-ins” with HBCU institutional representatives in its network. UNCF is intentional about highlighting in-network best practices and facilitating cross-institutional partnerships and learning (see Figure 4). Ensuring best-practices emanate among in-network institutions with shared missions and a history of developing approaches to work with Black students enhances our ability to best serve them.

“
Practitioner
Quote”

“One portion of our annual convenings that institutions have found particularly useful are our Fireside Chats, where a few institutions from our cohort are highlighted for their promising practices in a certain area of implementation and they are given the platform to speak about overcoming obstacles to execution.”

FIGURE 4 HBCU OVERVIEW

This graphic illustrates the approach that UNCF uses when executing student success programs with partner institutions.



Similarly, UNCF promotes individuals from the organization and institutions as subject matter experts in executing programs. When external experts are considered, UNCF ensures their positionality and/or theoretical framework is one that supports their participation in programmatic work at institutions of higher learning. For example, UNCF prioritizes experts with significant HBCU experience, a strong commitment to Black student education, advocacy and an extensive grounding in critical theories. It has been crucial for us to identify expertise and innovation within HBCUs and use resources to scale the success within certain institutions across the entire network.

“
Practitioner
Quote”

While problematic issues at HBCUs often make news, we rarely identify those institutions and individuals deeply entrenched in embedding successful processes within the institutions. However, in CPI we use in-network experts with experience working with numerous HBCUs in accreditation, programming planning, student success and other areas to collaborate with institutions on institutional transformation efforts.”



Theoretical Principle No. 02

Assessing Knowledge Claims through Dialogue



Knowledge emerges in dialectical relationships.

Rather than having the voice of one authority, meaning is made as a product of dialogue both between and among individuals (Collins, 1991). Thus, while the researcher or practitioner may begin a conversation by providing prompts or questions, a new level of understanding and explanation of the situation is reached through continued exchange.

PRACTICE EXAMPLE: Championing Group Conversations and Stakeholder Inclusion

Through group conversations, check-in calls and routine collaborative meetings, our research team engages representatives from various areas of our partner institutions in deep, semi-structured discussions about critical institutional issues. In CPI, these indispensable partners include, but are not limited to, staff members in the president's office, academic programs, enrollment, student affairs, career pathways, information technology, institutional effectiveness and institutional research offices as well as numerous faculty champions across departments. These engagements are carried out with the purpose of building inclusive spaces, consensus among key parties, professional development opportunities and mining critical intel to inform program design. The discussions urge all parties to think beyond their specific role or department to the larger purposes of the institution, while simultaneously employing those engaged in the work as experts. The detailed stakeholder explanations inform their practices and their impact from both an individual and institutional perspective.

While these talks are facilitated by UNCF, thoughts and ideas are led by those engaged in the conversations. At the conclusion of each conversation, leaders are intentional about engaging with each person in the room, being fully present and responsive to comments and feedback offered by participants. While some conversations rely on the use of an interview protocol, the researcher or facilitator can make natural deviations as appropriate, which provides an opportunity to see and understand the topic in new ways and capture authentic experiences from participants (Bernard, 1988).

These conversations create a safe space for open discussions regarding participants' thoughts, understanding, approach and need for institutional transformation. As a product of these conversations, UNCF is better informed on HBCU culture across the network and how best to tailor their program approach and technical assistance design to meet individual campus needs. Thus, rather than acting as an authoritative figure, this approach ensures we are equal participants in the designing and executing of programs.

“
Practitioner
Quote”

“We've found in our group conversations it's often the first time an external partner has invited institutional practitioners to offer insights on approach to program design and execution. This feedback has been particularly useful as we reassess our approach to CPI annually.”

Theoretical Principle No. 03

Caring as an Act of Educational Responsibility



Concern for the implications of the work.

The main premise of this principle is to uphold our commitment to HBCU survival and refuting anti-Blackness and racism. Collins' (1991) widely cited use of the term "caring" moves beyond affective connections between and among people and emphasizes the commitment to what scholarship and pedagogy can mean in the lives of people.

PRACTICE EXAMPLE: Cultivating Trust through Mutual Goal Setting and Relationship Building

As program planning and execution are assessed and supported at institutions, relationship building is prioritized. In the interest of promoting trust in our asset-based approach, UNCF develops an institutional engagement strategy (Figure 4) to support all institutional transformation student success efforts. The purpose of an institutional engagement strategy is to help guide and support the execution of institutional plans, while documenting the progress of and opportunities for the initiative. Through CPI the organization engages institutions through site visits, virtual and regional meetings, annual convenings and check-in calls. UNCF also offers cohort-based webinars and convenings to assist and share pertinent findings across institutions. Additionally, UNCF supports a team of technical assistants who conduct site visits and offer their implementation expertise.



A cohort approach to the work demonstrates the commitment to community and care. Identifying in-network opportunities to highlight best practices and teach peers allows for increased engagement and understanding among peer institutions. The strategy also builds community rather than competition. Through the institutional engagement strategy, institutions can understand and identify mutual approaches to work and opportunities for collaboration as well as share their success. UNCF partners with the cohort to identify and address opportunities for improvement, yet avoids positioning itself as a passive observer. Instead, the organization participates in problem-solving efforts as full partners working toward outcomes that center the success of all students. As a result, the focus remains on cultivating successful outcomes across the cohort, rather than crediting a particular institution for a certain best practice.

Once strong relationships are established, which UNCF views as integral to the foundation of our efforts, the organization engages in a process of mutual goal setting. This requires interfacing with institutional knowledge holders, exploring historical information and documenting context related to each project. Then, rather than setting arbitrary goals for each institution, UNCF engages institutions in dialogic conversations to identify student-centered goals that meet the needs of the institution as well as key objectives for the project. An increased level of accountability and care for the work is ensured by establishing a partnership of mutual benefit and responsibility.

“
Practitioner
Quote”

“The importance of establishing a team committed to ensuring thriving HBCUs and Black students was magnified by the COVID-19 pandemic, as both institutions and students required our organization to quickly refocus to ensure emerging needs were met, rather than simply continuing as planned.”

Theoretical Principle No. 04

Centering Cultural Experience as an Act of Resistance in Research



The importance of individuals' commitments to ideological and/or value positions in understanding knowledge claims.

This principle addresses the notion that who makes knowledge claims is as important as what those knowledge claims are. Thus, the idea that individuals can “objectively” argue a position whether they themselves agree with the position, as in public debating, is foreign (Collins, 1991).

PRACTICE EXAMPLE: Highlighting Positionality and Qualitative Research

Qualitative research is vital in educational research and evaluation. It moves beyond the “what” to address the “how” and “why” by enabling a deeper understanding of experiences, phenomena and context. In UNCF’s work, the organization deploys various qualitative research and evaluation methods to understand research contexts and value human experience. In support of UNCF’s efforts to explore institutional contexts on a routine basis, common research methods upon which the organization rely include document analysis, interview, focus group, case study and oral history.

Due to the tendency of researchers to distrust and dishonor the participants, historically participation in research has been challenging in predominantly Black educational spaces. Many scholars have written about the historical underpinnings and likely consequences of racism in medical research; however, little has been done to understand if and how this distrust is reflected in other disciplines. Paradigms in qualitative research, particularly among critical and feminist theories, have presented opportunities for collaboration, insider perspective, reciprocity and voice. As a result, qualitative research offers a space for the use of culturally relevant research approaches in the effort to center Black individuals or the Black community at large. This approach argues that researchers can use the cultural knowledge and experience of researchers and their participants in the design of the research as well as in the collection and interpretation of data (Tillman, 2002). Both the theoretical sensitivity and cultural intuition needed to interpret and analyze the experience of similar students and apply critical insight, gives added meaning to the data (Delgado Bernal, 1998, 2001; Solórzano & Yosso, 2000; Strauss & Corbin, 1990). Moreover, Collins (1991) notes that “individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read and thought about such experience” (p. 209).

In UNCF’s approach to creating research teams, the organization is especially attentive to the identity and positionality of researchers. The UNCF research staff is primarily Black, and they possess significant experience navigating the K-20 educational system. Additionally, several members of the team are HBCU alumni or former employees with critical insider knowledge of institutions and a personal commitment to their success. Research is enhanced by the perceptions of researchers in the field as “insiders” as well as researchers’ ability to have a nuanced understanding of observed interactions and intricacies in the field.



In qualitative research, it is noted that personal experience navigating intersecting oppressions in the education system equips researchers in unique ways. Our approach is consistent with literature (Horowitz, et al., 2019) that suggests one of the ways to recruit and retain Black participants in research studies is to involve researchers of the same racial and cultural background of the participants. This insight is important and could lend to the birth of research agendas highlighting the importance of racial and cultural concordance between researchers and participants in higher education and other disciplines.

“
Practitioner
Quote”

“Because we know our institutions are limited in human resources and the narrative of HBCUs is often created with little guidance from leaders within the field, it has been important to collect stories from our institutions and to use our platform to share on their behalf. It has been even more critical to have team members that can support HBCUs in unearthing certain jewels to share with broader audiences.”

FIGURE 5 THEORETICAL PRINCIPLES AND PRACTICES

Theoretical Principle	Practice	UNCF Programmatic Examples
Leveraging Lived Experience to Mine Meaning	Building Community and Facilitating Partnership through Program Design	In-network Best Practice Highlights and Sharing
Assessing Knowledge Claims through Dialogue	Championing Consensus Conversations and Stakeholder Inclusion	Convenings Regional Meetings Group Calls and Webinars Check-in Calls Town Halls
Caring as an Act of Educational Responsibility	Cultivating Trust through Mutual Goal Setting and Relationship Building	Relationship Building Weekly Communication
Centering Cultural Experience as an Act of Resistance in Research	Highlighting Positionality and Qualitative Research	Semi-structured Interviews with Various Stakeholders Unstructured Focus Groups and Feedback Sessions Consensus Building Conversations

Conclusion

Tillman (2002) has emphasized the critical nature of culturally sensitive research approaches, noting that it allows for collaborative work and mutual understanding between the researcher and the participant. This creates valuable space for emancipatory work. Ladson-Billings (1995) explained that the construction of stories is important in qualitative critical race studies because “they add necessary contextual contours to the seeming ‘objectivity’ of positivist perspectives” (p. 11). Further, qualitative research as described above allows for the repositioning of Black people, communities and organizations as knowledge holders and experts of their own stories. This perspective actively serves to undermine white privilege and its associated measures of achievement, thus serving as tools of resistance and survival for Black people. Collecting, documenting and sharing such research findings work toward directly countering the internalization of the dominant and often deficit narrative about HBCUs, the Black students that attend them and the communities from which they come. While it can be challenging to translate research into practice, grounding UNCF’s research and program development approach in the principles of culturally relevant pedagogy allows our work to be leveraged in support of enhanced institutional and student outcomes.

Qualitative research
as described above
allows for the
repositioning of Black
people, communities
and organizations as
knowledge holders
and experts of their
own stories.

Acknowledgement

The authors extend our deepest thanks to the Lilly Foundation for their generous support, patience and willingness to make the Career Pathways Initiative a reality. By ensuring we have the opportunity to implement culturally relevant practices among our institutions it has extended the influence of such work and in the process benefitted a number of institutions and countless students.

This report could not have been done without the work of Dr. Patricia Hill Collins in developing the principles of Black feminist thought. We would also like to express our appreciation to Dr. Lori Patton Davis and Dr. Venus Evans-Winters for taking the time to review and offer valuable feedback about our approach, as well as their contributions to the discussion of critical race-gendered practices.

Lastly, we would like to thank members of the UNCF team for their participation, thoughtful edits and dedication to the production of this document.

Owens, L., & Njoku, N. (2021). Culturally Relevant Practice: Implementation among Historically Black Colleges and Universities. Washington, DC: UNCF Frederick D. Patterson Research Institute.

References

- Bernal, D. D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review, 68*(4), 555-583.
- Bernal, D. D. (2001). Learning and living pedagogies of the home: The mestiza consciousness of Chicana students. *International Journal of Qualitative Studies in Education, 14*(5), 623-639.
- Collins, P. H. (1991). *Black feminist thought*. Routledge.
- Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research, 6*(2), 80-88. <https://doi.org/10.1177/1558689812437186>
- Evans-Winters, V. E. (2019). *Black feminism in qualitative inquiry: A mosaic for writing our daughter's body*. Routledge.
- Horowitz, C. R., Sabin, T., Ramos, M., Richardson, L. D., Hauser, D., Robinson, M., & Fei, K. (2019). Successful recruitment and retention of diverse participants in a genomics clinical trial: A good invitation to a great party. *Genetics in Medicine, 21*(10), 2364-2370.
- King, J. E. (Ed.). (2006). *Black education: A transformative research and action agenda for the new century*. Routledge.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491.
- Nichols, A. (2020). *Segregation forever*. Washington, DC: The Education Trust.
- Njoku, N. R., & Patton, L. D. (2017). Explorations of respectability and resistance in constructions of Black womanhood at HBCUs. In L. D. Patton & N. N. Croom (Eds.), *Critical perspectives on Black women and college success* (pp. 143-157). Routledge.
- Saunders, K. M., & Nagle, B. T. (2018). *HBCUs punching above their weight: A state-level analysis of historically Black college and university enrollment and graduation*. Washington, DC: UNCF Frederick D. Patterson Research Institute.
- Solórzano, D. G., & Yosso, T. (2000). Toward a critical race theory of Chicana and Chicano education. In C. Tejeda, C. Martinez, & Z. Leonardo (Eds.), *Charting new terrains of Chicana(o)/Latina(o) education* (pp. 35-65). Hampton.
- Stewart, H., & Gapp, R. (2017). Exploring the alchemy of qualitative management research: Seeking trustworthiness, credibility and rigor through crystallization. *The Qualitative Report, 22*(1), 1.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research*. Sage Publications.
- Tillman, L. C. (2002). Culturally sensitive research approaches: An African-American perspective. *Educational Researcher, 31*(9), 3-12.