Examining the Prevalence of Racial Battle Fatigue and the Implications for Burnout and Retention of Black, Indigenous People of Color Faculty at Community Colleges

by

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ABSTRACT

This exploratory study sought to gain a better understanding of the nature and extent to which Black, Indigenous People of Color (BIPOC) faculty at community college institutions experience racial battle fatigue. This study examined the implications of racial battle fatigue on burnout and the retention of BIPOC faculty at community college institutions. Through examining literature, the research provided a historical overview of the social construct of race, racism and white supremacy, and how these constructs undergird racialized incidents (e.g., race-related stress, racial trauma, racial micro and macroaggressions, stereotype threat, race-lighting, racial discrimination) experienced or witnessed by BIPOC faculty. These racialized incidents contribute directly to the three predictors of racial battle fatigue (i.e., psychological, physiological, and behavioral response). This quantitative study allowed the researcher to quantify the degree to which BIPOC faculty experience racial battle fatigue; explore the relationship between racial battle fatigue and burnout; and identify if there is a correlation between racial battle fatigue, burnout, and the retention of BIPOC faculty. Using the Racial Battle Fatigue Scale, Oldenburg Burnout Inventory, and the Turnover Intent to Depart Scale, the researcher compiled approximately 500 self-identified BIPOC survey participants. The findings revealed burnout can be greatly attributable to the three predictors of racial battle fatigue for BIPOC faculty who experience racialized incidents. Additionally, BIPOC faculty who experience increase racial battle fatigue and burnout have a higher likelihood of departing from their institution. These findings can inform community college leaders of the implications of racial battle fatigue, while aiding in the creation of race-conscience policies and protocols to mitigate racialized incidents experienced by BIPOC faculty.

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> Consider it pure joy, whenever you face trials of many kinds because you know that testing your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything.
>
> —James 1:2–4 (NIV)

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CHAPTER 1—INTRODUCTION

> Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change we seek.
>
> —Barack Obama, *44th U.S. President*

Black and Indigenous People of Color (BIPOC) have battled unceasingly for racial equity and inclusion for centuries; this ongoing battle can be attributed to the entrenched barriers stemming from racism, racist policies, unjust laws, colonial ideologies of superiority, and white supremacy (Banaji et al., 2021; Brannan, 2019; David et al., 2019). Racism shows up in various ways in society, such as institutional systemic racism, which controls and dehumanizes BIPOC (Chavez-Dueñas et al., 2019). Due to the racism and white supremacy rooted in U.S. history, racial trauma and race-based traumatic stress are not only prevalent to BIPOC, but are also considered public health concerns that must be addressed (Call-Cummings & Martinez, 2017; Franklin, 2016; Wang et al., 2019).

According to W. A. Smith et al. (2007), racial battle fatigue results from the insistent battle for racial justice and equity. The frequency with which BIPOC experience race-based stress in the forms of microaggressions, stereotype threat, race lighting, or other harmful and racially charged assaults can lead to psychological, physiological, and behavioral stress responses, also classified as racial battle fatigue (Call-Cummings & Martinez, 2017; W. A. Smith et al., 2007; Wang et al., 2019). This insistent battle for racial equity; lack of antiracist policies; the emotional labor of establishing diversity, equity, and inclusion practices; and the increased invisible labor of providing emotional support to students of color who have experienced similar racialized experiences have

added an extra burden of exhaustion on BIPOC faculty at community college institutions. The institutional and systemic racism experienced by BIPOC faculty has led to greater exhaustion, racial battle fatigue, burnout, and retention concerns (Banaji et al., 2021; Chancellor, 2019; Gorski, 2018; Lawrence et al., 2022).

The recruitment of BIPOC faculty versus people of color in this study was intentional to acknowledge that not all people of color face the same racism and racial inequities. Focusing on BIPOC faculty also highlighted that Black and Indigenous communities have been disproportionally impacted by institutional and systemic racism and substantial levels of racialized harm (Mahatmya et al., 2022).

Purpose of the Study

This dissertation's purpose was to contribute to the growing literature on racial battle fatigue by studying the implications of racial battle fatigue on BIPOC faculty members who work in community college institutions. The researcher sought to examine how racialized incidents (i.e., stress and trauma) manifested into racial battle fatigue while exploring the relationship between racial battle fatigue, burnout, and the retention of BIPOC faculty. Through examining literature and analyzing the data collected in this study, the goal was to highlight the implications of racialized stress and trauma to help inform race-based policies and protocols that mitigate racialized harms inflicted on BIPOC faculty working in community college institutions.

Racism is the antecedent to race-related stress and racialized trauma. Race-related stress can include, among other race-related incidents, racial microaggressions, racial discrimination, stereotype threat, and race lighting (Harrell, 2000; Hartlep & Bell, 2019; Steele, 1997; Wood & Harris, 2021). Race-related stress and racialized trauma may

contribute to the racial battle fatigue of BIPOC. Scholars have also often used racialized stress and trauma interchangeably throughout their research (Carter et al., 2013). Franklin (2016) stated the terms racialized stress and trauma have generally been used in studies but were not clearly defined nor differentiated; however, these terms have often suggested similar notions and sharp differences exist between racialized stress, trauma, microaggressions, and battle fatigue. As such, researchers have conceptualized racialized stress as the experience of individual racist actions, and racial battle fatigue is the health outcome for people of color (Harrell, 2000).

For BIPOC faculty, racialized trauma experiences may hurt their social, professional, and personal expectations of and subsequent behaviors in their faculty roles. Previous qualitative researchers have explored the experiences of BIPOC faculty regarding exposure to toxic racialized experiences and identified the impacts of toxic systemic racism embedded in educational settings (Ledesma, 2016); however, minimal quantitative research has been conducted to examine the relationship between racial battle fatigue on burnout and retention of BIPOC faculty at community college institutions.

Based on previous research, many BIPOC faculty experience frequent racial injustice, racial microaggressions, macro-assaults, race lighting, acts of violence, and discriminatory treatment while working within racially toxic campus climates. Hurtado et al. (1999) developed a framework that helps to evaluate campus climates by presenting four points: (a) an institution's historical legacy of inclusion or exclusion, including the ways systems, structures, and curriculum have evolved to deliver embedded benefits to some and withhold them from others; (b) compositional diversity, the dimension of

which most people think when they think of diversity, which includes the numbers of different groups represented among students, faculty and staff; (c) the psychological climate, which comprises the attitudes and beliefs of people in the organization about the climate; and (d) the behavioral climate, which considers whether structures and individual faculty are contributing to a positive climate through programs, research, and teaching practices.

Statement of the Problem

BIPOC faculty have experienced frequent racial injustice, racial microaggressions, macro-assaults, race lighting, acts of violence, and discriminatory treatment while working in racially toxic campus climates (Brown, 2021; Espinoza, 2022; K. Hamilton, 2006). In response, BIPOC faculty encountering these various racialized stress and trauma-inducing experiences have sought ways to redress their institutions' emotional, psychological, and physical harms. Still, these experiences have often remained unreported, invalidated, and rarely taken seriously (K. Hamilton, 2006). Racial battle fatigue "addresses the physiological, [behavioral], and psychological strain on racially marginalized groups and the amount of energy lost dedicated to coping with racial microaggressions and racism" (W. A. Smith et al., 2007, p. 555).

Toxic campuses are campuses where people of color experience everyday racism or a feeling of being overextended because of the additional burden of racialized work (Brown, 2021; Hernandez, 2019). BIPOC faculty who express working within racially toxic campuses have also been found to experience a sense of marginalization (Vance et al., 1989). Marginalization can manifest in loss of job satisfaction, role strain, burnout, and feeling of alienation (Diemer et al., 2016; Ong et al., 2018). As Vance et al. (1989)

argued, alienation from colleagues, administrators, and the school site becomes a source of stress. Alienation may lead to BIPOC faculty to experience racial battle fatigue, grapple with feeling burnout, or even leave the profession altogether. Marginalization, alienation, and other consequences of racial battle fatigue (e.g., work burnout or a faculty member's intent to depart from their racially toxic campus) underscores the urgent need to examine racial battle fatigue experienced by BIPOC faculty at community college institutions. This study examined the prevalence of racial battle fatigue and its implications on BIPOC faculty burnout and retention.

Furthermore, this research sought to bring awareness to racial battle fatigue by exploring (a) how frequently racial battle fatigue manifests for BIPOC faculty in community college institutions, and (b) the relationship between racial battle fatigue and subsequent BIPOC faculty burnout and retention. Exploring the salience of race and racism was essential to understand how the U.S. history of racism has continued to influence racialized traumatic experiences for BIPOC in higher educational settings while exposing the actors, systemic policies, practices, and ways white supremacy still show up in these institutions. Critical race theory and racial battle fatigue were the conceptual frameworks used for this study (W. A. Smith, et al., 2007; W. A. Smith, Yosso, et al., 2011; D. R. Williams & Mohammed, 2009). The desired outcome of this study was to garner awareness of the impacts of racialized stress and trauma on BIPOC faculty at their respective institutions and present ways in which institutions are responsible for improving working conditions that reduce burnout and retention for BIPOC faculty at community college institutions using a critical race theory framework.

B. Smith (2013) developed racial battle fatigue to frame the effects of historical, sociological, and psychological contexts of racialized stress. Racial battle fatigue has been well-researched and remains regarded as a prominent theoretical framework that centers the experiences of BIPOC to engage in critical dialogue regarding the negative impacts of racism within higher education institutions (W. A. Smith et al., 2007, W. A. Smith, Hung, et al., 2011). Although critical race theory and racial battle fatigue were the centralized conceptual frameworks for this study, the Oldenburg burnout model of disengagement and exhaustion was also examined (Demerouti et al., 2010).

Significance of the Study

As noted prior, minimal research has highlighted the relationship between racial battle fatigue on burnout and retention of BIPOC faculty at community college institutions. Several qualitative studies have been centered on the impacts of racial microaggressions, racial battle fatigue, and racialized stress and trauma, focusing on students of color at 4-year, predominantly white institutions (PWIs; Gorski, 2018; C. A. Stanley, 2006). Significant research also exists on burnout-related mental health and trauma concerns (Kim et al., 2017); yet, research on racial battle fatigue and burnout in higher education has generally been conducted with students enrolled at 4-year colleges or universities or the K–12 system, not specifically BIPOC faculty at community college institutions.

BIPOC faculty burnout at community college institutions is attributed to the detrimental effects of adverse job demands and stressors within and outside of the workplace. According to Lawrence et al. (2022), “Burnout has come to be described as emotional exhaustion, loss of work interest, frustration with feeling ineffective, and the

tendency to see people as objects rather than humans" (p. 257). Many BIPOC faculty have an unspoken expectation to tackle racism, diversity, and all related to campus equity. This expectation, coupled with the lack of BIPOC faculty representation on these campuses, contribute to the burden experienced by these faculty members. These factors contribute significantly to BIPOC faculty burnout and often show up in their work performance and psychological, physiological, and social–emotional health (Demerouti et al., 2010; Sabagh et al., 2018).

To interrogate these colonized ideologies, the researcher used critical race theory and racial battle fatigue as racialized theoretical frameworks. These two frameworks examined racism, explored how various racialized experiences contribute to the outcome of racial battle fatigue, and considered the potential impacts of racial battle fatigue on burnout and the retention of BIPOC faculty at the community college.

Research Questions

The following research questions were explored to examine how BIPOC faculty experience racial battle fatigue and to investigate whether a relationship exists between racial battle fatigue, burnout, and retention of BIPOC faculty at community college institutions:

1. To what extent does the exploratory factor analysis factor structures of racial battle fatigue for BIPOC faculty at community college institutions resemble the instrument developer's original exploratory factor analysis factor structure of racial battle fatigue for underrepresented students of color?
2. What are the racial battle fatigue *psychological* stress responses for BIPOC faculty at community college institutions?

   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?

3. What are the racial battle fatigue *physiological* stress responses for BIPOC faculty at community college institutions?
   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?
4. What are the racial battle fatigue *behavioral* stress responses for BIPOC faculty at community college institutions?
   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?
5. Is there a relationship between racial battle fatigue (*psychological, physiological,* and *behavioral* stress responses) and burnout for BIPOC faculty at community college institutions?
6. Is there a relationship between BIPOC faculty burnout and their intent to depart from their institution (retention)?

Definitions of Terms

African American/Black: A person of native-born U.S. citizenship with ancestry from any of the Black racial groups of Africa who were enslaved in the United States. The terms "African American" and "Black" were used interchangeably in this study because both terms encompass those who are or are not U.S. citizens (Fox, 2018).

Burnout: According to Maslach and Leiter (2016), burnout is the "psychological syndrome emerging as a prolonged response to chronic interpersonal stressors on the job" (p. 103). There are three key components of burnout that include (a) a feeling of

overwhelming exhaustion, (b) feelings of cynicism and a feeling of detachment from the job, and (c) a "sense of ineffectiveness and lack of accomplishment" (Maslach & Leiter, 2016, p. 103).

Community college: An accredited institution of higher education in the United States where the highest degree conferred is the associate's degree (Kisker et al., 2013).

Critical race theory: An interdisciplinary framework developed in the mid-1970s from critical legal studies, the Civil Rights movement, and radical feminism to expose ingrained patterns of racial exclusion; critical race theory is an intellectual movement and a framework of legal analysis (Delgado & Stefancic, 2017).

Equity: Refers to a heightened focus on groups experiencing disproportionate impact to remediate disparities in their experiences and outcomes. Equity is "the state, quality or ideal of being just, impartial and fair" (The Annie E. Casey Foundation, 2021, para. 3). The concept of equity is synonymous with fairness and justice. It is helpful to think of equity as not simply a desired state of affairs or a lofty value, but as actualized justice, specifically for historically marginalized communities (Harris & Bensimon, 2007; McNair et al., 2020).

Equity mindedness: University of Southern California Center for Urban Education (2020) defined equity mindedness as the:

> Perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in student outcomes. These practitioners are willing to take personal and institutional responsibility for the success of their students and critically reassess their practices. It also requires that practitioners are race-

> conscious and aware of the social and historical context of exclusionary practices in American Higher Education. (para. 1)

Minoritized: Refers to people whose racial, ethnic, sexual identities or orientations; gender identities; or other social identity memberships have been marginalized in a society that is based on the social construction of underrepresentation and subordination in U.S. social institutions, including colleges and universities. Persons are rendered minorities in particular situations and within institutional environments that sustain an overrepresentation of whiteness (Adams & Miller, 2022; Harper, 2012).

Race: A made-up social construct developed by scientists to support specific colonized worldviews that labeled white homogenized groups of people as superior and racially minoritized groups as inferior; these race designations have changed over time (MP Associates et al., 2020).

Race-based trauma: Severe cases of racism-related stress that contribute to the mental and emotional harm caused by direct and indirect encounters of racism (Truong & Museus, 2012).

Race lighting: Refers to a racially minoritized individual frequently questioning or second-guessing their thoughts and actions due to systemically delivered racialized messages for others that make them question their own lived experiences with racism or other harmful racialized experiences (Wood & Harris, 2021).

Racial battle fatigue: The psychological, physiological, and emotional or behavioral stress response(s) to accumulating distressing mental and emotional conditions of racism and race-related stress, such as racial microaggressions. Racial battle

fatigue is the result of facing racism daily and encountering racialized harmful experiences (Franklin, 2016).

Racial discrimination: Differential treatment of members of an ethnic or racial group due to negative attitudes or feelings about the minoritized group; racial discrimination "occurs when a member of one racial group is treated less favorably than a similarly situated member of another racial group and suffers [harmful] adverse or negative consequences" (Citro et al., 2004, p. 40).

Racial microaggressions: Sue et al. (2007) described racial microaggressions as "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of Color" (p. 273).

Racial stress: The emotional, physical, and psychological discomfort and pain resulting from experiences with racism (Truong & Museus, 2012).

Racism: A system of dominance, power, and privilege based on racial group designations. Racism is rooted in the historical oppression of a group defined or perceived by dominant group members as inferior, deviant, or undesirable, and occurs in circumstances where members of the dominant group create or accept their societal privilege by maintaining structures, ideology, values, and behavior that have the intent or effect of leaving nondominant members relatively excluded from power, esteem, status, and/or equal access to societal resources (Harrell, 2000).

Limitations

Limitations are an essential aspect of research. Specifically, methodological limitations provide an overview of the characteristics of the design or methodology that

may impact or influence the interpretation of the researcher's findings (Aguinis & Edwards, 2014). Limitations are the potential weaknesses of a study that are outside of the researcher's control and may include both practical and theoretical constraints (Aguinis & Edwards, 2014).

In this study, the survey method required participants to reflect on various race-based stress experiences and how these experiences may have impacted them. Due to the potential retraumatization, some individuals may have been reluctant to participate, limiting the study's overall sample size. The sample size is the number of participants in a study and is often dictated by the type of research being conducted and the problem being investigated (Aguinis & Edwards, 2014). The sample size was a limitation of this study. A large, representative sample size is always preferred because it provides a stronger indication of the population, especially if trying to generalize research results (Bickman & Rog, 2009; Creswell & Creswell, 2018). Small sample size can impact the results because it can affect the power or confidence in the results produced. If the sample size is too small, it can be difficult to find significant relationships.

Additionally, although this research centered on racialized stress and trauma experiences, it is possible nonracialized stressors and nonracialized trauma experiences may have also impacted burnout and retention concerns for BIPOC faculty working at community college institutions. It would have been beneficial to have a mechanism in place to examine non-race-related stressors such as gender, sexual orientation, and impacts of the COVID-19 global pandemic. Overall, it was essential to acknowledge the limitations of research as a way to examine the unanticipated challenges that emerged during the study (Price & Murnan, 2004).

Delimitations

Limitations are the impacts on a study that are outside of the researcher's control, whereas delimitations are the characteristics a researcher chooses to limit the scope of the study and are within the researcher's control (Bickman & Rog, 2009; Price & Murnan, 2004). One delimitation of this study was the focus on BIPOC faculty and exclusion of BIPOC administrators, BIPOC staff, and BIPOC students. Focusing on BIPOC faculty allowed the researcher to elevate the experiences of BIPOC faculty on community college campuses because faculty members tend to be the largest employee-based constituent body on community college campuses and arguably spend the greatest amount of time with students (B. Smith, 2013). This research also excluded primary schools, secondary schools, and 4-year colleges and universities. Limiting this research to community college institutions was intentional because community colleges often have racially diverse student populations (Beer, 2018).

Summary

This chapter provided (a) an introduction to the topic of racialized stresses and race-based trauma experienced by BIPOC faculty on community college campuses, (b) a statement of the problem, (c) the significance of this research study, (d) guiding research questions, (e) theoretical frameworks, and (f) definitions of terms. Chapter 2 provides a historical reflection of race, racism, and white supremacy in the United States for BIPOC communities. The aim of Chapter 2 is to provide a broad overview of literature related to race-based stress, race-based trauma, racial battle fatigue, and burnout. Additionally, Chapter 2 highlights the role of faculty who work at community college institutions and the potential ways systemic racism shapes BIPOC faculty's experiences with trauma.

CHAPTER 2—LITERATURE REVIEW

> For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.
>
> —Nelson Mandela, *former president of South Africa and philanthropist*

This chapter reviews existing literature on the nature and contributing factors of racial battle fatigue, its relationship to burnout, and its impacts on the retention of Black and Indigenous People of Color (BIPOC) faculty at community college institutions. Chapter 2 also introduces critical race theory and racial battle fatigue as the conceptual frameworks of this study. Critical race theory helped frame the historical reflection of race, racism, and white supremacy in the United States for BIPOC communities. Racial battle fatigue's theoretical lens helped examine the everyday psychophysiological effects (i.e., psychological, physiological, and behavioral stress responses) associated with BIPOC faculty's chronic exposure to race-related stress, such as discrimination and microaggressions (Franklin, 2016; Mahatmya et al., 2022; Utsey & Ponterotto, 1996).

The desired outcome of this study was to increase awareness of the impacts of racial battle fatigue and burnout on BIPOC faculty at their respective institutions. This chapter examines racialized experiences and racial battle fatigue of BIPOC faculty members at community college institutions and explores concepts such as burnout and retention. Next is a review of BIPOC faculty within community college institutions. Finally, this chapter concludes by summarizing what to expect in Chapter 3, the methodology chapter.

Theoretical Perspectives

Two theoretical frameworks of critical race theory and racial battle fatigue guided this study. These theoretical approaches offered a lens to highlight the longstanding and continuous nature of racism in educational institutions, honing in on community college institutions. The racial battle fatigue framework was used to focus on the impacts of the longstanding and continuous nature of racism experienced by BIPOC faculty members. An overview of these theoretical frameworks is provided in the following sections.

Critical Race Theory

Critical race theory was used as a theoretical framework in this study to consider race, racism, and white supremacy inequities in higher education (Hiraldo, 2010; Ladson-Billings, 1996, 2005). Critical race theory seeks to identify and examine the social, political, and historical mechanisms perpetuating racial inequities.

Abes et al. (2019) asserted critical race theory offers a lens to focus scholarly inquiries on how racism and white supremacy have shaped student development and the different forms of inequities reinforced in higher education institutions. Critical race theory concerns the combination of race, racism, and power in legal, societal, educational, and economic systems of practice (Abes et al., 2019; Crenshaw et al., 1995). With the understanding that race and racism are always the central issues when viewed through a critical race lens, critical race theory helps to validate shared narratives of marginalized communities (Diemer et al., 2016; Hiraldo, 2010; Ladson-Billings, 1998).

In the late 1970s, several lawyers, social justice and human rights activists, sociologists, and other legal scholars collaborated to help advance Civil Rights efforts that had begun to stall (Delgado & Stefancic, 2017). This social justice epistemology was

coined critical race theory by Bell, Delgado, and Freeman and sought to challenge racism and white privilege, understanding this effort was needed to combat the post-Civil Rights racial structure of the United States (Delgado & Stefancic, 2017).

Researchers have characterized critical race theory as a transformative epistemology that seeks to eliminate all forms of subordination (Delgado & Stefancic, 2017). Critical race theory in education "includes a radical call to challenge institutional racism in academia and to expose how racism reproduces educational inequalities" (Hiraldo, 2010, p. 1), such as inequitable policies, color-evasive theoretical methods, and anti-Black practices that harm people of color.

Critical race theory is characterized by five central tenets: (a) the centrality of race and racism in society (i.e., critique of colorblindness), (b) the need to challenge white supremacy (i.e., dominant ideology), (c) the commitment to social justice, (d) centrality of experiential knowledge (i.e., interest convergence), and (e) the interdisciplinary perspective (i.e., intersectionality; Delgado & Stefancic, 2017; Hiraldo, 2010; Ladson-Billings, 1998; Solórzano et al., 2000; Solórzano & Yosso, 2001).

The centrality of race and racism in society tenet points to the principle that racism is an epidemic in the United States and calls for the centrality of race, racism, and other forms of subordination. The permanence of racism refers to race being a fundamental, "endemic organizing force" (Abes et al., 2019, p. 18) woven into the fabric of the U.S. laws, policies, and education (Solórzano et al., 2000; Solórzano & Yosso, 2001).

Racism is intersectional with other forms of marginalization, such as gender, socioeconomic status, and sexual orientation (Abes et al., 2019; Cueva, 2013; Delgado & Stefancic, 2017). The critique of colorblindness is a permeating issue that critical race

theory seeks to address. Researchers have conceptualized colorblindness within the scope of *color evasion*, defined as the denial of racial differences by emphasizing sameness or actively avoiding discussing race as a form of power; power evasion denies racism by emphasizing equal opportunities (Adames et al., 2022; Neville et al., 2013; Neville & Awad, 2014). In this tenet, racism is an inherent part of U.S. civilization and rooted in higher education's microcosm.

Higher education policies, practices, and structures have continued to perpetuate this notion when ignoring that the existence of systemic racism includes privileging white individuals over people of color (Elfman, 2022; Iverson, 2007). Challenging white supremacy (i.e., dominant ideology) entails questioning all traditional claims of objectivity regarding color blindness, race and gender neutrality, and notions of equal opportunity for "all lives matter" rhetoric (Teelucksingh, 2018). The centrality of whiteness, or anti-Blackness, privileges whiteness over racially minoritized persons and communities.

The all lives matter rhetoric is one example of how whiteness is centered in society. The phrase was developed in response to the Black lives matter movement, which arose in 2014 after several unarmed Black people were murdered and was a direct response to the "race-based discrepancies in treatment by the police, as well as to the apparent impunity with which police and white civilians" (West et al., 2021, p. 1137) oppress members of the Black community (Ransby, 2018). Some of the murders of unarmed Black people were by the hands of police offices, and other murders were facilitated in part by harmful laws such as the "stand your ground" law (Edgar & Johnson, 2018; Ransby, 2018). The "stand your ground" law was the legal defense used

to exonerate George Zimmerman, who shot an unarmed 14-year-old Black teenager, Travon Martin, because Zimmerman felt his life was endangered (Edgar & Johnson, 2018; Ransby, 2018). The Black lives matter movement has continued to "demand a response to the historical and systemic racism and violence against Black people" (Ransby, 2018, p. 1).

Subsequently, all lives matter is understood as a countermovement to the Black lives matter movement. All lives matter argues that all lives are equal; however, many believe that all lives matter movement is a misnomer because if Black lives do not matter, then all lives do not matter. According to a recently published study by West et al. (2021) white participants who support all lives matter "could be explained by variables associated with anti-Black racism and/or variables that discourage the recognition of contemporary anti-Black racism" (p. 1145). West et al. (2021) additionally reported:

> [The] results indicated a significant association between ALM [all lives matter] support and implicit racism, color blindness, and narrow definitional boundaries of discrimination (DBDs). The more participants said that they supported ALM, the more they (1) showed high levels of implicit racism against Black people; (2) endorsed colorblind ideologies that downplayed or ignored contemporary inequalities and (3) defined racism in such narrow terms as to make them unlikely to see racism except in the most egregious circumstances. (p. 1145)

Normalized anti-Black racism in education makes it challenging to identify, address, and redress the harms inflicted on racially minoritized people and communities, due to the centrality of whiteness. Critical race theory promotes that race matters and

posits acknowledging racism is one of the first steps that must be taken to decentralize whiteness (Abes et al., 2019; Delgado & Stefancic, 2017).

Additionally, the commitment to social justice calls for accountability, transformation, and empowerment of the oppressed in its passionate commitment to social justice, emancipation, and social transformation (Delgado & Stefancic, 2017). The centrality of experiential knowledge (i.e., interest convergence) "recognizes that the experiential knowledge of People of Color is legitimate, appropriate, and critical to understanding and examining racial subordination" (Bell, 1994, p. 519). The notion of interest convergence postulates "the rights of Black people only advance when they converge with the interests of white people" (Bell, 1980, p. 523). For BIPOC communities to experience progress, critical race theory asserts the dominant white community will have a stake in said progress—meaning white people will benefit. The passing of the Civil Rights Act was an example of interest convergence because the act allowed white individuals to highlight the importance of democracy. Following *Brown v. Board of Education*, Bell (1980) argued the passing of the Civil Rights Act:

> Cannot be understood without some consideration of the decision's value to whites, not simply those concerned about the immorality of racial inequality, but also those whites in policymaking positions able to see the economic and political advances at home and abroad that would follow the abandonment of segregation' because how else can one explain the country's 'sudden shift . . . away from . . . separate but equal . . . towards a commitment to desegregation? (p. 524)

The interdisciplinary perspective of critical race theory "challenges traditional and dominant frameworks by invoking additional interdisciplinary perspectives in the

analysis" (Solórzano & Yosso, 2001, p. 489). Critical race theory, as a model, seeks to disrupt normative structures undergirding racism, racial oppression, and injustice against BIPOC. Critical race theory upholds that race matters; therefore, engaging in intentional dialogue around race, racism, racial justice, anti-Blackness, and white supremacy is essential. In doing the work to decentralize whiteness, the identities and voices of employees and students of color are elevated, creating pathways for diverse outreach and recruitment and retention of BIPOC (Solórzano et al., 2000).

One concept that has emerged from critical race theory is the centrality of race and racism in society, or the critique of colorblindness. The permanence of racism is known as the "endemic organizing force" (Abes et al., 2019, p. 18) that influences laws, policies, and education (Solórzano et al., 2000; Solórzano & Yosso, 2001). This idea was particularly useful in this study because the permanence of racism tenet recognizes that BIPOC faculty must navigate educational spaces that were not designed for them. This tenet also helps to highlight the ways in which BIPOC faculty have to dissemble for protection because the spaces they encounter were not designed for them.

The presence of BIPOC in these spaces often induces members of the dominant group—and those who may not be from a dominant group, but who ascribe to be a part of the dominant group—to cause the everyday slights or indignities experienced by BIPOC faculty (Sue et al., 2007). These everyday slights or indignities are considered "death by a thousand cuts" (Harris-Perry, 2011, p. 1) and may manifest as racial battle fatigue. BIPOC faculty must learn a separate education—an education on how to safety navigate racialized experiences in their workplaces.

Racial Battle Fatigue

Racial battle fatigue was the primary phenomenon explored in this study. Racial battle fatigue offers a conceptual framework for understanding the effects of the historical, sociological, and psychological contexts of racial microaggressions and the long- and short-term effects of fighting, resisting, and existing in spaces with racialized stressors (Franklin, 2016; A. Smith, 2016; W. A. Smith, Hung et al., 2011). The notion of coping with racial battle fatigue further addresses the energy BIPOC expend in fighting racism, especially in historically white environments (W. A. Smith et al., 2007).

The racial battle fatigue framework focuses on the impacts of the longstanding and continuous nature of racism experienced by BIPOC faculty members (A. Smith, 2016; W. A. Smith et al., 2007). BIPOC faculty members must learn to protect themselves from potential psychological, physiological, and behavioral stress responses of racism and the racialized experiences they encounter. Further discussion of this theoretical perspective is discussed later in this chapter upon further analysis of racial battle fatigue.

In this study, the researcher used a critical race theory lens to highlight the longstanding and continuous nature of racism in educational institutions, honing in on community college institutions. By highlighting the nature of racism and, more deeply, anti-Blackness in education, critical race theory has revealed that “race conditions have not improved significantly as we move further into the 21st century as compared with reports from the racially tumultuous 1960s” (W. A. Smith, Yosso, et al., 2011, p. 302).

Race, Racism, and White Supremacy in the United States for BIPOC Communities

Over the years, research has been devoted to racism and white supremacy and the impacts of both phenomena on BIPOC (Buchanan et al., 2020; M. T. Williams, 2019). The relationship between racism and white supremacy must be investigated because although these terms are connected, they are not equivalent (Harper, 2012; Parsons et al., 2018). White supremacy is not just individual prejudice or ideology; the term denotes a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and people of color by the white dominant group and by nations of the European continent to maintain and defend a system of wealth, power, and privilege (Iverson, 2007).

A. Smith (2016) provided her version of the three pillars of white supremacy via a framework aimed to examine the variables of white supremacy. A. Smith (2016) asserted one should not assume racism and white supremacy are singular; rather, "white supremacy is constituted by separate and distinct, but still interrelated, logics" (p. 1). A. Smith categorized the three pillars as (a) slavery and capitalism, (b) genocide and colonialism, and (c) orientalism and war. Exploring these three pillars helped to highlight the historical harms BIPOC have endured due to racism and white supremacy. Although the overarching experiences of racism and white supremacy have undoubtedly impacted BIPOC communities, it was imperative to explore each community's unique experiences and the consequences faced (A. Smith, 2016).

Slavery and Capitalism

The first pillar of white supremacy is slavery and capitalism (A. Smith, 2016). Slavery and capitalism underpin the concept of antiblackness and how BIPOC,

specifically Black communities, have endured the exploitation of land, economic and social mobility, and the oppression of the dominated white culture and community (A. Smith, 2016). Slavery and capitalism are united because "Blackness becomes equated with slaveability . . . [these] forms of slavery may change—whether it is through the formal system of slavery, sharecropping, or through the current prison-industrial complex - but the logic itself has remained consistent" (A. Smith, 2016, pp. 1–2).

Slavery applies a racial hierarchy system that suggests to non-Black people of color that they have the opportunity to escape the stronghold of capitalism (Hannah-Jones, 2021; Wilkerson, 2020). Such an insinuation is why understanding the notion of anti-Blackness is foundational to understanding racism (Baxley, 2022; Hernández Adkins & Mock Muñoz de Luna, 2021). Anti-Blackness insists Black humanity is, as Wilderson (2010, as cited in Dumas, 2016) asserted, "a paradigmatic impossibility because to be Black is to be the very antithesis of a Human subject" (p. 9). Some researchers have postulated that the murders of unarmed Black men and women at the hands of police officers or the redlining of Black neighborhoods and communities in the 1960s are examples of racism; however, these examples illustrate the specificity of anti-Black racism (Dumas, 2016; McMahon, 2017). According to Alexander (1994), "Antiblackness scholarship, so necessarily motivated by the question of Black suffering, interrogates the psychic and material assault on Black flesh, the constant surveillance and mutilation and murder of Black people" (p. 11). To that end, anti-Blackness helps non-Black people of color to accept their lot in life because they do not find themselves at the very bottom of the racial hierarchy (A. Smith, 2016). Racial hierarchy also perpetuates anti-Blackness in the white and non-Black communities. While being subjected to racism themselves,

indigenous people and people of color perpetuate anti-Black racism to attain some of the wealth, power, and privilege accrued to whiteness; still, in so doing, these people of color are pitted against Black people and each other in a system that ultimately maintains white supremacy (Baxley, 2022; Mora & Paschel, 2020).

Genocide and Colonialism

The second pillar of white supremacy is genocide and colonialism. Genocide and colonialism also support the notion of native invisibility. According to A. Smith (2016), the second pillar of white supremacy asserts that indigenous people must remain invisible for European settlers to claim the land that rightfully belongs to indigenous people. The action of genocide allowed European settlers to become the "rightful inheritors of all that was indigenous land, resources, indigenous spirituality, or culture" (A. Smith, 2016, p. 2). Indigenous peoples are indeed an invisible people and have continued vanishing due in part to land grab, forced assimilation to white culture, and systemic racist structures and systems that have greatly diminished the indigenous population (A. Smith, 2016).

Genocide is not only the total annihilation of a people by race, ethnicity, or religion; the concept includes deliberate mental and physical harm to a group, which is very consistent with what has happened to racialized people by white supremacy (Benoit et al., 2016; Brayboy & McKinley, 2005; A. Smith, 2016). Genocide supports the notion of colonialism (Benoit et al., 2016). The idea that it is one's position of privilege to bequeath indigenous land due in part to the genocide or disappearance of indigenous people is known as colonialism (Brayboy & McKinley, 2005; M. A. Stanley, 2021). Brayboy and McKinley (2005) argued colonialism is endemic to society and provided a

reminder that policies created against indigenous peoples in the United States are rooted in imperialism, white supremacy, and colonialism.

In discussing the genocide of indigenous people, Brayboy and McKinley (2005) drew from the concepts of Manifest Destiny and the Norman Yoke (A. Smith, 2016). These concepts were used to validate the displacement of indigenous people from their own tribal lands. The concept of Manifest Destiny postulated it was God's destiny for these European settlers to have the land, to which these European settlers felt the moral right to steal land from its rightful owners (Benoit et al., 2016; A. Smith, 2016). During the mid-1800s, U.S. colonialists sought to expand to the Pacific Ocean to establish trade with Asia (A. Smith, 2016). This westward expansion created a demand for more slaves and meant Mexico would soon be taken over. Following this shift was 2 years of a brutal war in Mexico reflective of the Manifest Destiny mentality (Call-Cummings & Martinez, 2017). Relatedly, the concept of Norman Yoke, initially founded by Adam Smith as an economic term, was another way European settlers felt secure and entitled to indigenous lands. The concept of Norman Yoke argues "not only do [non-native] individuals have a right to utilize and exploit natural resources on lands that are considered 'vacant,' but they also have a moral obligation to do so" (Brayboy & McKinley, 2005, p. 432).

Orientalism and War

The third pillar of white supremacy is orientalism and war. Guha (2011) asserted orientalism as a term has taken on pejorative connotations, and has been primarily used to refer to a "derisive valuation of the Orient, a prejudiced view associated with the history of Western imperialism in and toward the Orient, as well as imperialism's legacy" (p. 40). The term orientalism is defined as, "the study of near and far Eastern societies and

cultures, languages, and peoples by Western scholars" (New World Encyclopedia, n.d., para. 1). According to Said (1994, as cited in Guha, 2011), orientalism is the process in which Western regions acknowledge themselves as the superior civilization by fashioning themselves in opposition to an inferior 'orient' country or region (p. 40).

Orientalism also supports the notion that certain peoples or nations are inferior and considers foreign countries as threats to western regions, such as the United States. A. Smith (2016) established a link between orientalism and anti-immigration movements within the United States while viewing foreign regions as threats. The belief held by privileged groups as superior has historically served as an anchor for war. A. Smith (2016) further advanced this notion that orientalism is war by providing an example, noting, "the United States feels entitled to use Orientalist logic to justify racial profiling of Arab Americans so that it can be strong enough to fight the 'war on terror'" (pp. 2–3). Orientalism has ultimately allowed the United States to defend tropes of slavery and genocide because these practices have enabled the United States to maintain power, privilege, and wealth.

As such, the emergence of the United States was grounded in white supremacy, which served as the foundation of its growth. The United States, as it is recognized in the 21st century, was built on the backs of Black slaves and the genocide of indigenous people via the conquest to fortify and develop the United States (Brayboy & McKinley, 2005; Said, 1994; A Smith, 2016).

Race and Racism

The notion of race is a social construct developed to support a specific colonized worldview that labels white homogenized groups of people as superior and racially

minoritized groups as inferior (A. Smith, 2016) . Race categorizes people into castes based on appearance and presumed ancestry, defined by the dominant culture and imposed upon nondominant groups (Kendi, 2019). Kendi (2019) defined *racism* as "a marriage of racist policies and racist ideas that produce and normalizes racial inequities" (pp. 17–18).

Furthermore, Harrell (2000) defined racism as engendering marginalization and inflicting varying degrees of harm on minoritized persons. Harrell argued race creates structures that determine and cyclically remanufacture racial inequity, along with institutional norms that sustain white privilege and permit the ongoing subordination of minoritized persons. The conscience of race and racism is vital in acknowledging a hierarchical structure created to suppress racially minoritized communities while uplifting the perceived dominant group in positions of superiority (Harper, 2012; Parsons et al., 2018).

Race and racism were created by design. Racism is a system of biased beliefs and discriminatory practices and policies based on ethnic groups that operate to advantage those with historical power—that is, white people in the United States and most other western nations (Adames et al., 2022; Haeny et al., 2021; Hurtado et al., 1999). Individuals experience racism in many dehumanizing forms—structural, interpersonal, institutional, and internalized—and is ubiquitous as of 2022 (Haeny et al., 2021). Additionally, the cumulative impact of racism or racist incidents is much more damaging than many realize. More specifically, overt and covert forms of racism have been linked to psychological symptoms (e.g., depression, anxiety, chronic stress, psychosis), physiological health problems (e.g., heart diseases, gastrointestinal issues, and other

various bio-responses), and behavioral stress responses (e.g., social anxiety, substance abuse, agoraphobia, isolation) for BIPOC (Berger & Sarnyai, 2015; Franklin, 2016; Haeny et al., 2021; Hudson et al., 2016).

Feagin (2006) defined systemic as racism as the historical and ongoing racial discrimination and segregation of marginalized communities. This racism is typically instigated or sanctioned by power structures such as the government (David et al., 2019; Lawrence et al., 2022). Systemic racism arises when the privileged hierarchy group creates and implements policies that become cemented into the systems and institutions governing daily life for all.

Mora and Paschel (2020) pointed out research has shown that when white people often uphold negative views of Black people, these views tend to develop into more significant chasms of social closure, along with systemic racist practices and policies of anti-Black discrimination (Mora & Paschel, 2020). Historically, BIPOC communities in the United States have been required to live within the constraints of a specific narrative developed by white European society that they must work within or work to the point of exhaustion to counter systemic racism (Acuff, 2018).

White Racial Frame and the Impacts on Education for BIPOC

Feagin's (2013) definition of the white racial frame includes whiteness, white privilege, and institutionalized racism. The white racial frame perpetuates disproportionate power, as whiteness "has become . . . 'common sense,' [which] includes important racial stereotypes, understandings, images, and inclinations to act . . . [that prevails] because whites have long had the power and the resources to impose this reality" (Feagin, 2006, p. 39). Feagin's (2006, 2013) research argued the notion of the

white racial frame over time has not only developed, but has been enforced unknowingly or subconsciously in the minds of U.S. society.

White racial frame has become the country's most dominant "frame of mind" or "frame of reference" (Feagin, 2006, p. 10) concerning racial matters in the United States. Drawing on the words of Feagin (2013), Amos (2016) highlighted the white racial frame operates on an unconscious level and has supported practices that emphasize whiteness. Amos also argued whiteness is embedded in social practices and the creation of structural advantages, which is connected to institutionalized power and privilege that benefits white people.

The institutionalized power and privilege that benefit white people forms the basis of structural and systemic racism in the United States and serves as an example of how race and ethnicity plays a salient role in BIPOC faculty feeling alienated at predominantly white institutions (PWIs; Amos, 2016; Holland, 2020). Feagin (2006, 2013) also revealed a central theme of the white racial frame is the notion of in-group superiority and out-group inferiority, which aligns with the concepts of white superiority and BIPOC inferiority. This superiority assumes "whites are typically more American, moral, intelligent, rational, attractive, and/or hard-working than other racial groups" (Feagin, 2013, p. 94).

White racial frame has been normalized in society and made pervasive throughout the U.S. educational system. One example of the pervasiveness of white racial frame is made evident by existing exclusionary processes in education (Amos, 2016; Feagin, 2013; Holland, 2020). According to Darling-Hammond (1998), one of the most visible examples of exclusion has been the persistent attack on affirmative action in higher

education. Darling-Hammond (1998) stated for many Americans who "believe that the vestiges of discrimination have disappeared, affirmative action now provides an unfair advantage to minorities" (p. 28). This perspective has persisted and has continued to muddle the hostile experience of ongoing discrimination (Darling-Hammond, 1998).

Affirmative action's perceived intent was to grant opportunities to those who had suffered from not being white and not having the cultural capital to persist in higher education (Yosso et al., 2004). Affirmative action, in theory, provides a fair allocation of opportunity in a society that has become ever more "dependent on knowledge and education is a source of great anxiety and concern" (Darling-Hammond, 1998, p. 28). Another example of exclusionary practice in the U.S. educational system has been the issue of race being silenced in curriculum and schools; the notion of decentering race has been coined color-evasive (Ward, 2021).

Castagno's (2008) data illustrated how issues of race, racialized oppression, and racial history have silenced (a) through coded (i.e., nondirect) language among educators; (b) through teacher silencing or dismissiveness toward racialized events or experiences; (c) through the silencing of students' inquiries about race, racism, and oppression; and (d) through the exclusion of culture and race, equality and diversity, and antiracism notions. These dismissive and exclusionary practices have continued to emphasize whiteness and perpetuate that the history, experiences, contributions, and opportunities of BIPOC are not notable. Such practices have also perpetuated the misguided perception that the many notable contributions of BIPOC occur at the expense of the dominant or "superior" race (Castagno, 2008; A. Smith, 2016). As asserted by McGhee (2021), author of *The Sum of Us*, there is a zero-sum mindset that argues the progress and notability of BIPOC will

take away what white Americans already have. McGhee (2021) stated, “The logical extension of the zero-sum story is that a future without racism is something white people should fear, because there will be nothing good for them in it” (p. xxi). Castagno (2008) similarly asserted the silence around race is purposeful because it aids in further entrenching and rationalizing Whiteness. Most white educators have continued to maintain the illusion that the concept of race does not matter or does not exist.

Whiteness has continued to play a direct role in educational settings because whiteness is normative and plays out to be the standard to which all other experiences and behaviors are to be compared and judged (Baugh, 2012; Ladson-Billings, 2005). Bensimon (2020) cited the importance of racial literacy, which examines and continually questions how race and racism inform beliefs and how racial literacy helps interpret frameworks, practices, cultures, and institutions of education. Furthermore, Bensimon (2020) stated anyone engaged in this antiracism work must also learn to engage in race-conscious behaviors, such as calling out racial inequities. If these inequities are not named, they remain invisible and unmarked, and subsequent problems of colorblindness and race evasion can occur (Goldin & Khasnabis, 2022; Ward, 2021).

Du Bois (1920) proclaimed whiteness is a historically and socially developed construct based on oppression, power, and falsehood. Under Du Bois’s definition, whiteness is an epistemology, and a particular way of knowing and valuing society that relies upon an essentialist ideology. Whiteness refers to the specific dimensions of racism that elevate white people over people of color and, when challenged, highlight their fragility (DiAngelo, 2016; Lynch, 2018; Rodriguez & Villaverde, 2000). This idea of in-group or white superiority has been entwined in U.S. history of slavery, capitalism,

genocide, colonialism, imperialism, and global war (Feagin, 2013). Such history is entrenched in deeply harmful and negative feelings toward other racially minoritized groups, including expressed racial greed, arrogance, and the desire to rule and dominate the inferior out-groups (Amos, 2016).

These concepts of whiteness and the white racial frame remain entrenched in society and educational institutions in a way that requires BIPOC communities to face the realities of racism, microaggressions, and feeling othered because they have been labeled as belonging to the inferior race (Feagin, 2013; Holland, 2020). White racial frame includes the feelings of fear and anxiety experienced by the inferior group, often on both conscious and unconscious levels (Feagin, 2013). Milner (2008) illustrated whiteness as follows:

> The ability, will, and fortitude of whites to negotiate and make difficult decisions in providing more equitable policies and practices might mean that they lose something of great importance to them, including their power, privilege, esteem, social status, linguistic status, and their ability to reproduce these benefits and interests to their children and future generations. (p. 334)

Compounding this issue is a lack of desire from the in-group to share its power or privilege with the subordinate out-group because of the threat to the social and economic status of the in-group (Dixson & Rousseau, 2005). As such, the expectation asserts white people must remain dominant over BIPOC. This expectation is dangerous and harmful; far too often, racially minoritized groups have been required to conform to these colonial white ideologies, attitudes, structures, policies, and practices rooted in white privilege,

leaving racially minoritized communities feeling marginalized, microaggressed, fatigued, and traumatized (Diemer et al., 2016; W. A. Smith, Hung, et al., 2011).

Analysis of the Racialized Incidents and Implications for BIPOC

Racial battle fatigue is the cumulative result of a natural race-related stress response to distressing mental and emotional conditions (Acuff, 2018; Chancellor, 2019; Franklin, 2016). According to W. A. Smith et al. (2007), *racial battle fatigue* should be defined as a public mental health illness. Racial battle fatigue stems from frequent encounters of racism and microaggressions against racially minoritized communities that are prevalent in the U.S. education system—specifically in postsecondary education and at PWIs. At PWIs, a feeling of alienation tends to derive from and revolve around the minimal representation of BIPOC (Diemer et al., 2016; W. A. Smith, Hung, et al., 2011).

When BIPOC educators experience unfavorable and discriminatory treatments or work in racially toxic settings, conflicts with colleagues and administrators and lack of support all lead to a sense of marginalization; these marginalized feelings turn into feelings of alienation (Amos, 2016; Vance et al., 1989). As Vance et al. (1989) argued, alienation from colleagues, administrators, and the school site could become a source of stress, leading to an educator of color feeling a sense of burnout or even developing a desire to leave their profession altogether. Several factors catalyze the concept of alienation; for instance, Amos (2016) found teachers of color frequently feel, in contrast to their White counterparts, they are treated in over-judgmental and over-scrutinized manners.

In this section, the researcher examined the racialized incidents BIPOC faculty may encounter while working at their institutions. These racialized incidents were

defined as the actions an individual endures and included racial microaggressions, race-related stress, and race-based trauma. Racial microaggressions can often fall under the designation of race-related stress; however, it is necessary to emphasize that racial microaggressions are the most frequent and insidious race-related stressors an individual can encounter (Mahatmya et al., 2022; W. A. Smith, Hung, et al., 2011). Through the examination of racial battle fatigue, separating the concepts of racial microaggressions and race-related stress helped to highlight the cumulative, negative effects of racial microaggressions, or the "everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based on their marginalized group membership" (Sue, 2010, p. 3).

Race-related stress includes the racialized transactions individuals or groups encounter due to their racial identities and the dynamics of racism (Harrell, 2000). Race-related stress includes, but is not limited to, racial microaggressions, racial discrimination, stereotype threat, race lighting, and race-based traumatic stress (Mahatmya et al., 2022; W. A. Smith, Hung, et al., 2011; Utsey & Ponterotto, 1996; Wood & Harris, 2021). Often, race-related stress can appear the same as racial battle fatigue; however, though race-based stress and racial battle fatigue have similarities, these two racialized experiences are conceptually different. According to Franklin (2016), race-based stress is the action that occurs due to racialized incidents, and the result is the outcome of racial battle fatigue.

Researchers have also used race-based trauma and race-based stress interchangeably; however, severe and repeated exposure to racism, racialized

experiences, racist events, and profound stress can manifest into race-based trauma (Truong & Museus, 2012). Truong and Museus (2012) postulated there are also severe cases of race-based stress, which include the "emotional, physical, and psychological discomfort or pain from experiences of racism" (p. 228). These severe cases can be labeled as race-based trauma. As such, race-based trauma can align with the definition racial battle fatigue.

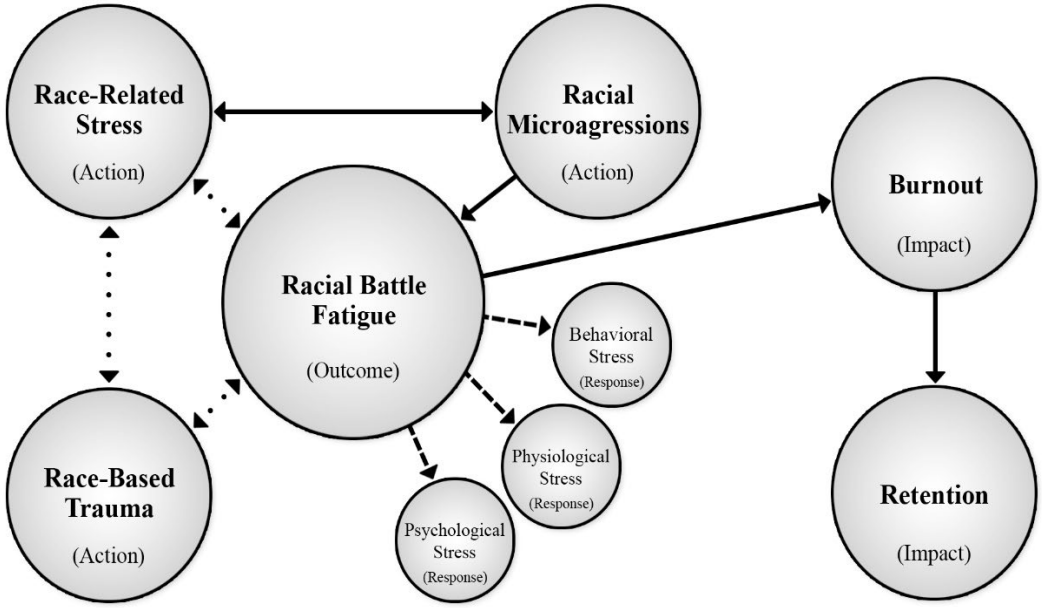
Among these three racialized incidents (i.e., racial microaggressions, race-based stress, and race-based trauma), the actions appear to be directly connected to the outcomes of racial battle fatigue (Franklin, 2016; W. A. Smith, Hung, et al., 2011; Sue et al., 2007). Racial battle fatigue combines psychological, physiological, and behavioral stress overload due to constant encounters with racism, and is a race-related stress appraisal that alerts the body that it is being overtaxed, exceeding one's coping strategies, and reaching a position where one's well-being is in jeopardy (W. A. Smith et al., 2007, 2011). The three components of racial battle fatigue (i.e., psychological, physiological, and behavioral stress) comprise the harmful stress response to encountering the actions of racial microaggressions, race-based stress, and race-based trauma. Racial battle fatigue holds that these cumulative stress responses affect BIPOC communities acutely (Franklin, 2015). For BIPOC faculty, racial battle fatigue takes into account the racialized incidents an individual may encounter and the social environment (i.e., toxic and "chilly" campuses) in which BIPOC individuals experience these encounters (Brown, 2021; K. Hamilton, 2006). The combination of racialized incidents, social environments, and racial battle fatigue could manifest into burnout (i.e., disengagement and exhaustion) and

retention concerns. Burnout and a faculty member's intent to depart from their institution (i.e., retention) could possibly be connected to the impacts of racial battle fatigue.

The researcher of the current study created Figure 1 to provide a visual model of the actions, outcomes, and impacts of racialized incidents. The racialized incidents transaction model served as an organizational model to help visualize the complexity of racism and racialized incidents, though this model was not tested fully in this dissertation.

Figure 1

Racialized Incidents Transactions Model



Note. Dotted lines = flows back and forth: One can manifest into the other. Solid line = directly impacts or leads to a degree of racialized harm; similar racialized incidents. Dashed lines = the responses of harmful racialized incidents (i.e., psychological, physiological, and behavioral stress response is based on the outcome of racial battle fatigue).

For this study, the focus was on how the actions of racialized incidents manifest into the outcomes of racial battle fatigue for BIPOC faculty. The researcher examined if there was a relationship between the three stress responses of racial battle fatigue, burnout, and the retention of BIPOC faculty working at community college institutions. The following section provides a detailed overview of the various components of the racialized incidents transaction model shown in Figure 1.

Racial Microaggressions

Racial microaggressions are comments or actions that subtly and often unconsciously or unintentionally express a prejudiced attitude toward a marginalized group (e.g., racially marginalized populations) and have become more commonplace than blatant acts of racism (Kim et al., 2017). According to Kim et al. (2017), individuals who continue to experience microaggressions often experience reduced overall well-being.

These subtle expressions of racism are not new offenses. Pierce (1970, as cited in Barbour, 1970) summarized the "most offensive actions are not gross and crippling," but rather, "they are subtle and stunning" (p. 265). Microaggressions span the intersectionality of gender, sexual preference, and socioeconomic and religious affiliations that racially minoritized communities represent (Auguste et al., 2021; Brezinski, 2016; Sue et al., 2007). Increased instances of microaggressions have placed the burden on BIPOC educators to find ways to justify their identities and presence in postsecondary education institutions. The harmful impact of microaggressions, specifically racial microaggressions, is immediate and vast, leading to racial battle fatigue.

Racial microaggressions are unique in that they are not limited to racialized incidents experienced by human encounters; racial microaggressions can also be environmental (Sue et al., 2007). Environmental racial microaggressions include but are not limited to hostile or racially toxic workspaces, along with increased labor (visible and invisible) centered on race-related efforts outside of an individual's primary assignment due to their racial identity. Additionally, the minimizing of one's racial identity occurs "through the sheer exclusion of decorations or literature that represents various racial groups" (Sue et al., 2007, p. 274).

Types of Racial Microaggressions

When considering the impacts of racial microaggressions, it is important to be aware of the three main types of racial microaggressions, which are defined in the following list:

- *Microinsults* are covert, verbal, or nonverbal subtle snubs often out of a person's consciousness, although the underlying message is explicitly insulting to the target person. Microinsults are "insensitive, hurtful, and demeans a person's racial or ethnic identity" (Sue et al., 2007, p. 274). One example is asking a Black person if they were hired as a part of affirmative action or to meet a diversity quota of the organization.
- *Microinvalidations* are communications that "exclude, negate, or nullify the psychological thoughts, feelings or experiential reality of a person of color" (Sue et al., 2007, p. 274). One example would be an individual telling a people of color that they are colorblind or they do not see color.

- *Microassaults* are overt racial disparagements through verbal or nonverbal attacks intended to harm the target person. An example of a microassault is calling a person "colored," or using racial epithets such as "thugs" to refer to Black individuals or "oriental" to refer to someone within the Asian community as a racial epithet (Nadal, 2011; Pierce et al., 1977; Sue et al., 2007).

Race-Related Stress

Race-related stress is associated with interactions between individuals and their environments entrenched in racism. Race-related stress includes the "active" encounters of racism an individual experiences; based on the severity of these encounters, race-related stress may lead to racial trauma (Comas-Díaz et al., 2019; Truong & Museus, 2012).

Harrell (2000) also defined *race-related stress* as "the race-related transactions between individuals or groups and their environment that emerge from the dynamics of racism, and that are perceived to tax or exceed existing individual and collective resources or threaten well-being" (p. 44). Examples of race-related stress include but are not limited to racial microaggressions, racial discrimination, stereotype threat, and race lighting. As such, race-related stress can be conceptualized as individual racist actions that converge from the cumulative daily experience of racism, causing health concerns for BIPOC (Harrell, 2000).

Racial Discrimination

Racial discrimination is a specific type of race-related stress endured by BIPOC communities. These discriminatory life stressors occur due to the unjust or prejudicial

treatment of persons based on their racial or ethnic identities (Chae et al., 2011; Pieterse et al., 2022; Velez et al., 2018). Racial discrimination has often been linked to psychosocial symptoms such as anxiety, dissociation, isolation, negative affect, and avoidance (Chae et al., 2011).

Stereotype Threat

Another form of race-based stress encountered by BIPOC communities is race-based stereotype threat. According to Steele and Aronson (1998), *stereotype threat* ignites when individuals "must deal with the possibility of being judged or treated stereotypically, or of doing something that would confirm the stereotype" (p. 401). Steele (1997) defined stereotype threat as:

> A situational threat—a threat in the air—that, in general form, can affect the members of any group about whom a negative stereotype exists…bad stereotypes about these groups apply, members of these groups can fear being reduced to that stereotype. And for those who identify with the domain to which the stereotype is relevant, this predicament can be self-threatening. (p. 614)

When considering the impacts of stereotype threat, it is essential to note this type of response is rooted in how an individual has been conditioned to show up in environments and around others who have somehow reinforced a stereotype by causing harm (Steele, 1997). The individual experiencing the stereotype threat must decide to dissemble or counteract how they show up because they fear their actions will confirm existing stereotypes about their race. These individuals may be frightened or skittish about confirming a negative stereotype about one group and the risk such a stereotype may entail (Barber, 2017; Bedyńska & Żołnierczyk-Zreda, 2015; Steele, 1997).

Stereotype threat "elicits during or in anticipation of a performance cue, a sequence of processes that can disrupt optimal performance on a variety of tasks describing the mechanisms by which stereotype threat influences performance" (Schmader et al., 2008, p. 337). Negative stereotype threat, similar to other racialized experiences, can affect psychological, physiological, and other negative behavior responses, such as burnout (Barber, 2017; Bedyńska & Żołnierczyk-Zreda, 2015; Byrd, 2019).

Race Lighting

The concept of race lighting is a relatively new term developed to explain how BIPOC are gaslit due to their race or racial identities. According to Wood and Harris (2021), *race lighting* emerged a way to conceptualize a unique type of gaslighting "whereby people of color question their own thoughts and actions due to systematically delivered racialized messages that make them second-guess their own lived experiences with racism" (p. 8).

To better understand this relatively new concept, it is important to define the features of gaslighting. *Gaslighting* is more typically understood and correlated to the experiences of "abusive relationships between a man and a woman, but has more recently been broadened to connect with other forms of marginality" (Herder, 2022, p. 2). Wood and Harris (2021) asserted when BIPOC begin to question their interpretation of their reality, second guess themselves, or think they are being overly sensitive after encountering some sort of racialized attack, they may be experiencing race lighting. When BIPOC experience being race-lit, they may feel like they are overeating, invalidated, overwhelmed, and inferior (Wood & Harris, 2021).

Racial Trauma

Racial trauma has been defined as the mental and emotional damage caused by encounters with racialized stress, racial discrimination, racial microaggressions, racism, and hate crimes (Anderson et al., 2017; Comas-Diaz et al., 2019; Skewes & Blume, 2019). According to Mental Health America (2021), BIPOC are most vulnerable to racial trauma due to living under a system of white supremacy. The outcomes of the theses experiences can often manifest because the "emotionally painful, sudden, and uncontrollable racist encounter is at risk of suffering from a race-based traumatic stress injury" (Mental Health America, 2021, p. 2).

The terms racism-related stress and racial trauma are used interchangeably due to the direct connection of the two terms. Racial trauma has been categorized as a "severe case of racism-related stress" (Truong & Museus, 2012, p. 228). Franklin (2016) stated scholars have generally used the terms racialized stress and racialized trauma used in their studies but have not clearly defined or differentiated these terms; however, these terms often suggest there are similar notions and very keen differences that exist between racialized stress, racialized trauma, and racial battle fatigue. Racial stress, race-based traumatic stress, or racial micro- and macro-aggressions manifest into racial battle fatigue.

According to Comas- Díaz et al. (2019), cumulative racial trauma is the persistent exposure to microaggressions, vicarious racial trauma, and the invisibility of historical roots from which racial trauma stems. This level of racial trauma can have severe implications for the mental and physical health of BIPOC (Comas-Díaz et al., 2019; Helms et al., 2012).

Racial trauma invokes psychological and physiological effects similar to posttraumatic stress disorder (PTSD). According to Comas-Díaz et al. (2019), some signs of racial trauma include "hypervigilance to threat; flashbacks; nightmares; avoidance; suspiciousness; and somatic expressions such as headaches and heart palpitations, among others" (p. 2). Although there are similarities in the symptoms between PTSD and racial trauma, the distinct difference is that racial trauma involves continuous harm or injury due to direct and vicarious re-exposure to racialized stress, discrimination, and attacks (Comas-Díaz et al., 2019; Helms et al., 2012).

Race-Based Traumatic Stress

When referring to racial trauma or race-based traumatic stress in this study, the acronym RBTS was used. RBTS refers to the mental and emotional injury caused by encounters with racial bias, racial discrimination, racism, racial microaggressions, and other acts of racialized harmful experiences (Anderson & Stevenson, 2019; Auguste et al., 2021; Benoit et al., 2016; Brezinski, 2016). Experiences of racism can be traumatic, resulting in racial trauma or RBTS and subsequently leading to fatigue and exhaustion (Anderson et al., 2017; Anderson & Stevenson, 2019; Chavez-Dueñas et al., 2019).

Examining the range and the frequency of RBTS experienced by BIPOC faculty who work in community college institutions is critically important. BIPOC faculty shoulder a "heavier-than-usual burden of emotional labor" (W. Williams, 2021, p. 1); BIPOC faculty members may be particularly vulnerable to PTSD symptoms due to experiences of racism while concurrently living under a system of white supremacy, and may experience greater levels of racial battle fatigue and burnout in comparison to white faculty who may benefit under a system of white supremacy (Bisson, 2009; Parsons et

al., 2018). Beyond examining the impacts of racial battle fatigue on BIPOC faculty, it was essential to engage in empirical research that promoted racial awareness, social justice activism, antiracism policies, and practices to prevent RBTS and engage in empowerment-based strategies to dismantle institutional racism. These action steps are vital in helping BIPOC faculty address and navigate racial battle fatigue, reduce burnout, and support and retain BIPOC faculty at community college institutions (Carter et al., 2013; Pieterse et al., 2022).

Racial Battle Fatigue

Racial battle fatigue has been operationalized as the psychological, behavioral, and physiological toll of confronting and fighting against racism exacted on racially marginalized and stigmatized groups (Pizarro & Kohli, 2020; Tang et al., 2012). Symptoms of racial battle fatigue can appear as psychological, physiological, or behavioral stress responses, including but not limited to constant anxiety, increased swearing and complaining, insomnia, rapid mood swings, difficulty thinking or speaking, and social withdrawal—similar to symptoms of PTSD (Bisson, 2009; W. A. Smith et al., 2007).

Racial battle fatigue is not a diagnosis found within the Diagnostic and Statistical Manual of Mental Disorders (DSM–5), which is the product of years of effort by hundreds of psychological and mental health experts (Franklin, 2016; M. T. Williams et al., 2018); however, racial battle fatigue significantly affects BIPOC communities, similar to how PTSD affects a military veteran after a violent experience in a war (Carter et al., 2013). Researchers have increasingly noted racial battle fatigue is similar to PTSD because it can manifest itself broadly in physiological symptoms such as stress-induced

body response states, resulting in weakened immunity, increased sickness, tension headaches, trembling and jumpiness, chronic pain in healed injuries, elevated blood pressure, ulcers, and a pounding heartbeat (Arnold et al., 2016; Pizarro & Kohli, 2020).

When BIPOC communities must adapt or conform to attitudes, structures, and institutional practices rooted in white privilege, they are marginalized both overtly and inconspicuously (Fasching-Varner et al., 2015; Gorski, 2018). W. A. Smith et al. (2007) argued these small, subtle acts of racism, racist discourse, or racial microaggressions reinforce entrenched white racial frames, taking an enormous and harmful toll.

It is essential to acknowledge that B. Smith's (2013) conceptualization of racial battle fatigue was heavily influenced by Pierce et al.'s (1977) work around racialized microaggressions, specifically the term "Mundane Extreme Environmental Stress (MEES) to name how the habitual and pervasive experience of dealing with extreme forms of covert racism negatively affects the psyche of African Americans" (Pizarro & Kohli, 2020, p. 972). In 1970, Pierce began examining and sharing the psychological and emotional toll of racism on people of color (Pierce et al., 1977; Solórzano & Yosso, 2001).

Literature on racial battle fatigue has documented that BIPOC experience emotional, psychological, and physiological distress. The outcomes of racial battle fatigue often include effects on professional advancement or achievement and equitable access to opportunities such as social mobility (Sue et al., 2007). Pizarro and Kohli (2020) noted educational settings, specifically PWIs, have been noted to stimulate:

> Experiences of (a) hypervigilance, (b) hyper-visibility and hyper-invisibility, (c) social withdrawal from colleagues, (d) self-censorship in [education] settings, (e)

> loss of self-confidence and questioning ability or worth, (f) giving up personal goals for professional acknowledgment and advancement, and (g) adopting the dominant paradigm, practices, rules, norms, and roles for [BIPOC faculty]. (p. 973)

The racialized experiences that BIPOC faculty encounter are multifaceted. Various racialized transactions may occur, such as racial microaggressions; race-related stress (e.g., race lighting, racial discrimination, stereotype threat); and race-based trauma, which all manifest into racial battle fatigue as the outcome of these actions (Coleman & Stevenson, 2013; L. T. Hamilton et al., 2022; Ray, 2019).

Burnout

Maslach and Jackson (1981) defined *burnout* "as a syndrome of exhaustion, depersonalization, and reduced professional efficacy that is encountered among employees who work with other people, such as in social work, health care, and teaching" (p. 99). Exhaustion is considered a core dimension of burnout and impacts an individual's ability to rest. Exhaustion can manifest in chronic exhaustion or even a sleep disorder (Bazmi et al., 2019; Demerouti et al., 2001; Reis et al., 2015). Depersonalization occurs when an individual withdraws or has an "adverse reaction without any feeling and with extreme indifference to the recipients of services" (Bazmi et al., 2019, p. 310). The third dimension of burnout is the lack of personal accomplishment, in which the individual devalues their own accomplishments or successes (Bazmi et al., 2019).

Existing literature on job burnout has largely postulated a correlation between racism and burnout in the workplace (Bedyńska & Żołnierczyk-Zreda, 2015; Velez et al., 2018). Helping professionals, such as faculty members working within community

college institutions, are particularly prone to burnout (Burke & Greenglass, 1995). Working in a helping profession includes supporting and caring for others, and often having to address people's problems or concerns in addition to daily work assignments. The layering of these responsibilities can be taxing for professionals mentally, emotionally, physically, psychologically, and even physiological (Alsalhe et al., 2021).

Professionals such as doctors, counselors, therapists, faculty members or educators in general, allied health workers (e.g., nurses, emergency medical technicians [EMTs], occupational therapists), social workers, and other helping professionals can experience burnout, given the nature of their work (Demerouti et al., 2003, 2010; Maslach & Leiter, 2016). Burnout can manifest in various ways for faculty members. Some instances of burnout may emerge from having to support and address the problems of others. BIPOC faculty and potentially non-BIPOC faculty who have encountered racialized experiences may also experience elements of burnout, such as exhaustion and depersonalization due to the racial battle fatigue (Engel, 2017).

When exploring the impact burnout may have on BIPOC faculty, this study sought to explore how experiences of racial battle fatigue (i.e., burnout, exhaustion, and depersonalization) impact BIPOC faculty's intent to leave their current positions. The retention of BIPOC faculty has been the center of attention for California's community colleges and higher education systems; for instance, initiatives such as the California Community Colleges Chancellor's Office (CCCCO) "Vision for Success" directly allude to practices that will aid in retaining part-time and full-time faculty. Specifically, within the CCCCO's (2022b) Diversity, Equity, Inclusion, and Accessibility (DEIA) Taskforce call to action, the three core outcomes are "cultural diversity, promoting equity through

equity-minded policies and practices, and fostering inclusion through employee recruitment, hiring, and retention" (p. 1).

Boamah et al. (2022) noted there are "multiple factors go into faculty retention, focusing exclusively on the linkages . . . burnout [and] turnover intentions, will help to illuminate why this phenomenon is happening" (p. 4). To address this retention concern for many institutions, it was essential to explore why BIPOC faculty intend to depart their institutions.

BIPOC Faculty Members Working at Community College Institutions

Community college institutions in the United States were initially termed junior colleges and were essentially an extension of the Kindergarten–12th grade (K–12) system (Kisker et al., 2013). These 2-year colleges benefited from the Morrill Act of 1862, or the Land Grant Act, which expanded access to public higher education (Kisker et al., 2013; Drury, 2003). Although community college expansion was considered a way to expand access to public education, those at 4-year colleges and universities often viewed community colleges as a way to limit their access to "elite" student populations (Kisker et al., 2013; Levin et al., 2013).

Following the Morrill Act, the vast majority of individuals who had "been denied access to or precluded from higher education for various reasons" (Drury, 2003, p. 1) now had the opportunity to go to college. One significant contribution to the rapid growth of the junior college was the traditional 4-year university system's desire to "remain exclusive enclaves of scholarship and research" (Witt, 1994, p. 47). This trend of limiting admission to only elite students was a way for 4-year universities to uphold whiteness while excluding racially minoritized students (Witt, 1994). These exclusionary practices

of selectivity and elitism created a divide between wealthy white students and educators, and BIPOC students and educators (Neklason, 2019).

Following the development of community colleges, the goal has been to provide access to academic programming and skill development for students that would stimulate economic growth (Boggs & McPhail, 2016). Over the years, many federal incentives have been introduced to address education access for historically marginalized communities, including Achieving the Dream, CCCCO's Vision for Success, and the Student Equity Plan in 1992 to reform the educational inequities experienced by Black and Latinx student populations (Felix & Ramirez, 2020).

The goal of the Student Equity Plan in 1992 was to identify areas of inquiry and spur institutional action to address barriers facing BIPOC students (Felix, 2022; Felix & Ramirez, 2020). A significant aspect of the plan, along with the other initiatives mentioned, was the role faculty play in helping students, specifically students of color, achieve their academic and career goals. In the CCC system, there has emerged a "renewed focus on race and equity across academia" (Peele & Willis, 2021, p. 1); this focus must include strategies to diversify faculty to more closely reflect the system's student body. Such a goal is essential, because despite the inception of the community college sector, there has remained a lack of BIPOC faculty. This lack of BIPOC faculty representation has impeded students academically and has negatively affected campus climates and cultures (Cross & Carman, 2021; Peele & Willis, 2021).

The faculty role within the community college structure is essential; however, a racially diverse faculty group is a crucial component of a community college's success. Peele and Willis (2021) noted "faculty diversity has benefits for all students; however,

increasing faculty diversity may be [beneficial] in reducing academic disparities for students of color" (p. 1).

Faculty in community colleges have a different role from K–12 teachers and university faculty. Faculty members who work at a community college are known to have assignments, and their employment status is considered faculty classification (Academic Senate for California Community Colleges [ASCCC], n.d.). Faculty employment status is part time or full time, with full-time faculty classified as tenure track (i.e., assistant or associate professor) or nontenure track (i.e., contracted faculty). Part-time faculty are typically referred to as adjuncts (ASCCC, n.d.). B. Smith (2013), former academic senate president for the state of California, noted:

> Teachers in elementary and secondary schools survive in a culture where decision-making occurs at the top level and trickles to the classroom. In some instances, teachers are engaged in decision-making, but standards for grade level work or expectations for earning a diploma may occur at the local board of trustees or even the state superintendent of instruction. University faculty are expected to conduct research, and for that reason, often spend less time in class with students. Community college faculty land in the sweet spot where the focus is on teaching and assisting students and have the responsibility to develop and propose solutions for curriculum, degree requirements, and other aspects of student learning rather than have those solutions come down from top administrators. Faculty in community colleges also have responsibilities and

> professional duties concerning governance and academic matters through the academic senate described in several ASCCC publications (para. 2)

In the faculty role, there are two main role designations: classroom faculty and nonclassroom faculty. Classroom faculty members are deemed subject matter experts and have teaching assignments within the classroom. Nonclassroom faculty are faculty members who typically do not teach within the classroom but provide student support, such as counselors and librarians (Inozu, 2011). Sometimes nonclassroom faculty members receive assignments to also teach in the classroom. Both classroom and nonclassroom faculty members have professional responsibilities to uphold in their respective realms on campus (B. Smith, 2013).

Summary

Chapter 2 concentrated on existing literature on the historical reflection of race, racism, and white supremacy in the United States for BIPOC communities. An overview was provided on the theoretical frameworks of this study, various types of racialized experiences, and the potential ways racism and white supremacist ideologies shape BIPOC faculty experiences. A review of literature on racial battle fatigue and burnout were also summarized in this chapter. Lastly, this chapter concluded with a summary of the community college system, highlighting faculty roles, responsibilities, and work status. Chapter 3 focuses on the research methodology for this study. The researcher provides a synopsis of the study's purpose; restates the research questions; and presents a comprehensive description of the study's research design, including an overview of the

sampling of participants for the survey, an explanation of the instrument, and the data collection and analysis processes.

CHAPTER 3—METHODOLOGY

Injustice anywhere is a threat to justice everywhere.

—Martin Luther King, Jr., *U.S. minister and activist*

This study used a nonexperimental, correlational, quantitative research design to (a) examine how Black, Indigenous People of Color (BIPOC) faculty experience racial battle fatigue (i.e., psychological, physiological, and behavioral stress); and (b) explore if there is a relationship between racial battle fatigue, burnout, and retention of BIPOC faculty working at community college institutions. Examining how racialized experiences are associated with psychological, physiological, and behavioral stress responses for BIPOC faculty communities provided awareness of racialized harms, identified ways to redress racialized harms, and created opportunities to revise and develop new policies and protocols to prevent future racialized harms.

Research Questions

To examine how BIPOC faculty experience racial battle fatigue and to investigate whether there is a relationship between racial battle fatigue, burnout, and retention of BIPOC faculty at community college institutions, the following research questions were explored:

1. To what extent does the exploratory factor analysis factor structures of racial battle fatigue for *BIPOC faculty at community college institutions* resemble the instrument developer's original exploratory factor analysis factor structure of racial battle fatigue for *underrepresented students of color*?
2. What are the racial battle fatigue *psychological* stress responses for BIPOC faculty at community college institutions?

   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?

3. What are the racial battle fatigue *physiological* stress responses for BIPOC faculty at community college institutions?
   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?
4. What are the racial battle fatigue *behavioral* stress responses for BIPOC faculty at community college institutions?
   a. Are there differences between faculty roles (noninstructional/non-classroom and instructional/classroom)?
5. Is there a relationship between racial battle fatigue (*psychological, physiological,* and *behavioral* stress responses) and burnout for BIPOC faculty at community college institutions?
6. Is there a relationship between BIPOC faculty burnout and their intent to depart from their institution (retention)?

Research Design

The research design for this study used a quantitative approach to explore the prevalence of racial battle fatigue and its relationship to burnout and the retention of BIPOC faculty at community college institutions. According to Creswell and Creswell (2018), quantitative research is an optimal approach for "testing objective theories by examining the relationships between variables" (p. 4). Quantitative research includes scientific investigation for both experiments and other systemic measures of performance (Capaldi & Proctor, 2005). This current study was concerned with developing and testing

hypotheses on the impact of racial battle fatigue and how racial battle fatigue impacts BIPOC faculty burnout and retention. The statistical measurements explored in this research were central to the quantitative research paradigm because the researcher sought to connect "empirical observation and mathematical expressions of relations" (Hoy, 2010, p. 2).

An online survey was created, distributed, and collected using a trusted software platform: Qualtrics. Qualtrics is a software company specializing in online surveys that allow web-based and mobile access. The software also has direct integration abilities with SPSS statistical software, which is a quantitative analysis application that offers advanced features, including ad hoc analysis, hypothesis testing, reporting, and data analysis support. This data collection method was preferred because online data collection reduces total time, lowers cost, eases data entry, and provides flexibility in format (Granello & Wheaton, 2004). Online surveys are often quicker to administer and increase the ease of access for a broader range of individuals to participate in the research (Dillman et al., 2014).

Data Collection

Before data collection could commence, the researcher completed San Diego State University's Institutional Review Board (IRB) process. The IRB is a collective board comprised of peers, also identified as "gatekeepers" within the university (Creswell & Creswell, 2018; Martin & Inwood, 2012). IRB is charged with "ensuring that human subjects research is conducted ethically and in compliance with federal regulations, state law, and local and university policies and procedures" (San Diego State University, 2018, p. 5). The IRB process "adds value in critical areas such as the quality of research,

establishing and maintaining public trust in research, the protection of research participants, and the scientific validity of research" (Labude et al., 2020, p. 18).

At the start of the survey, individuals participating in this study were prompted to review an online informed consent form, which provided details about the study's purpose, participant involvement, and confidentiality. Informed consent is one of the most important aspects of ethical research; the informed consent process is required when the study involves human subjects (Creswell & Creswell, 2018). Researchers use informed consent when collecting human genetic material, biological samples, and/or personal data while protecting human participants' autonomy in clinical research (Gupta, 2013; Kadam, 2017; Manti & Licari, 2018). Although participants in this study remained anonymous, the information collected was personal in nature, making the IRB process a required step in this study (Manti & Licari, 2018).

Due to the vulnerability of BIPOC faculty in community college institutions and the possible risk involved with participants having to relive harmful or traumatizing racialized experiences by completing the survey, the informed consent process was intended to inform participants of the potential risks and benefits of participating in this study. Participants were also made aware that they were not required to participate and could terminate their participation at any time.

A snowball sampling approach was employed to collect data over 8 weeks between December 2022 and January 2023. Snowball sampling "is a highly effective recruitment strategy that enables the researcher to gain access to vulnerable populations that are otherwise difficult to reach" (Edmonds, 2019, p. 5). Snowball sampling facilitates recommendations and referrals of acquaintances, which was needed to increase the

likelihood of significant participant representation of BIPOC faculty working at community college institutions.

The researcher used their personal and professional networks to solicit participation and help disseminate the online survey to their faculty colleagues and networks. In addition to personal and professional networks, this online survey was shared on social media platforms (e.g., Facebook, LinkedIn, Twitter, Instagram) and listservs such as the California State Chancellor's Office communications listserv; Academic Senate for California Community Colleges (ASCCC) part-time faculty listserv; counseling faculty listserv; Career Technical Education faculty listserv; Faculty in AREAs A, B, C, and D of the California State University General Educational listserv; Region X listserv; Region II Faculty listserv; and the Faculty Association of California Community College (FACCC) listserv.

Social networking platforms such as Facebook, Instagram, and Twitter and professional networking platforms (e.g., LinkedIn) were instrumental in promoting and disseminating this online survey. These platforms provided direct access to community college faculty in the researcher's personal and professional network. On Facebook, the researcher was connected to community groups such as Black/African-American Scholars, with over 1,900 members; and California Community College Counselors, with over 3,500 members. On Instagram, the researcher followed and was followed by groups such as the FACCC, which has hundreds of followers and is connected to over a dozen community college campuses in California.

Additionally, the researcher was connected to many higher education scholars and groups on Twitter, such as ASCCC. ASCCC has direct connections to community college

faculty members. On LinkedIn, the researcher was connected with many educational organizations and previous and current faculty colleagues who worked at various community college institutions. These social media platforms were powerful research tools that the researcher used to disseminate the online survey (Kosinski et al., 2016).

The researcher disseminated the online survey by sending emails to direct contacts and via the aforementioned social media platforms. Disseminating the survey to multiple contacts is one of the most effective ways to increase response rates (Cook et al., 2000). The researcher also posted a flyer with an embedded survey link and scannable QR code on all social media platforms, as mentioned previously (see Appendix A). The researcher then sent out a short initial email invitation to all contacts with an appropriately personalized statement and the embedded survey link. All correspondence was then followed up with a number of reminder emails based on the gains of the previous follow-up emails (Dillman et al., 2014).

The researcher encouraged direct contacts and individuals who had access to the online survey on social media to share the survey with their respective networks. According to Dillman et al. (2014), personalizing emails or correspondence to direct contacts when disseminating online surveys helps to increase response rates. Establishing a connection "between the surveyor and the participant . . . [can] invoke social exchange" (Dillman et al., 2014, p. 329) for participants to want to participate in the survey. It was also essential to remain cognizant that personalization should vary depending on the type of contact and the level of relationship the surveyor has with the participant. Joinson and Reips (2007) argued the benefits of having contacts who are in positions of leadership or

"powerful individuals (e.g., professors and vice chancellor)" (p. 330) send or forward an invitation to participate in the survey to invoke strong response rates.

Participant Sampling

Participants for this study consisted of BIPOC faculty members working at a community college institution in the United States. The racial and ethnic breakdown of the term BIPOC for this study was as follows: Black (Black/African American), Indigenous (American Indian/Alaska Native), and People Of Color (POC; Hispanic/Latino/a/x or Native Hawaiian or Pacific Islander, or Asian or Asian Indian).

During the Fall 2019 academic year, approximately 61,050 part-time and tenured or tenure-track faculty members were employed within the California Community Colleges (CCC) system (CCCCO - MIS, 2019). Among all faculty and staff, 7% were African American, 1% were Native American, 11% were Asian, 21% were Hispanic, 1% were Pacific Islander, 52% were white, 2% were two or more races/ethnicities, and 7% were unknown (CCCCO - MIS, 2019).

Approximately 32% (20,390) of part-time and tenured or tenure-track faculty members employed in the CCC system identified as BIPOC in Fall 2019 (CCCCO - MIS, 2019). Although there is no specific rule for determining sample size for quantitative research, researchers have made general recommendations for the minimum number of participants for a given statistical analysis; for instance, according to Mundfrom et al. (2009), the "suggested minimums for sample size include from 3 to 20 times the number of variables and absolute ranges from 100 to over 1,000" (p. 159). Researchers have also recommended the researcher identify a sample size that is model-specific; otherwise, a

more general estimation may lead to grossly over- or underestimated sample size requirements (Teo, 2011; Wolf et al., 2013).

This study included all faculty members and faculty statuses. Faculty status included part-time or adjunct faculty (some colleges use the term associate to refer to part-time faculty members), full-time faculty, full-time tenure-track faculty, full-time tenured faculty, and returning retired faculty (also known as early retirement incentive [ERI] faculty). The faculty members in this study were represented in both instructional and classroom spaces and noninstructional/nonclassroom spaces (e.g., counselors, librarians, department chairs).

Staff and administrators employed at community colleges were excluded from the research, along with faculty members at 4-year colleges and universities. Focusing on BIPOC faculty at community college institutions was intentional, because there remains much to learn about the impacts of racial battle fatigue on a faculty member's ability to provide continuity of care for students. Community colleges serve the most vulnerable and diverse populations of students, so identifying potential threats to the retention of BIPOC faculty members can help to illuminate practices, policies, and resources needed to support BIPOC faculty impacted by racial battle fatigue or burnout (Kisker et al., 2013; Daniels, 2015).

Faculty members were explicitly chosen for this study for several reasons: (a) faculty members tend to spend the most direct time with students on community college campuses; (b) initiatives such as CCC's Vision for Success have sought to increase diversity by addressing, recruiting, hiring, and retaining diverse faculty on community college campuses (CCCCO, 2022a; Elfman, 2022); and (c) existing quantitative research

on racial battle fatigue and its implications has largely focused on students (Franklin, 2015, 2016; W. A. Smith et al., 2007). This study explored whether racial battle fatigue has similar implications for BIPOC faculty burnout and retention.

Based on the researcher's connection to public higher education institutions in California, most participants were faculty who worked at a California community college institution. California represented the largest percentage of participants, with Washington, Arizona, Texas, and Illinois as the other states representing the most participants.

Two-year public higher education institutions were selected for this study because these institutions provide the most significant access to diverse students with the most diverse needs. According to the American Association of Community Colleges (AACC, 2023), there were 932 public community colleges, 71 independent community colleges, and 35 tribal community colleges in the United States in 2023; moreover, 38% of all undergraduates in the United States were enrolled in community colleges as of 2020 (AACC, 2023; Kisker et al., 2013). In California, there were 73 districts with a total of 116 community colleges at the time of data collection in Spring 2023.

Instrumentation

After exploring the racialized experiences transaction model developed by the researcher's review of the literature (see Figure 1), this study only tested parts of the model. The construction of the survey was designed to examine to what extent BIPOC faculty experience racial battle fatigue and to see if there is a relationship between racial battle fatigue and burnout. Additionally, this tool was designed to assist the researcher in determining whether there was a correlation between burnout and a BIPOC faculty's

intent to leave their current community college institutions. Bhattacherjee (2012) asserted, “Non-experimental designs that do not control for or manipulate independent variables but measure variables and test their effects using statistical methods” (p. 39) can be done using surveys. The researcher developed a survey to capture “snapshots of practices, beliefs, or situations” (Bhattacherjee, 2012, p. 39) from a random sample of BIPOC faculty working at California community colleges.

The survey consisted of four sections: (a) a demographic questionnaire that was administered to gather data on race/ethnicity, gender, age, sexual orientation, educational attainment, occupation, faculty status, and geographical location; (b) a revised version of Tang et al.’s (2012) Racial Battle Fatigue Scale to measure three significant stress responses: physiological, psychological, and behavioral; (c) the Oldenburg Burnout Inventory that “conceives of burnout as a syndrome of work-related negative experiences, including feelings of exhaustion and disengagement from work” (Demerouti et al., 2001, p. 499); and (d) the Turnover Intention Scale (TIS-6) to identify if BIPOC faculty members have considered the potential of leaving their institutions. The following section describes each component of the instrument.

Demographic Questionnaire

This study was designed to examine the three racial battle fatigue stress responses (i.e., psychological, physiological, behavioral) of BIPOC faculty members and the potential implications of racial battle fatigue on burnout and BIPOC faculty members’ intent to leave their current community college institutions. All participants began by completing a questionnaire that was administered to gather data on race/ethnicity, gender, age, sexual orientation, educational attainment, occupation and status, and geographical

location. The type and structure of the demographic questions were intentionally modeled after the CCCCO-MIS (2019) Data Element Dictionary, which asks demographic questions when collecting data on California community college administration, faculty, staff, and students.

Racial Battle Fatigue Scale

The initial development of the Racial Battle Fatigue Scale was framed around three domains of stress response: psychological, behavioral, and physiological (Tang et al., 2012). According to Tang et al. (2012), the Racial Battle Fatigue Scale was precisely constructed as a quantitative measure of racial battle fatigue in higher education to capture the psychological, physiological, and behavioral stress responses of individuals experiencing racial microaggressions. Tang et al. conducted a review of relevant literature on existing instruments that measured the impacts of race-based stress, racialized traumatic stress experiences, racial microaggressions, racial trauma, racial discrimination, and other instruments that were already available. Both expert and user reviews assessed the content validity of the initial Racial Battle Fatigue Scale. The initial Racial Battle Fatigue Scale "contained 61 items measuring race-related stress responses - 17 psychological items, 23 behavioral items, and 21 physiological items" (Tang et al., 2012, p. 7).

After the results of the exploratory factor analysis of the initial 61-item Racial Battle Fatigue Scale, the original instrument developers suggested the scale was more "'complex' than initially hypothesized. Only three or four factors were distinguishable through visual inspection" (Tang et al., 2012, p. 7). The factor structures obtained from the four-factor model and the three-factor model on the full 61-item Racial Battle Fatigue

Scale were analyzed by the original researchers of the Racial Battle Fatigue Scale. According to Tang et al. (2012):

> Further elimination of items 11 and 58 among factors one and two to refine the three-factor model yielded a more conclusive factor structure . . . the three-factor model, 41-items Racial Battle Fatigue scale was analyzed confirm best-fit of the three-factor model. (p. 7)

The final 41-item Racial Battle Fatigue Scale, which consists of 16 psychological items, five behavioral items, and 20 physiological items, comprised the Racial Battle Fatigue Scale used for this study. The psychological section includes questions such as, "How often did you feel defenseless?" "How often did that incident make you more aware of racism?" and "How often did you experience constant worrying?" (Tang et al., 2012, p. 32) after encountering racialized experiences. For the behavioral section, items include asking the participant how often they engaged in "Using prescription drugs to relax," "Using alcohol to relax," and "Using cigarettes to relax" (Tang et al., 2012, p. 32) after encountering racialized experiences. For the physiological section of the scale, participants were asked how often they encountered "headaches," "racing heart," "sleep disturbances," and "intestinal problems" (Tang et al., 2012, p. 32) after racialized experiences.

The five response options for each of the items are: (1) *never*; (2) *almost never*; (3) *sometimes*; (4) *fairly often*; (5) *very often*. The researcher received permission to use the instrument from the developers of the Racial Battle Fatigue Scale (Tang et al., 2012). Additionally, the researcher was approved to alter the Racial Battle Fatigue Scale's population focus from college students to community college BIPOC faculty.

The Racial Battle Fatigue Scale used in this research generated evidence supporting a three-factor structure with a total of 41 items, each with five response options yielding values ranging from 1 to 5. As Tang et al. (2012) noted, “This model described 55.43% of the total variance of the intercorrelation matrix, of which 35.58% was described by factor 1, 15.19% by factor 2, and 7.73% by factor 3” (p. 6). The factor scores can range from 0–80 for psychological stress, 0–100 for physiological stress, and 0–25 for behavioral stress. The researcher calculated the total racial battle fatigue scores for each role by adding all three racial battle fatigue stress response factor scores, ranging from 0–205. Higher scores indicated higher levels of psychological, physiological, behavioral, and total racial battle fatigue stress (Tang et al., 2012).

The Cronbach’s alpha coefficient for Factor 1 (i.e., Psychology) for this model remained 0.968, with mean of 38.54 and standard deviation of 16.80. Factor 2 (Physiology) had a Cronbach coefficient of 0.937 with mean of 44.54 and standard deviation of 15.59, whereas Factor 3 (Behavior) had Cronbach alpha coefficient of 0.894, mean of 6.76, and standard deviation of 3.25 (Tang et al., 2012).

Oldenburg Burnout Inventory

The Oldenburg Burnout Inventory was initially constructed and validated to measure burnout with the two dimensions of exhaustion and disengagement in German for German employees (Halbesleben & Demerouti, 2005). Burnout is “a syndrome of exhaustion, depersonalization, and reduced professional efficacy encountered among employees who work with others, such as in social work, health care, and teaching:” (Maslach & Jackson, 1981, p. 99). Alsalhe et al. (2021) contended burnout can also be developed “due to as a state of high and intensely physical, emotional and mental

exhaustion deriving by a long-term engagement in emotionally demanding and challenging situations" (p. 4).

The Maslach Burnout Inventory (MBI) is the most widely used and popular instrument for measuring burnout (Kitaoka-Higashiguchi et al., 2004; Maslach & Jackson, 1981). Although the MBI remains the more widely used instrument for burnout, researchers have expressed concern with using primarily negative-worded items (Demerouti et al., 2003). Demerouti et al. (2003) stated, "All exhaustion and cynicism items are phrased negatively, whereas all professional efficacy items are phrased positively . . . such one-sided scales are inferior to scales that include both positively and negatively worded items" (p. 13). In response, Demerouti et al. developed the Oldenburg Burnout Inventory to address the concerns brought on by the one-sided MBI scale.

Demerouti et al. (2003) introduced the Oldenburg Burnout Inventory to present a new burnout measure that did not follow the same structure and one-sided language framing as other burnout inventories. The Oldenburg Burnout Inventory includes positively and negatively framed items to assess the two core dimensions of burnout: exhaustion and disengagement from work (Reis et al., 2015). According to Demerouti et al., incorporating positively and negatively worded items allows the Oldenburg Burnout Inventory to examine burnout on two sides of a continuum.

There are two dimensions of the Oldenburg Burnout Inventory. One dimension is focused on the "affective, cognitive, and physical aspects" (Lawrence et al., 2022, p. 258) of exhaustion and disengagement from work. The Oldenburg Burnout Inventory is a 16-item scale that can measure burnout across occupations (e.g., education) and is not primarily focused on physically intensive occupations (Halbesleben & Demerouti, 2005).

Items included on the Oldenburg Burnout Inventory scale are “After work, I tend to need more time than in the past in order to relax and feel better,” “During my work, I often feel emotionally drained,” “I feel more and more engaged in my work,” and “When I work, I usually feel energized” (Halbesleben & Demerouti, 2005, p. 218), all measured on a 4-point Likert scale (i.e., *strongly agree*, *agree*, *disagree*, *strongly disagree*).

The Oldenburg Burnout Inventory can measure burnout and work engagement and provides scale reliability ($\alpha = 0.63$) along with its subscales, (a) exhaustion ($\alpha = 0.87$) and (b) disengagement ($\alpha = 0.81$; Bakker, 2008). The internal consistency of the Oldenburg Burnout Inventory was acceptable, with scores ranging from 0.74–0.87 with test–retest reliability. The Oldenburg Burnout Inventory scores between Times 1 and 2 were moderately correlated ($r = 0.51$, $p < .001$) for exhaustion and disengagement ($r = 0.34$, $p < .01$; Halbesleben & Demerouti, 2005).

TIS-6

To understand BIPOC faculty members’ intent to leave their current institutions, the TIS-6 was used to identify if BIPOC faculty members were considering the idea of leaving their institutions. The questions represented in the TIS-6 scale allowed the researcher to examine whether there is a relationship between BIPOC faculty experiencing burnout and their intent to leave their current institutions. Determining if there is a relationship between burnout and BIPOC faculty intent to leave their current institution can lead to practices, policies, and supports that could lessen BIPOC faculty burnout and retention.

The TIS-6 is a six-item scale adapted by Roodt from his unpublished 15-item turnover intention scale to assess employees’ intentions of either staying with or leaving

an organization (Bothma & Roodt, 2013). For this research, examining a BIPOC faculty member's intent to leave their institution was assessed using the TIS-6 Scale. The TIS-6 scale includes items such as "How likely are you to accept another job at the same compensation level should it be offered to you?" and "How often have you considered leaving your job?" These items were measured on a 5-point Likert-type scale (e.g., *never–always*; *to no extent–to a very large extent*; *highly unlikely–highly likely*, *very satisfying–totally dissatisfying*; Bothma & Roodt, 2013). For the TIP-6 scale, a Cronbach alpha reliability coefficient ($\alpha = 0.80$) was produced (Bothma & Roodt, 2013).

Research Methods

The researcher employed a quantitative research methodology that involved the collection of data, the analysis of data, and the interpretation of the data for the purpose of the research focus (Creswell & Creswell, 2018). The research measurements used a variety of statistical models, as outlined in the following sections.

Exploratory Factory Analysis

For Research Question 1, the researcher conducted an exploratory factor analysis to test the factor structure of the Racial Battle Fatigue Scale survey items. The initial development phase of the Racial Battle Fatigue Scale was conducted in 2012, when Tang et al. (2012) conducted exploratory factor analysis. The team developing the Racial Battle Fatigue Scale used "an iterative process" (Tang et al., 2012, p. 3) of selecting and revising the relevant items within the scales and factor structures. Additionally, through

consultation, these items helped them develop new items to achieve an acceptable level of content validity (Tang et al., 2012).

The decision to use an exploratory factor analysis statistical model for the initial development of the Racial Battle Fatigue Scale was the optimal solution to validate the scale and produce a final version of the Racial Battle Fatigue Scale. Exploratory factor analysis assumes any indicator or variable may be associated with any factor (Tang et al., 2012). By performing exploratory factor analysis, the factor structure was identified and used to reduce data into a shorter set of variables to explore the underlying theoretical structure of racial battle fatigue (Suhr, 2006).

Conducting an exploratory factor analysis for the first research question in this study allowed the researcher to assess the scale's dimensionality. The goal was to identify whether the data produced in this research study generated a factor structure similar to the original Racial Battle Fatigue Scale's three-factor groups of psychological, physiological, and behavioral stress responses (Kelava, 2016). Exploratory factor analysis is a statistical technique used to verify the factor structure of a set of observed variables, and allows the researcher to test the relationship between observed variables and their underlying latent constructs (Suhr, 2006). Conducting exploratory factor analysis helped to examine "the latent structure of a test instrument (questionnaire [or survey]) . . . to verify the number of underlying dimensions of the instrument (factors) and the pattern of the item–factor relationships (factor loadings)" (Kelava, 2016, p. 1) in this study.

The use of exploratory factor analysis also assisted in determining how items of a scale should be scored and how well the results resemble the hypothesized constructs embedded within the Racial Battle Fatigue Scale (Kelava, 2016). Additionally, given the

changes to the population being assessed using the Racial Battle Fatigue Scale (i.e., college students to BIPOC faculty working at a community college), it was critical to proceed with a exploratory factor analysis. Exploratory factor analysis "allows the researcher to test the hypothesis that a relationship between the observed variables and their underlying latent construct(s)' does exist," which is also sometimes referenced as the "model of fit" (Suhr, 2006, p. 1).

Descriptive Statistics

Once the exploratory factor analysis has been conducted and the composite scales are finalized, the researcher used descriptive statistics (means and standard deviations) and *t* tests to answer Research Questions 2, 2a, 3, 3a, 4, and 4a. Descriptive statistics were computed for each predictor and outcome variable to help summarize or describe the data from the sample. Inferential statistical techniques such as *t* tests provided conclusions about populations based on the sample data (Bevans, 2020; Spatz et al., 2008). An independent *t* test was the most suitable statistical technique to assess significant differences between the means because there was one independent categorical variable at two levels (i.e., classroom and nonclassroom roles) and one dependent interval-level variable (i.e., racial battle fatigue). Specifically, the researcher explored whether there are differences between the three predictors of racial battle fatigue (i.e., psychological, physiological, and behavioral stress response) and faculty roles (i.e., noninstructional/nonclassroom and instructional/classroom).

Multiple Regression Analysis

For Research Question 5, a multiple regression analysis was conducted to assess the relationship between the three predictors of racial battle fatigue (i.e., psychological,

physiological, and behavioral stress response) and the measure of burnout. The researcher sought to measure the strength of the relationship between the three predictors of racial battle fatigue (i.e., independent variables) and burnout (i.e., dependent variable). Further, the researcher explored the value of burnout (i.e., dependent variable) at a certain value of each of the three predictors of racial battle fatigue (i.e., independent variables).

According to Cohen (1983), *multiple regression/correlation analysis* (MRC) is a flexible data analytic system used in quantitative research. MRC may be used when a dependent variable is studied as the function of or concerning other factors (variables) of interest. Cohen (1983) noted MRC is used primarily in an "exploratory fashion to identify a collection of variables that strongly predict an outcome variable" (p. 5). When considering the use of the MRC statistical analysis, the significance of regression is examined. According to Bhattacherjee (2012), "Coefficients with $p < 0.05$, are attempting to see if the sampling statistic (regression coefficient) predicts the corresponding population parameter (true effect size) with a 95% confidence interval" (p. 72).

The MRC analyzed the relationship between a single dependent variable (e.g., burnout) and the several independent variables, such as the three predictors of racial battle fatigue (i.e., psychological, physiological, and behavioral stress response) and other independent variables, such as demographic information (i.e., race/ethnicity, gender, faculty role). The actual objective of a multiple regression analysis is to use the known independent variables to predict the single dependent value (Bhattacherjee, 2012).

Bivariate Correlation

For Research Question 6, a bivariate (or Pearson correlation) was performed to identify the strength and direction of any relationship between BIPOC faculty intent to

leave their institution and burnout. The bivariate correlation coefficient was classified as a descriptive statistic because it was used to summarize the characteristics of a dataset (Turney, 2022). According to Cohen (1983), a bivariate analysis examines how two variables are related. The bivariate correlation, also referred to as a correlation, is the most common bivariate statistic, "which is a number between -1 and +1, denoting the strength of the relationship between two variables" (Cohen, 1983, p. 122). Bivariate regression analysis is considered the most straightforward way to test hypotheses, particularly of association and causality.

Conducting a bivariate correlation to address Research Question 6 helped determine if there was a linear relationship between variables of BIPOC faculty intent to leave their institution and burnout. This statistical analysis also helped to determine the direction (i.e., positive or negative) and degree of association (i.e., strong, weak, moderate) between BIPOC faculty intent to leave their institution and burnout (Bhattacherjee, 2012).

Summary

Chapter 3 focused on the study's methodology on racial battle fatigue and its associations with burnout and retention for BIPOC faculty at community college institutions. This chapter provided an overview outlining the study's purpose; restated the research questions; and presented a comprehensive description of the study's research design, including participants sampled and surveyed, an explanation of the instrument constructed and used, and the data collection and analysis processes. In Chapter 4, the collected data are presented and analyzed.

CHAPTER 4—RESULTS

Liberating education consists of acts of cognition, not transferals of information.

—Paulo Freire, *educator, philosopher, and theorist*

This chapter presents the results of the data analyses conducted for this study. Each of the sections in this chapter sought to answer the research questions. First, the researcher presents the exploratory factor analysis outcomes of the Racial Battle Fatigue Scale (Tang et al., 2012). After an overview of how the exploratory factor analysis was completed, the researcher presents descriptive statistics (i.e., means and standard deviations) and *t* tests. Next, the multiple regression analysis results are examined to identify if there is a relationship between racial battle fatigue and Black, Indigenous, and People of Color (BIPOC) faculty burnout. Lastly, the results of the bivariate correlation are presented, which explored the strength and the direction of any relationship between the intent to leave and BIPOC faculty burnout. This chapter concludes with summary of the results.

Description of Participants

There were over 412 participants in this survey. The primary participants in this study included current or former community college employees (n = 385). Current or former community college faculty participants accounted for approximately 92% of the sample (n = 365). The two key designations within the faculty role were classroom faculty (n = 216) and nonclassroom faculty (n = 100). Full-time/tenure-track or non-tenure-track classroom faculty made up 36.9% of participants, whereas full-time/tenure-track or non-tenure-track nonclassroom faculty made up 19.2%. Part-time classroom faculty comprised 19.2% of participants, and part-time nonclassroom faculty comprised

6.8% of the participants. Participants in the "other" category included (a) faculty members from 4-year education institutions, (b) academic advisors, (c) classified employees (e.g., nonmanagement, administrator), (d) executive administration employees (e.g., president, superintendent, chief executive officer [CEO], vice presidents, deans, directors, supervisors), and (e) educational consultants (17.9%).

Most participants self-identified as cisgender women (70.3%) and cisgender men (24.9%). Over 82% of participants chose heterosexual/straight as their sexual orientation; however, 10% of the participants' sexual orientation was bisexual or queer. Participants' ages ranged from 22–77 years, with approximately 70% of participants between the ages of 34 and 54. More than 72% of participants had served 10 years or less in their current positions at the institution where they were employed. Lastly, participants represented 30 of the 50 states, the District of Columbia, and Puerto Rico. California represented the largest percentage of participants (73.5%), with Washington (4.7%), Arizona (3.1%), Texas (2.6%), and Illinois (1.8%) rounding out the top five states with the most participants.

For this study, race and ethnicity aligned with the broad categories of the acronym BIPOC. Embedded in the race and ethnicity survey question was an open-ended "other" option that allowed participants to type in their specific race/ethnicity. When reviewing the data, if participants typed in their specific race and ethnicity and it fell within one of the broad categories of BIPOC, they were recoded into the most appropriate category. As an example, members who typed in Filipino were recoded into the Asian category, and participants who wrote in Mexican/Chicano/a/x were recoded into the Hispanic/Latinx category. Black/African American participants were the largest group (43.6%), followed

by Hispanic/Latino/a/x (36.9%), Asian or Asian Indian (14.8%), white (8.1%), American Indian or Alaska Native (7.5%), and Native Hawaiian or Pacific Islander (2.9%). The selected demographic characteristics of participants are presented in Table 1.

Table 1

Demographic Characteristics of Participants

Demographic category	Frequency	%
Faculty		
Yes	356	92.5
No	29	7.5
Faculty Role		
Classroom	216	56.1
Nonclassroom	100	26.0
Other	69	17.9
Faculty time in position (years)		
Under 3	62	16.1
3–6	128	33.2
7–10	88	22.9
11–14	36	9.4
15–20	43	11.2
More than 20	28	7.3
Gender identity		
Male (cisgender)	96	24.9
Female (cisgender)	271	70.6
Transgender	4	1.0
Nonbinary	4	1.0
Other	6	1.6
Race/ethnicity		
Black/African American	168	43.6
American Indian or Alaska Native	29	7.5
Asian or Asian Indian	57	14.8
Hispanic/Latino/a/x	142	36.9
Native Hawaiian/Pacific Islander	11	2.9
White	31	8.1
Other	13	3.4

Note. $N = 385$.

Whereas Table 1 presents select demographic characteristics of participants, Table 2 provides information regarding participants' encounters with racial incidents, whether a personal encounter or from witnessing another person's encounter within their campus community. Over 95% of participants had personally experienced a racialized encounter while working as a faculty member at their institution. Similarly, almost 90% of participants reported witnessing a colleague, student, or another member encounter a racialized incident.

Table 2

Participants' Engagement With Racialized Incidents

Racialized incidents	Frequency	%
Personal encounters		
Yes	337	87.5
No	19	4.9
Maybe	29	7.5
Witnessed		
Yes	319	82.9
No	41	10.6
Maybe	25	6.5

Note. $N = 385$.

A substantial percentage of participants had encountered racialized incidents personally directed toward themselves or by witnessing someone else's encounter; the frequency of these encounters is presented in Table 3. Overall, 34.3% of participants reported they often or always experienced personal encounters with a racialized incident. With respect to participants who witnessed others in the campus community encounter

racialized incidents, 32.8% claimed to have often or always witnessed a colleague, student, or another member encounter a racialized incident.

Table 3

Frequencies of Participants Engagement With Racialized Incidents

Racialized incidents	Frequency	%
Personal encounters		
Never	0	0
Rarely	42	10.9
Sometimes	192	49.9
Often	117	30.4
Always	15	4.1
Witnessed		
Never	1	.3
Rarely	49	12.7
Sometimes	168	43.6
Often	115	22.9
Always	11	2.9

Note. $N = 385$.

Statistical Aim: Exploratory Factor Analysis

The original Racial Battle Fatigue Scale measured factors that influenced the psychological, physiological, and behavioral responses of underrepresented graduate and undergraduate students of color (Tang et al., 2012). This current study necessitated an exploratory factor analysis be conducted on the Racial Battle Fatigue Scale to assess the scale's dimensionality. Additionally, given the changes to the population being assessed using the scale (i.e., faculty instead of graduate and undergraduate students), it was critical to proceed with an exploratory factor analysis, as this analysis allowed the

researcher to assess the relationship between the observed variables and their underlying latent construct (Suhr, 2006).

The original author's validation of the 41-item Racial Battle Fatigue Scale (see Appendix B) described 55.43% of the total variance of the intercorrelation matrix, of which 35.58% was described by Factor 1, 15.19% by Factor 2, and 7.73% by Factor 3 (Tang et al., 2012). Factor 1 was associated with the psychological domain, Factor 2 was associated with the physiological domain, and Factor 3 was associated with the behavioral domain. The data collected for the current study focused on a different population, BIPOC faculty at community college institutions, and generated a similar factor structure as the original validation study that was based upon data from underrepresented graduates and undergraduate students of color on the Racial Battle Fatigue Scale (Tang et al., 2012).

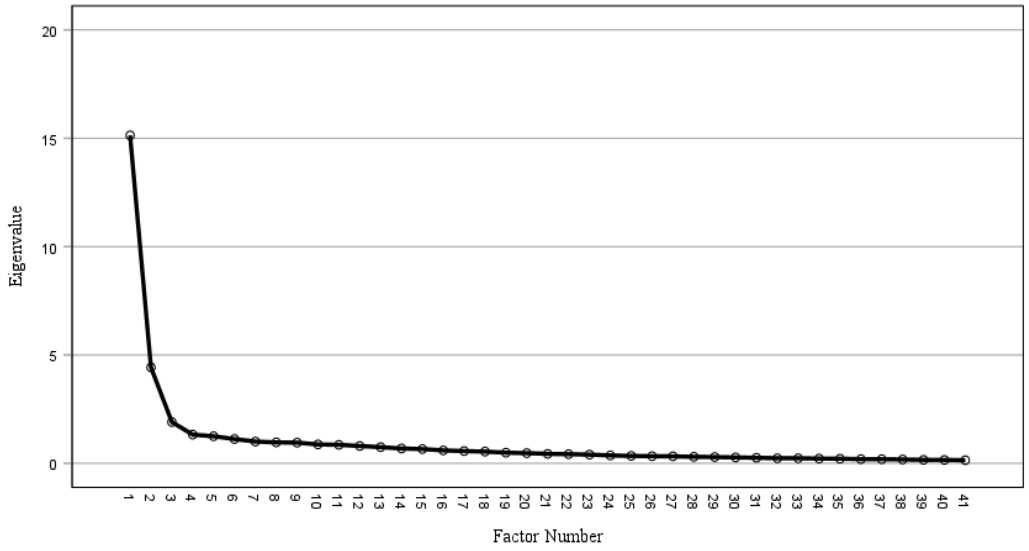
Research Question 1

Research Question 1 asked, To what extent does the exploratory factor analysis factor structures of racial battle fatigue for BIPOC faculty at community college institutions resemble the instrument developer's original exploratory factor analysis factor structure of racial battle fatigue for underrepresented students of color?

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (0.941) and Bartlett's Test of Sphericity ($p < .001$) indicated that factor analysis assumptions had been satisfied and the data were suitable for factor analytic procedures. As shown in Figure 2, the scree plot was visually inspected and guided the decision to retain Factor 1, Factor 2, and Factor 3. The break in the scree plot was easily distinguished near the bend around the third factor, whereas the rest of the factors plotted were unclear.

Figure 2

Scree Plot of Racial Battle Fatigue Factor Loadings



Although the visual inspection of the scree plot suggested three factors, seven total factors had eigenvalues greater than one per Kaiser criterion (see Table 4). The seven components accounted for 63.807% of the variance. The eigenvalues of the first three components were Factor 1 at 15.13, Factor 2 at 4.43, and Factor 3 at 1.91. The three factor components accounted for 52.35% of the variance. Given the similarities between the instrument developers' factor analysis and the factor analysis using data from community college BIPOC faculty, the researcher elected to use the 41-item Racial Battle Fatigue Scale without modifications for the present study.

Table 4

Total Variance Explained and Associated Eigenvalues for Racial Battle Fatigue Scale

	Initial eigenvalues		
Factor	Total	% of variance	Cumulative %
1	15.133	36.910	36.910
2	4.427	10.797	47.706
3	1.905	4.646	52.352
4	1.323	3.228	55.580
5	1.249	3.046	58.627
6	1.120	2.732	61.359
7	1.004	2.448	63.807

Psychological Domain

The 16 scale items associated with Factor 1 (i.e., psychological) had a Cronbach's alpha coefficient of 0.94, a mean of 53.99, and a standard deviation of 13.13. A Cronbach's alpha of 0.94 indicated adequate internal consistency; thus, no items were omitted from the scale (see Table 5).

Table 5

Descriptive Statistics of Racial Battle Fatigue – Psychological Domain

Construct and item description	*n*	*M*	*SD*
Psychological response			
After you experienced racialized incidents on campus:			
How often were you frustrated?	385	3.90	.973
How often did you feel defenseless?	385	3.44	1.124
How often did you feel apathetic?	385	2.85	1.106
How often did that incident make you more aware of	385	4.02	1.070
racism?	385	3.54	1.097
How often did you become irritable?	385	3.45	1.124
How often did your mood dramatically change?	385	3.07	1.136
How often did you feel in shock?	385	3.96	1.083
How often did you feel disappointed?	385	3.46	1.092
How often were you agitated?	385	3.17	1.221

Construct and item description	*n*	*M*	*SD*
How often did you experience constant worrying?	385	3.16	1.192
How often did you feel helpless?	385	3.22	1.141
How often did it effect your concentration?	385	2,93	1.196
How often did you feel hopeless?	385	2.76	1.256
How often did you feel threatened?	385	3.19	1.166
How often did you experience disbelief?	385	3.87	1.147
How often did you feel on guard?			

Note. Variables as presented in survey. Each question was measured using a 5-point Likert scale ranging from 0 (*Never*) to 5 (*Very Often*).

Physiological Domain

The 20 scale items associated with Factor 2 (i.e., physiological) had a Cronbach's alpha coefficient of 0.95, a mean of 50.38, and a standard deviation of 18.02. A Cronbach's alpha of 0.95 indicated adequate internal consistency; thus, no items were omitted from the scale (see Table 6).

Table 6

Descriptive Statistics of Racial Battle Fatigue – Physiological Domain

Construct and item description	*n*	*M*	*SD*
Physiological response			
Please tell us how often you experienced the following items as a BIPOC faculty member.			
Headaches?	385	2.73	1.131
Grinding your teeth?	385	2.76	1.42
Chest pains?	385	1.95	1.080
Clench your jaws?	385	2.94	1.398
Shortness of breath?	385	2.06	1.116
Racing Heart?	385	2.71	1.227
Frequent colds?	385	1.99	1.104
Muscle aches?	385	2.60	1.321
Indigestion?	385	2.51	1.373
Gas?	385	2.23	1.234
Frequently ill?	385	2.02	1.096

Construct and item description	*n*	*M*	*SD*
Constipation or diarrhea?	385	2.11	1.236
Back pains?	385	2.73	1.410
Increased perspiration?	385	2.27	1.239
Sleep disturbances?	385	3.33	1.294
Pains in joints?	385	2.48	1.342
Intestinal problems?	385	2.25	1.307
Feel fatigued?	385	3.57	1.360
Insomnia?	385	3.08	1.399
Other sickness?	385	2.05	1.232

Note. Variables as presented in survey. Each question was measured using a 5-point Likert scale ranging from 0 (*Never*) to 5 (*Very Often*).

Behavioral Domain

The five scale items associated with Factor 3 (i.e., behavioral) had a Cronbach's alpha coefficient of 0.66, a mean of 7.46, and a standard deviation of 2.95. Cronbach's alpha for the behavioral domain was 0.66, indicating moderate internal consistency; thus, no items were omitted from the scale (see Table 7).

Table 7

Descriptive Statistics of Racial Battle Fatigue – Behavioral Domain

Construct and item description	*n*	*M*	*SD*
Behavioral response			
After you experienced racialized incidents on campus, how often did you:			
Use drugs to relax?	385	1.42	.88
Use prescription drugs to relax?	385	1.29	.78
Use non-prescription drugs to relax?	385	1.44	.91
Use alcohol to relax?	385	2.15	1.21
Use cigarettes to relax?	385	1.17	.65

Note. Variables as presented in survey. Each question was measured using a 5-point Likert scale ranging from 0 (*Never*) to 5 (*Very Often*).

As presented in Table 8, the variables making up the factors are shown with their associated factor loadings. The items clustered on the same factor suggest that Factor 1 represents participants' psychological responses to racial battle fatigue after experiencing racialized incidents on their respective campuses. The items clustered on the same factor suggest Factor 2 represents participants' physiological responses to racial battle fatigue after experiencing racialized incidents on their respective campus. The items clustered on the same factor suggest Factor 3 represents participants' behavioral responses to racial battle fatigue after experiencing racialized incidents on their respective campus. For Factor 3 (i.e., behavioral), the variable asking, "How often did you use – Cigarettes to relax?" (RBFBEH05), had a factor loading below 0.3. After reviewing the inter-item reliability score, removing that item from the scale would not significantly improve the overall Cronbach alpha score of this subscale. Additionally, this variable within the behavioral factor loading was previously validated by the original authors' validation of the instrument (Tang et al., 2012). For these reasons, the researcher chose to retain the variable.

Table 8

Rotation Matrix for Racial Battle Fatigue Subscales

	Factors		
Racial Battle Fatigue items	1	2	3
How often did your mood dramatically change? [RBFPSY06]	.781	-	-
How often did you become irritable? [RBFPSY05]	.778	-	-
How often were you agitated? [RBFPSY09]	.772	-	-
How often were you frustrated? [RBFPSY01]	.769	-	-
How often did it effect your concentration? [RBFPSY012]	.687	-	-
How often did you feel on guard? [RBFPSY16]	.685	-	-
How often did you feel disappointed? [RBFPSY08]	.685	-	-
How often did you feel defenseless? [RBFPSY02]	.676	-	-

Racial Battle Fatigue items	Factors		
	1	2	3
How often did you experience consent worrying? [RBFPSY10]	.644	-	-
How often did you feel threatened? [RBFPSY14]	.629	-	-
How often did you feel hopeless? [RBFPSY13]	.629	-	-
How often did that incident make you more aware of racism? [RBFPSY04]	.603	-	-
How often did you feel helpless? [RBFPSY11]	.601	-	-
How often did you feel in shock? [RBFPSY07]	.588	-	-
How often did you experience disbelief? [RBFPSY15]	.554	-	-
How often did you feel apathetic? [RBFPSY03]	.348	-	-
How often have you experienced - Indigestion? [RBFPHY09]	-	.788	-
How often have you experienced - Intestinal? [RBFPHY17]	-	.786	-
How often have you experienced - Gas? [RBFPHY10]	-	.767	-
How often have you experienced - Constipation or diarrhea? [RBFPHY12]		.755	
How often have you experienced - Muscle aches? [RBFPHY08]	-	.752	-
How often have you experienced - Pains in joints? [RBFPHY16]	-	.728	-
How often have you experienced - Frequently ill? [RBFPHY11]	-	.720	-
How often have you experienced - Back pains? [RBFPHY13]	-	.675	-
How often have you experienced - Frequent colds? [RBFPHY07]	-	.652	-
How often have you experienced - Other sickness? [RBFPHY20]	-	.626	-
How often have you experienced - Chest pains? [RBFPHY03]	-	.566	-
How often have you experienced - Shortness of breath? [RBFPHY05]	-	.565	-
How often have you experienced – Feeling fatigued? [RBFPHY18]	.378	.536	-
How often have you experienced - Sleep disturbances? [RBFPHY15]	.404	.510	-
How often have you experienced - Insomnia? [RBFPHY19]	.344	.506	-
How often have you experienced – Clenching your jaws? [RBFPHY04]	-	.459	-
How often have you experienced - Headaches? [RBFPHY01]	-	.455	-
How often have you experienced – Increased perspiration? [RBFPHY14]	-	.441	-
How often have you experienced – Grinding your teeth? [RBFPHY02]	-	.382	-
How often have you experienced – Racing Heart? [RBFPHY06]	.366	-	-
How often did you use – Drugs to relax? [RBFBEH01]	-	-	.869
How often did you use – Non-prescription drugs to relax? [RBFBEH03]	-	-	.736
How often did you use – Prescription drugs to relax? [RBFBEH02]	-	-	.434
How often did you use – Alcohol to relax? [RBFBEH04]	.300	-	.371
How often did you use – Cigarettes to relax? [RBFBEH05]	-	-	.000

Note. Factor 1 was psychological, Factor 2 was physiological, Factor 3 was behavioral.

Statistical Aim: Independent *t* Test

Independent groups *t* test was an appropriate analysis to answer the next three research questions, as the test compares mean scores on a continuous variable from two groups (Bevans, 2020; Spatz et al., 2008). Prior to conducting the independent groups *t* test for each of the three racial battle fatigue domains (i.e., psychological, physiological, and behavioral), the researcher performed Shapiro-Wilk tests to assess whether the data were normally distributed. Each of the three racial battle fatigue domains (RBFPSY_T, RBFPHY_T, and RBFBEH_T) had Shapiro-Wilks scores of $p < .05$, which meant that assumptions were violated; however, *t* test are robust to normality, especially when there are over 300 participants (Havlicek & Peterson, 1974).

Upon visual inspection of the boxplots for the three racial battle fatigue domains, the researcher identified eight outlier scores for RBFPSY_T and detected 10 outlier scores for RBFBEH_T. After inspecting each of the outliers, it appeared all outlying scores were legitimate and, therefore, retained. RBFPHY_T did not produce any outlier scores upon visual inspection of the boxplot.

Research Question 2 and 2A

Research Question 2 asked, What are the racial battle fatigue psychological stress responses for BIPOC faculty at community college institutions? Research Question 2a continued, Are there differences between faculty roles (noninstructional/nonclassroom and instructional/classroom)?

An independent samples *t* test was conducted to determine if the mean score of the racial battle fatigue psychological domain variable RBFPSY_T differed between BIPOC classroom faculty and the BIPOC nonclassroom faculty (FACROLE_RC).

RBFPSY_T served as the dependent variable, whereas FACROLE_RC served as the independent variable with classroom faculty participants (n = 216) and nonclassroom faculty participants (n = 100).

Mean scores of nonclassroom BIPOC faculty participants (M = 53.84, SD = 12.87) and classroom BIPOC faculty participants (M = 53.76, SD = 13.11) were compared on the psychological subscale of the Racial Battle Fatigue Scale. Levene's test for equality of variances indicated the homogeneity of variance assumption was satisfied ($p > .05$). The results of the independent t test analysis revealed the difference between groups was not statistically significant, t (314) = -.048, p =.962.

Research Question 3 and 3A

The third research questions asked, What are the racial battle fatigue physiological stress responses for BIPOC faculty at community college institutions? Research Question 3a continued, Are there differences between faculty roles (noninstructional/nonclassroom and instructional/classroom)?

An independent samples t test was conducted to determine if the mean score of the racial battle fatigue physiological domain variable RBFPHY_T differed between BIPOC classroom faculty and the BIPOC nonclassroom faculty (FACROLE_RC). It was determined that classroom BIPOC faculty participants had a mean of 50.59 (SD = 17.58), whereas nonclassroom BIPOC faculty participants had a mean of 49.74 (SD = 18.80). Levene's test for equality of variances indicated that the homogeneity of variance assumption was satisfied ($p > .05$). The results of the independent samples t test revealed the difference between groups was not significant, t(314) = .392, p =.695.

Research Question 4 and 4A

Research Question 4 asked, What are the racial battle fatigue behavioral stress responses for BIPOC faculty at community college institutions? Research 4A continued, Are there differences between faculty roles (noninstructional/nonclassroom and instructional/classroom)?

An independent samples *t* test was conducted to determine if the mean score of the racial battle fatigue behavioral domain variable RBFBEH_T differed between BIPOC classroom faculty and the BIPOC nonclassroom faculty (FACROLE_RC). The mean score for classroom BIPOC faculty participants was 7.52 (*SD* = 3.23) and the mean score for nonclassroom BIPOC faculty participants was 7.33 (SD = 2.46). Levene's test for equality of variances indicated the homogeneity of variance assumption was violated ($p < .05$); therefore, the researcher used the Welch *t*-test statistics, which are used when equal variances cannot be assumed. The results of the test revealed the difference between groups was not significant, $t(246.948) = .587$, $p = .558$.

Statistical Aim: Multiple Linear Regression Analysis

A multiple linear regression analysis was conducted to examine the relationship between the continuous outcome variable and three predictor variables.

Research Question 5

Research Question 5 asked, Is there a relationship between racial battle fatigue (psychological, physiological, and behavioral stress responses) and burnout for BIPOC faculty at community college institutions?

For this research question, a linear regression was used to examine burnout (OLBI_TOTAL) as the continuous outcome variable, and the three racial battle fatigue

domains of psychological (RBFPSY_T), physiological (RBFPHY_T), and behavioral (RBFBEH_T) as predictor variables.

In preparation to run a multiple linear regression analysis, several key assumptions must be tested. First, there must be a continuous outcome variable, which is the burnout variable. Second, there must be two or more predictor values, which are the three racial battle fatigue domains. Third, the independence of observation assumption must be tested using the Durbin-Watson statistic, which is used to detect the presence of autocorrelation in the residuals of a regression (Bhattacherjee, 2012). The Durban-Watson statistic is always between 0–4, and values of 2 suggest there is no autocorrelation. This study produced a value of 2.014; there was no violation of the assumption of independence of observations.

The fourth tested assumption is that the linear regression relationships between the outcome and predictor variables must be linear. The linearity assumption was tested by visual inspection of a scatterplot between studentized residual and unstandardized predictor values. The visual inspection of this scatterplot suggested there was no violation of linearity (Bhattacherjee, 2012).

The next assumption that was tested was multicollinearity. Multicollinearity occurs when the predictor variables are highly correlated with one another (Cline, 2018). To test multicollinearity, the researcher reviewed the variance of inflation factor (VIF). VIF values of 10 or higher suggest that multicollinearity is violated. All VIF values for this study were equal to or less than 1.95 (Cline, 2018).

To identify outliers, the researcher reviewed SPSS casewise diagnostics and observed there were two identified outliers. The researcher also checked for centered

leverage values and found there was no violation there. Lastly, the researcher checked for highly influential points using Cook's distance, and there were none found. The two outliers found using SPSS casewise diagnostics were removed before commencing with the final linear regression analysis.

The last assumption of multiple linear regression is homoscedasticity (Cline, 2018). To test this assumption, a visual inspection of the P-P plot of regression standardized residual was measured against the dependent variable of burnout. The residual should be approximately normally distributed, and the plot points should be aligned on the diagonal line.

When examining if there is a relationship between racial battle fatigue (i.e., psychological, physiological, and behavioral stress responses) and burnout for BIPOC faculty at community college institutions, the ANOVA table revealed the relationship was statistically significant, $F(3, 309) = 72.006$, $p < .001$, and $R^2 = .411$. These results indicated approximately 41.1% of the variance in burnout was explained by the three racial battle fatigue subscales (see Table 9).

Table 9

ANOVA Results

	Model	*SS*	*df*	*MS*	*F*	Sig.
1	Regression	7256.911	3	2418.970	72.006	< .001
	Residual	10380.610	309	33.594		
	Total	17637.521	312			

The coefficients table (see Table 10) revealed racial battle fatigue (psychological) domain (ß = .402, $t = 7.436$, $p < .001$) and racial battle fatigue (physiological) domain (ß

= .303, t = 5.498, p < .001) explained more of the variance in burnout than the racial battle fatigue (behavioral) domain (ß = .033, t = .659, p < .05).

Table 10

Coefficients

		Unstandardized coefficients		Standardized coefficients		
	Model	*B*	*SE*	ß	*t*	Sig.
1	(Constant)	20.530	1.435		14.312	<.001
	Psychological	0.233	0.031	0.402	7.436	<.001
	Physiological	0.127	0.023	0.303	5.498	<.001
	Behavioral	0.082	0.124	0.033	0.659	0.511

The model summary (see Table 11) explained a significant proportion of the variance. The R-squared estimate indicated 41% of the variance in burnout could be explained by the three predictor variables of racial battle fatigue.

Table 11

Model Summary

Model	*R*	R^2	Adjusted R^2	*SE*
1	.641	0.411	0.406	5.79605

Statistical Aim: Bivariate Correlation

A bivariate Pearson's correlation was an appropriate statistical analysis for examining the linear relationship between two variables to determine the direction and degree of association of the relationship between variables.

Research Question 6

Research Question 6 asked, Is there a relationship between BIPOC faculty burnout and their intent to depart from their institution (retention)?

A bivariate Pearson's correlation coefficient was conducted to examine the relationship between burnout OLBI_TOTAL (M = 40.1054, SD = 7.5186, *n* = 313) and BIPOC faculty intent to depart their current institution TIS_TOTAL (M = 16.6408, SD 5.628, *n* = 309).

The Pearson's correlation coefficient results determined that there was a significant moderate-to-strong direct correlation between respondents experiencing burnout and intent to depart ($r = .715$, $p < .001$, $n = 309$). As burnout scores increased, respondents' intent to depart also tended to increase.

Summary

In summary, BIPOC faculty, regardless of their role designation, experienced significant rates of racial battle fatigue. The findings indicated there was a significant association between racial battle fatigue and burnout for BIPOC faculty who experienced racialized incidents (either personally, or by way of witnessing others encountering racialized incidents). Lastly, as BIPOC faculty experienced increased burnout, their intent to depart also increased. Chapter 5 provides a detailed discussion of the relevance of these findings. Additionally, the researcher presents an overview of how these findings connect to existing literature, discusses the implications and the limitations of this study, and provides recommendations for future research.

CHAPTER 5—DISCUSSION

> In recognizing the humanity of our fellow beings, we pay ourselves the highest tribute.
>
> —Thurgood Marshall, *Activist and judge*

This chapter concludes the study by summarizing the key research findings concerning the six research questions and aims. Next, the findings are discussed, along with how the relative findings supported or challenged existing literature. Then, the study's limitations and implications are reviewed. Lastly, this chapter closes with recommendations for future research and concluding thoughts.

Summary of Research Aims and Findings

The purpose of this dissertation was to contribute to the growing literature centered on racial battle fatigue by examining how racial battle fatigue manifests for Black, Indigenous People of Color (BIPOC) faculty members who encounter racialized incidents working at community college institutions. This study aimed to investigate the cumulative psychological, physiological, and behavioral stress response of racial battle fatigue for BIPOC faculty who may have personally encountered or witnessed racialized incidents (i.e., direct or indirect racism, vicarious racial trauma, macro-assaults, micro or macroaggressions, stereotype threat, and race-lighting).

The researcher carried out data analyses to discover whether there was a relationship between the three dimensions of racial battle fatigue and burnout. Furthermore, measures of burnout and intent to depart completed by BIPOC faculty were examined to identify whether there was a correlation between BIPOC faculty burnout and their intent to depart the institution. By examining the literature and investigating the data

collected in this study, the researcher sought to bring awareness to the implications of racialized incidents that contribute to racial battle fatigue of BIPOC faculty within community college institutions.

The results of this study revealed over 95% of BIPOC faculty participants may have personally experienced a racialized incident while working as a faculty member at their institution. Similarly, almost 90% of BIPOC faculty participants may have witnessed a colleague, student, or another member encounter a racialized incident (see Table 2).

As stated in literature, racialized incidents, which include but are not limited to race-related stress, racial trauma, racial microaggressions, and racial discrimination (e.g., race lighting, stereotype threat), are prevalent in the U.S. education system—specifically in postsecondary education and at predominantly white institutions (PWIs; Diemer et al., 2016; W. A. Smith, Hung, et al., 2011). Racialized incidents are not limited to race-related stress, racial trauma, racial microaggressions, or racial discrimination; these incidents also include working conditions and social environments where racialized incidents can be encountered (Brown, 2021; K. Hamilton, 2006).

Further findings from this study suggested BIPOC faculty members who experience racial battle fatigue may experience greater levels of burnout and a desire to depart from their respective institutions. Given ongoing statewide and institutional efforts and initiatives focusing on increasing faculty diversity and centering the retention of BIPOC faculty, these findings are alarming. The California Community College Chancellor's Office (CCCCO) "Vision for Success" directly alludes to (a) increasing racial diversity; (b) promoting equity through equity-minded practices and policies; and

(c) fostering inclusion through the recruiting, onboarding, hiring, and retention of BIPOC faculty and employees as a part of the Diversity, Equity, Inclusion, and Accessibility (DEIA) Taskforce (CCCCO, 2022a).

Research Findings and Discussion

There were a total of six research questions that were presented and tested in this study. This section addresses the findings related to the six research questions, exposes alignments or incongruities with existing literature, and uncovers any limitations in the study.

Factor Structures of the Racial Battle Fatigue Scale

Exploratory factor analysis was conducted to help identify the underlying dimensions of Racial Battle Fatigue Scale factors and ascertain whether the instrument was appropriate for this study. Before the researcher could answer the subsequent research questions, it was necessary to determine if the Racial Battle Fatigue Scale administered to BIPOC faculty would produce a similar factor structure as the original factor structure observed when the instrument was administered to underrepresented students of color (Tang et al., 2012).

The results of this study's factor analysis, based upon a sample of BIPOC faculty, were not identical to the instrument developers' previous validation work with students, but the resulting factor structure was similar. All three psychological, physiological, and behavioral factor structures were retained from the authors' original factor analysis (Tang et al., 2012); however, the psychological and physiological domains indicated adequate internal consistency and produced excellent Cronbach's alpha coefficients (see Table 5 and Table 6). In contrast, the behavioral domain indicated questionable internal

consistency (see Table 7). Based upon the factor analysis results, the researcher concluded it was appropriate to use the Racial Battle Fatigue Scale instrument to measure racial battle fatigue in this study.

Racial Battle Fatigue Impact on BIPOC Classroom and Nonclassroom Faculty

According to Pizarro and Kohli (2020), racial battle fatigue has been operationalized as the psychological, physiological, and behavioral toll of confronting and fighting racism exacted on racially marginalized and stigmatized groups. As presented in existing literature, BIPOC faculty, regardless of their respective roles (i.e., classroom or nonclassroom), may experience frequent racial injustice, racial microaggressions, macro-assaults, race lighting, and discriminatory treatment while working in racially toxic campus climates, all of which have been associated with racial battle fatigue (Harper & Hurtado, 2007; Hurtado et al., 1999). The researcher sought to determine whether classroom and nonclassroom BIPOC faculty experienced racial battle fatigue similarly. As such, the results of Research Questions 2, 3, and 4 are presented in the following sections.

Psychological and Physiological Impacts

An independent samples *t* test was performed to test for significant differences between the Racial Battle Fatigue Scale's psychological and physiological subscales mean scores of classroom and nonclassroom faculty. The findings revealed classroom and nonclassroom BIPOC faculty experienced both psychological and physiological aspects of racial battle fatigue similarly as asserted in the literature. Racially diverse faculty are a crucial component of a community college's success; however, broad experiences of racial battle fatigue for BIPOC faculty is associated to their racial

identities-not specific to roles or other factors, (Peele and Willis, 2021; Pizarro & Kohli, 2020; Tang et al., 2012). Researchers have suggested the psychological stress response of racial battle fatigue may contribute to, or exacerbate, the physiological stress response of racial battle fatigue (Pizarro & Kohli, 2020; W. A. Smith et al., 2007; Tang et al., 2012).

The findings from the current study provide more empirical support for recognizing how racialized incidents negatively impact the psychological and physiological health and well-being of BIPOC faculty. BIPOC faculty tend to experience these negative psychological and physiological impacts due to expectations at "all levels in their workplaces—interpersonally (e.g., between colleagues, employees, supervisors, and clients); on group-levels (e.g., through racialized group or power dynamics); and institutionally (e.g., through biased policies) and advocate for social justice on multiple levels" (Nadal et al., 2019, p. 12). Workplace expectations, coupled with expectations to be the experts in issues related to diversity and equity work, contribute to the psychological harms experienced by BIPOC faculty (Lin & Kennette, 2022; Padilla, 1994).

Behavioral Impacts

An independent samples *t* test was performed to test for significant differences between the Racial Battle Fatigue Scale behavioral subscale mean scores of classroom and nonclassroom faculty. The findings revealed the differences between classroom and nonclassroom faculty were insignificant and minimal. Overall, classroom and nonclassroom BIPOC faculty experienced the behavioral aspects of racial battle fatigue, similarly as asserted in the literature (Pizarro & Kohli, 2020; Tang et al., 2012).

Reflecting on the factors that may have influenced the difference between this current study and the racial battle fatigue authors' original factor analysis (Tang et al., 2012), the researcher considered how differently the two populations (i.e., faculty and students) engage in destructive or maladaptive behaviors. Furthermore, the racial battle fatigue behavioral variables presented in the survey centered on maladaptive behaviors and did not include potential adaptive behaviors such as exercising, talking to a professional (e.g., counselor, therapist, religious leader), and partaking in self-care activities. BIPOC faculty may also be less inclined to engage in potentially maladaptive behaviors like drug use. Considering the years (i.e., 2012 in comparison to 2023) and locations (i.e., geographically) in which the participants taking the survey were located may have influenced the data regarding adaptive and maladapted behavioral responses. Although the researcher could not identify what factors may have influenced the differences between results for underrepresented students of color and BIPOC faculty, the researcher decided to retain the behavioral subscale of the entire racial battle fatigue scale.

Overall, classroom and nonclassroom BIPOC faculty experienced the three predictors of racial battle fatigue. Okello et al. (2020) asserted the overall psychological, physiological, and behavioral health of BIPOC faculty are often "significantly depleted as they navigate racism . . . [making] it particularly difficult for [BIPOC] to accomplish the necessary tasks needed during the day, such as concentrating on their work" (p. 424). Considering how essential it is for BIPOC faculty to be physically and emotionally present for students, it is necessary to explore how BIPOC faculty can be present when their time and energy are spent working through racism.

Systemic racism within institutions that may contribute to racial battle fatigue for BIPOC faculty gravely impacts the well-being of the impacted individuals and student experiences. Ultimately, racial battle fatigue robs BIPOC faculty of the opportunity and the space to do their chosen work, whether counseling a student, engaging in culturally relevant pedagogical learning in the classroom, or even providing research education to students in the library. BIPOC faculty, equipped with insight regarding racial battle fatigue and, regardless of their faculty role designation, can reclaim agency and power. Higher education leaders, policy makers, and stakeholders with positions of power are responsible for dismantling the systemic racism that permeates community college campuses.

Racial Battle Fatigue's Relationship to Burnout

The researcher conducted a multiple regression analysis to assess the relationship between the three predictors of racial battle fatigue (i.e., psychological, physiological, and behavioral) and the measure of burnout.

Burnout was broadly defined as prolonged stress caused by emotional, mental, and sometimes physical exhaustion (Bazmi et al., 2019; Demerouti et al., 2001; Maslach & Jackson, 1981; Reis et al., 2015). Because many various factors can contribute to burnout for BIPOC faculty (e.g., increased workload, lack of feeling in control, poor work–life balance, lack of support, low work wages for compensation, unclear job expectations, other personal or professional misalignments) the researcher wanted to identify if, and to what extent, the experiences of racial battle fatigue were associated with burnout (Bazmi et al., 2019; Bedyńska & Żołnierczyk-Zreda, 2015; Demerouti et al., 2003, 2010; Maslach & Leiter, 2016).

When examining whether there was a relationship between racial battle fatigue (operationalized through three subscales addressing psychological, physiological, and behavioral stress responses) and burnout for BIPOC faculty, the findings revealed there was a statistically significant relationship between racial battle fatigue and burnout. The researcher observed 41.1% of the variance in burnout could be explained by the three racial battle fatigue subscales (see Table 11). In the regression model, the psychological and physiological subscales emerged as statistically significant individual predictors of burnout, whereas the behavioral subscale was not a statistically significant individual predictor of burnout. The psychological and physiological subscales had stronger associations with burnout than that of the behavioral subscale of racial battle fatigue for BIPOC faculty working at a community college institution.

Existing literature on job burnout has primarily suggested a correlation between racism and burnout in the workplace, specifically for professions working in fields designated as helping professions (Bedyńska & Żołnierczyk-Zreda, 2015; Burke & Greenglass, 1995; Velez et al., 2018). As Alsalhe et al. (2021) emphasized, layering responsibilities for individuals within helping professions (e.g., faculty members) can be taxing mentally, emotionally, physically, psychologically, and even physiologically. The concept of layering refers to the overlapping of responsibilities outside of one's primary assignment or role (Alsalhe et al., 2021). The role of a faculty member extends beyond the classroom, the library, or in a counseling office with a student, especially for BIPOC faculty. For BIPOC faculty, this additional work, albeit important, includes stepping in to support students of color who may also be experiencing racialized incidents on campus.

Students of color, along with BIPOC faculty members, need an outlet to be heard, to be seen, to be validated, and to not feel alone in their experiences (Fleming et al., 2022; Okello et al., 2020). For students of color, BIPOC faculty often become that outlet or "safe space" for students to turn. Safe spaces allow BIPOC students and faculty to be free, and provide a space to "imagine different futures . . . ways to reclaim agency and power" (Okello et al., 2020, p. 436). Often, BIPOC faculty will place the needs of their students, before their own, "leaving some feeling like educators have no agency or choice in prioritizing students" (Miller, 2016, as cited by Okello et al., 2020, p. 224). This specific example of layering suggests the large chasm between the number of students of color and the number of BIPOC faculty within the community college system could exacerbate BIPOC faculty burnout (Okello et al., 2020; Peele & Willis, 2021).

Additionally, BIPOC faculty are considered the authorities in diversity, equity, inclusion, and antiracism (DEIA; Lin & Kennette, 2022). The authority status bestowed upon BIPOC faculty often develops into becoming leaders in DEIA work, serving as equal employment opportunity representatives on hiring committees, and hosting DEIA professional development opportunities—often in addition to their primary assignment. These additional assignments not only present a burden in some regard, but taking on extra assignments focused on DEIA work can also produce a hostile work environment for BIPOC faculty. According to Lin and Kennette (2022), BIPOC faculty are far more likely to experience hostile work environments where they are subject to "both interpersonal (e.g., microaggressions in social interactions) and institutional (ex. racist policies in hiring and tenure/promotion processes) discrimination" (p. 246).

The general picture emerging from this analysis was that BIPOC faculty often encounter racialized incidents by way of having to fight racism, work in hostile work environments, become taxed with the responsibility of additional labor (or being seen as the DEIA "experts"), and be the representation for students of color who desire to connect with a professional who looks like them. These racialized incidents often manifest as racial battle fatigue and contribute to a significant variance in burnout for BIPOC faculty.

The findings of this study align with existing literature regarding the harmful impacts of racialized incidents and racial battle fatigue (Acuff, 2018; Chancellor, 2019; Franklin, 2016; W. A. Smith et al., 2007); however, there remains an opportunity to expand on literature regarding job burnout and the impacts of racism. Awareness of the various forms of racism that an individual can encounter, such as race-related stress, racial trauma, racial microaggressions, and racial discrimination (e.g., race lighting, stereotype threat), and how these various types of racism or racialized incidents impact BIPOC employees may perhaps offer direct solutions to addressing job burnout as it relates to the various forms of racism. Moreover, the racialized incidents contributing to racial battle fatigue must continue to be examined, given the significant variance of racial battle fatigue found in burnout measures for BIPOC faculty.

Burnout and Intent to Depart

The researcher conducted a bivariate Pearson's correlation to examine the relationship between burnout and intent to depart. Literature on BIPOC faculty burnout has suggested there is a linkage. Boamah et al. (2022) noted there are "multiple factors

that go into faculty retention, focusing exclusively on the linkages . . . burnout [and] turnover intentions, will help to illuminate why this phenomenon is happening" (p. 4).

Based on the Pearson's correlation results, the researcher determined there was a statistically significant, moderately high direct correlation between burnout and intent to depart. These findings suggested as BIPOC faculty experience greater levels of burnout, their intention to depart from their institution also increases. This finding was consistent with previous research showing that employee burnout does contribute to some degree to an employee's intent to depart from their place of work (Boamah et al. 2022) .

Theoretical Framework Significance

A critical race theory lens was used to highlight the longstanding and continuous nature of racism in educational institutions, honing in on community college institutions. By centering race and highlighting the nature of racism and white supremacy, critical race theory exposes that "race conditions have not improved significantly as we move further into the 21st century as compared with reports from the racially tumultuous 1960s" (W. A. Smith, Yosso, et al. 2011, p. 302).

Racial battle fatigue theory focuses on the impacts of the longstanding and continuous nature of racism that BIPOC faculty members experience. Racial battle fatigue theory explains how engaging in "critical discourse on the consequences of institutional racism" (Beatty & Lima, 2021, p. 372) in higher education institutions is essential because doing so impacts the psychological, physiological, and behavioral stress responses of faculty (W. A. Smith et al., 2007, 2011).

Critical race theory examines how social, economic, and political power structures contribute to racism. In contrast, racial battle fatigue theory focuses on the

psychological and physiological effects of chronic exposure to racism (W. A. Smith et al., 2007). Racial battle fatigue theory recognizes that systemic racism is not just a matter of societal structures but also affects individuals personally, leading to adverse health outcomes and decreased well-being (W. A. Smith et al., 2007, 2011; D. R. Williams & Mohammed, 2009).

The critical race theory lens deliberately exposed the impacts of race, racism, and white supremacy to help contextualize racialized incidents. Calling attention to the various racialized incidents provided insight into the harmful impacts these incidents can have on BIPOC. Recognizing the many forms of racialized incidents can also precipitate opportunities to understand better the complex ways in which racism operates and how white supremacy continues to be perpetuated in society, including in higher education. Such understanding can help develop effective strategies for combating racism while promoting DEIA and accessibility for BIPOC faculty.

Racial battle fatigue theory emphasizes that BIPOC are often subjected to microaggressions; however, the researcher sought to expand the definition to include the intentional and unintentional racialized incidents that may contribute to racial battle fatigue. Understanding the racialized incidents BIPOC faculty may encounter uncovered the inequitable and exclusionary policies and practices that have historically been levied against BIPOC faculty. Uncovering these inequitable and exclusionary policies and practices helps aid in dismantling current harmful policies and practices, which must be supplanted with intentionally effective reimagined policies or practices (Daniels, 2022). These newly imagined policies and practice will help BIPOC faculty better navigate in and through the community college system with their humanity and dignity intact. To

some extent, this study contributes to the racial battle fatigue framework by highlighting empirically that the psychological, physiological, and behavioral stress responses of racial battle fatigue have a correlational relationship to burnout for BIPOC faculty who encounter racialized incidents on community college campuses.

This study used the racial battle fatigue theoretical framework as a way to examine the various forms of racism incidents that BIPOC faculty encounter, such as microaggressions, racial-related stress and trauma, race lighting, and stereotyping. The research questions were developed to explore the ways in which these racialized incidents contribute to the psychological, physiological, and behavioral stress responses of racial battle fatigue, burnout, and BIPOC faculty's intent to depart their institutions. Using a critical race theory lens underscored how the centrality of race and racism in society (i.e., critique of colorblindness) contributes to the racialized incidents that are frequently encountered by BIPOC faculty. BIPOC faculty find themselves navigating a system that was not designed for them to thrive and be safe.

Furthermore, this research placed emphasis on the need to challenge white supremacy (i.e., dominant ideology). Institutional officials must identify ways to redress the harms encountered by BIPOC faculty due to the educational structures, policies, and practices steeped in white supremacy (Elfman, 2022; Iverson, 2007). As mentioned in existing literature, challenging white supremacy necessitates investigation of all traditional claims of objectivity regarding color blindness, race and gender neutrality, and notions of equal opportunity rhetoric (Teelucksingh, 2018).

The findings of this study provided insight about the correlation between racial battle fatigue, burnout, and BIPOC faculty intent to depart their institutions. If the

community college system, leaders, and policy influencers do not address the racial battle fatigue being experienced by BIPOC faculty, institutions will suffer. By extension, students, specifically students of color, will suffer when BIPOC faculty depart.

Limitations of the Study

As noted in Chapter 1 of this study, limitations are an essential aspect of research that provide an overview of the characteristics of the design or methodology that may impact or influence the interpretation of the findings of the researcher's study (Aguinis & Edwards, 2014). There were a couple of methodological limitations in this study, including the research design, sample size, and sampling bias.

First, this research design was comparative and correlational, which precluded the researcher from making causal statements regarding the findings. Although the researcher could not infer from the findings a causal relationship between racial battle fatigue, burnout, and intent to depart, the findings documented significant associations between these concepts.

Second, the behavioral domain of the Racial Battle Fatigue Scale instrument solely focused on five presumably maladaptive behaviors. The behaviors examined need to adequately represent the domain of potentially adaptive and maladaptive behaviors for the behavioral stress response of racial battle fatigue. Considerations for expanding the behavioral domain in the Racial Battle Fatigue Scale would include disaggregating the various range of "drugs," For example, given the recent legalization of cannabis and the various medicinal reasons for which one might ingest cannabis, many researchers may not categorize both heroin and cannabis within the broad category of "drugs" (Bonn-Miller et al., 2013; Hakkarainen et al., 2015). Cannabis may potentially be viewed

through the lens of legal use and not considered illicit like other drugs such as heroin. Additionally, separating peyote—especially when researching native populations—would be recommend, because native populations do not regard peyote as an illegal drug in their culture (Prince et al., 2019; Prue, 2013). Consequently, given the mediocre Cronbach's alpha coefficient score of 0.66, the researcher believes there are potential gaps in the measurement of behavioral data collected.

Another potential limitation of this study was the lack of comparison groups. Although it was not the researcher's aim to explore if racial battle fatigue, burnout, and intent to depart scores would differ between BIPOC and non-BIPOC faculty (or between different groups of BIPOC faculty), it is possible examining these comparison groups might yield a stronger sense of the degree of difference between BIPOC and non-BIPOC faculty (or between different groups of BIPOC faculty).

The sample size was an another potential limitation of this study. Some authors have recommended a sample size of 10 participants per item (Mundfrom et al., 2009) for exploratory factor analysis. Although the researcher collected responses from 510 respondents, only 385 respondents met the inclusion criteria and completed the racial battle fatigue portion of the survey (see Appendix C). The Racial Battle Fatigue Scale consisted of 41 items; thus, 410 or more valid responses would have been preferable. Likewise, it is possible sampling bias had an influence on this research. A snowball sampling approach was used to distribute the survey instrument (see Appendix D), and those who elected to respond may have done so for a variety of reasons (e.g., identifying strongly with the subject matter of the research). As a result, whether or not the

respondent population is a representative cross section of BIPOC community college faculty is unknown.

Implications of the Study

Addressing racial battle fatigue is critical for BIPOC faculty. The psychological, physiological, and behavioral effects of racial battle fatigue, coupled with the occupational stress of being a BIPOC faculty member, can manifest into a desire to depart from their institution. The consequences of racial battle fatigue, as highlighted in this study, can be severe and include declining mental health, increased stress, physical health problems, decreased quality of classroom and nonclassroom service, and burnout for BIPOC faculty.

The findings of this study present significant implications for administrators, faculty, and policy leaders to consider based on the findings at the intersection of racial battle fatigue and burnout for BIPOC faculty. Some of these implications include but are not limited to (a) creating racially safe workplace climates through policy reform or development and accountability, and (b) delivering intentional professional development that addresses systemic issues of racism and discrimination experienced by BIPOC faculty working at community college institutions by providing resources (Kohli, 2018; M. T. Williams, 2019). Researchers have identified these interventions as effective strategies for redressing racial battle fatigue, as opposed to performative but inconsequential plans some might offer to make a problem, such as racial battle fatigue fade away (Kohli, 2018; M. T. Williams, 2019).

Public policy, as defined by Hillman et al. (2015):

> Is a relatively stable, purposive course of action or inaction followed by the government in dealing with some problem or matter of concern. This definition allows us to view public policy as an activity that public officials engage in to resolve social problems. (p. 7)

Policy can be essential in supporting BIPOC faculty experiencing racial battle fatigue; however, there must be a focus on race-conscious policy to address the systemic racism that exposes BIPOC faculty to racial battle fatigue within their institutions. According to Jones and Nichols (2020):

> Race-conscious policies in higher education include policies explicitly addressing race in the design and providing higher education access, opportunity, or support to [people] of color and their colleges and universities serving them. While using race-conscious policies can help achieve racial justice in higher education for all [people] of color, for this report, we will focus our data and discussion on Black [people], as the data on Black [people] make a strong case for why race-conscious policies are necessary. (p. 3)

DEIA policies that (a) explicitly prohibit racial discrimination, (b) promote racial diversity and inclusion, and (c) require racial equity to be centered on everything from the college's mission and vision to how faculty deliver instruction or plans can help to reduce the experiences of racial battle fatigue for BIPOC faculty. Race-conscious policy can subsequently help establish a framework that delivers a set of regulations for constituents within community college institutions to uphold.

This study quantified the frequency and exposed the impact of racialized incidents on BIPOC faculty, aiming to alert policy leaders of this insidious and persistent problem impacting BIPOC faculty. Most participants in this study admitted personally encountering or witnessing racialized incidents on their respective campuses. Implementing policy that requires professional development and establishes standards around implicit bias training, allyship/coconspirator training, and antiracism (anti-Black) education can help bring awareness of the many racialized incidents one can experience (Bonilla-Silva, 2014; Saad & DiAngelo, 2020). Awareness can help in the reduction of racialized incidents (Devine et al., 2012). Furthermore, policy communicates institutional values and commitments, and provides a framework that outlines the guidelines of the institution and promotes accountability through the establishment of consequences for noncompliance (Hillman et al., 2015; Jones & Nichols, 2020).

There are several examples of race-conscious policy reform and development within the California Community Colleges system, such as Palomar College's (2021) newest Administrative Policy (AP) 3000 – Antiracism. AP 3000 makes transparent the college's commitment to "standing against all forms of racism and the perpetuation of white supremacy. . . . Responsibility to implement an action-oriented and antiracist approach to all practices" (Palomar College, 2021, p. 1). Another example of intentional race-conscious policy comes from the California Community College Chancellor's Office (CCCCO, 2022a). The CCCCO has proposed a regulatory action amending Title 5 of the California Code of Regulations to include diversity, equity, inclusion, and accessibility standards in district employees' evaluation and tenure review. These two examples of policy creation and reform are intentional ways to help to reduce the

experiences of racial battle fatigue for BIPOC faculty while moving beyond performative statements of DEIA work and being action-oriented in work to disrupt systems of oppression (Chirichella, 2022).

In addition to creating race-conscious policy, creating professional development that addresses systemic issues of racism and discrimination can help bring awareness of the many racialized incidents one can experience—addressing the root causes of racial battle fatigue and faculty burnout work to promote a more inclusive and equitable climate for BIPOC faculty, staff, and students (Felix & Trinidad, 2020; Hillman et al., 2015; Jones & Nichols, 2020).

Recommendations for Future Research

This study introduced the Racialized Incidents Transaction Model, pending testing; however, the model provides a visual representation of various racialized incidents and the intersection between these incidents, racial battle fatigue, burnout, and retention. One recommendation for future research will be to thoroughly examine and test the Racialized Incidents Transaction Model to help expand the parameters of racialized incidents that may contribute to racial battle fatigue beyond racial microaggressions. Testing the Racialized Incident Transaction Model would start with a comprehensive literature review of the various racialize incidents. Next, the researcher must gather evidence to determine the validity of the model structures. Finally, the researcher will have to develop research questions and identify the statistical methods to be used.

Future researchers should also aim to examine the prevalence of racial battle fatigue and burnout among different employee groups (i.e., administrators, faculty, and classified staff) and explore how racial battle fatigue and burnout may vary based on

intersecting identities such as gender identity and sexual orientation—specifically, looking at how administrators (i.e., presidents/chief executive officers, vice presidents, middle managers, directors, and chancellors) experience racial battle fatigue and burnout. The role of an administrator brings a unique set of responsibilities that may exacerbate or mitigate racial battle fatigue stress responses for BIPOC administrators.

Comparing racial battle fatigue, burnout, and intent to depart between BIPOC and non-BIPOC faculty could provide greater insight to the contribution of race-based stress to outcomes (e.g., retention). Moreover, examining if racial battle fatigue could predict any variance in burnout for non-BIPOC faculty would be insightful. The findings of this proposed future research endeavor regarding the variance of racial battle fatigue in burnout measures may illuminate how presumably "woke" or racially aware non-BIPOC faculty also potentially experience racial battle fatigue.

Examining the intersectional impacts of race and gender battle fatigue, specifically centering Black women, is necessary. The complex nature of white, patriarchal, and heteronormative liberties has mainly centered the oppressions faced by Black men and white women, "in a peculiar way in which racial and sexual caste systems have interfaced" (Hull et al., 2015, p. xv). The experiences of Black women remain missing from the larger narrative; as such, the unique experiences of Black women, and how they encounter racial and gender battle fatigue, burnout, and retention needs to be inspected.

Lastly, future research using a mixed-methods research design would be insightful. The inclusion of both empirical data but also qualitative data can help to reinforce the urgency of redressing racial battle fatigue, burnout, and intent to depart. The

addition of qualitative data would help to expose the true nature of encounters with racialized incidents experienced by BIPOC faculty (or other groups that may be included in future research).

Conclusion

The purpose of this study was to contribute to the growing literature on racial battle fatigue. Studying the associations between racial battle fatigue, burnout, and the retention of BIPOC faculty by using both a critical race and racial battle fatigue theoretical lens took into consideration the historical context of injuries against BIPOC. Centering the historical and present-day experiences of BIPOC faculty underscored why this research is important, but also necessitates action.

The research was grounded in an examination of relevant literature and involved analyzing data that were collected to quantify the associations between racial battle fatigue, faculty burnout, and BIPOC faculty intent to leave their community college institutions. In summary, BIPOC faculty, regardless of their role designation, experienced significant rates of racial battle fatigue by way of their frequent encounters with or through witnessing racialized incidents. In the BIPOC faculty respondent group, those with higher racial battle fatigue scores were more inclined to have higher burnout scores and greater intent to depart. Conversely, those with lower racial battle fatigue scores also tended to have lower burnout scores and lower intent to depart scores.

Further, the researcher addressed implications of the study by highlighting the need for race-conscience policy, professional development, and awareness as interventions to the effects of racial battle fatigue (Bonilla-Silva, 2014; Felix & Trinidad, 2020; Hillman et al., 2015; Jones & Nichols, 2020; Saad & DiAngelo, 2020). This

chapter concluded with an overview of the study's limitations and key considerations for future research. Overall, this study presents a call to action in support of BIPOC faculty who have been impacted by racial battle fatigue on their community college campus. This work is the work of all.

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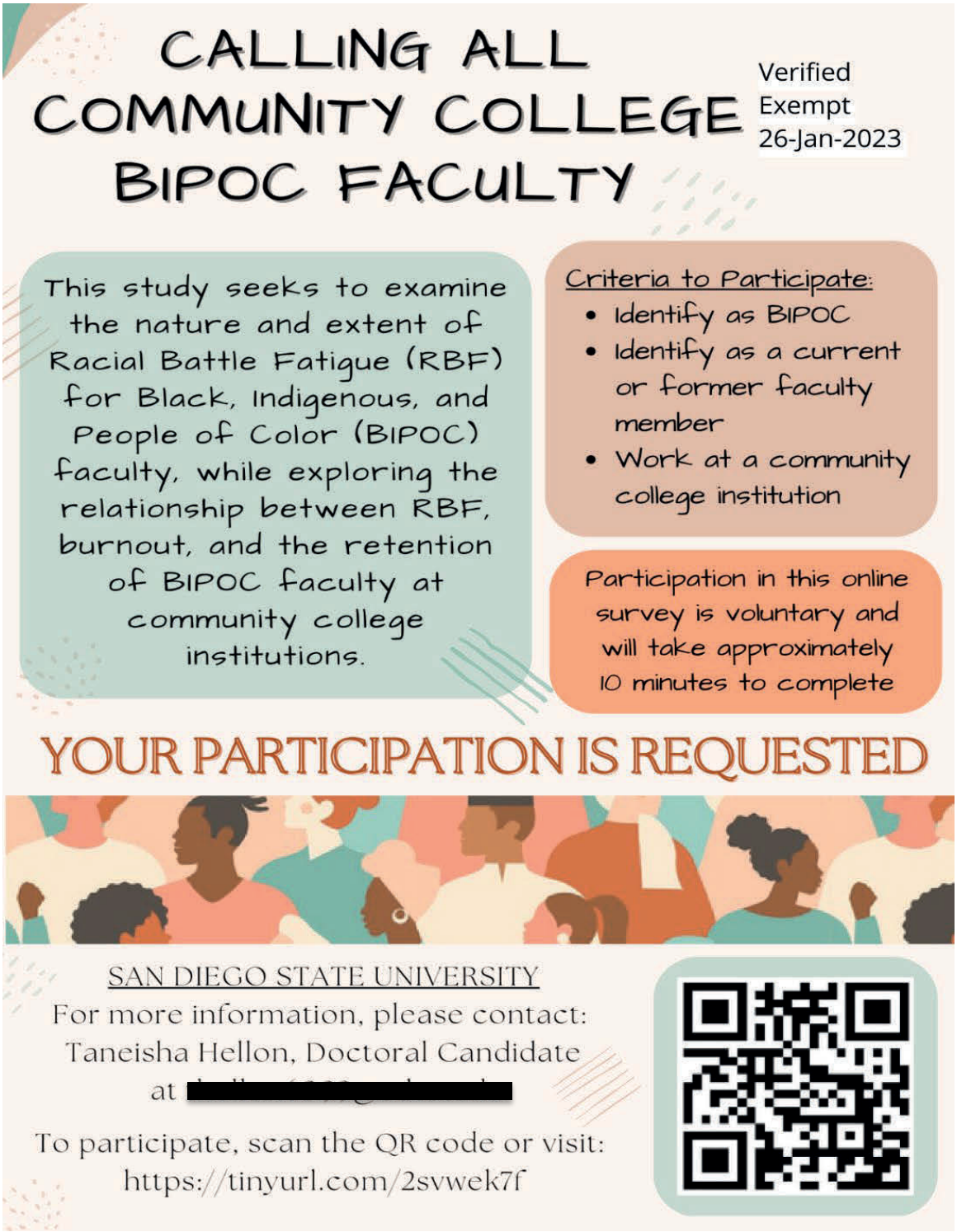
APPENDIX A

Recruitment Announcement



APPENDIX B

Original Racial Battle Fatigue 41-Item Survey

	Item no.	Question	Response				
Psychological	1	How often were you frustrated?	0	1	2	3	4
	2	How often did you feel defenseless?	0	1	2	3	4
	3	How often did you feel apathetic?	0	1	2	3	4
	4	How often did that incident make you more aware of racism?	0	1	2	3	4
	5	How often did you become irritable?	0	1	2	3	4
	6	How often did your mood dramatically change?	0	1	2	3	4
	7	How often did you feel in shock?	0	1	2	3	4
	8	How often did you feel disappointed?	0	1	2	3	4
	9	How often were you agitated?	0	1	2	3	4
	10	How often did you experience constant worrying?	0	1	2	3	4
	11	How often did you feel helpless?	0	1	2	3	4
	12	How often did it effect your concentration?	0	1	2	3	4
	13	How often did you feel hopeless?	0	1	2	3	4
	14	How often did you feel threatened?	0	1	2	3	4
	15	How often did you experience disbelief?	0	1	2	3	4
	16	How often did you feel on guard?	0	1	2	3	4
Behavioral	17	Using drugs to relax?	0	1	2	3	4
	18	Using prescription drugs to relax?	0	1	2	3	4
	19	Using non-prescription drugs to relax?	0	1	2	3	4
	20	Using alcohol to relax?	0	1	2	3	4
	21	Using cigarettes to relax?	0	1	2	3	4
Physiological	22	Headaches?	0	1	2	3	4
	23	Grinding your teeth?	0	1	2	3	4
	24	Chest pains?	0	1	2	3	4
	25	Clench your jaws?	0	1	2	3	4
	26	Shortness of breath?	0	1	2	3	4
	27	Racing heart?	0	1	2	3	4
	28	Frequent colds?	0	1	2	3	4
	29	Muscle aches?	0	1	2	3	4
	30	Indigestion?	0	1	2	3	4
	31	Gas?	0	1	2	3	4
	32	Frequently ill?	0	1	2	3	4
	33	Constipation or diarrhea?	0	1	2	3	4
	34	Back pains?	0	1	2	3	4
	35	Increased perspiration?	0	1	2	3	4
	36	Sleep disturbances?	0	1	2	3	4
	37	Pains in joints?	0	1	2	3	4
	38	Intestinal problems?	0	1	2	3	4
	39	Feel fatigued?	0	1	2	3	4
	40	Insomnia?	0	1	2	3	4
	41	Other sicknesses?	0	1	2	3	4

Note: Responses are 0 = Never; 1 = Almost Never; 2 = Sometimes; 3 = Fairly Often; 4 = Very Often.

APPENDIX C

Data Collection Survey

BIPOC Faculty Racial Battle Fatigue (RBF) Survey

Q1.1 CONSENT TO PARTICIPATE IN SURVEY

Thank you for your interest in participating in this study.

Purpose: This study examines the nature and extent of Racial Battle Fatigue (RBF) for Black, Indigenous, People of Color (BIPOC) faculty who encounter racialized incidents at Community College Institutions. Additionally, this study will explore the relationship between RBF, burnout, and the retention of BIPOC Faculty at community college institutions. This study aims to bring better understanding of racialized stress and trauma experienced by BIPOC faculty to help inform the development of policies and protocols within community college institutions.

BIPOC Faculty Racial Battle Fatigue Survey
Your participation in this survey is voluntary and anonymous. If you decide to participate, no identifiable information will be collected, and the responses to the survey will be anonymous and confidential. The principal researcher and the researcher's committee chair are the only individuals with access to the data collected. You may refuse to participate or withdraw from the survey at any time. The online survey will take approximately 10 minutes to complete.

Contact Information: If you have questions about this project, please email principal researcher Taneisha Hellon directly at t[redacted]u. If you have any questions about your rights as a participant in this study or any concerns or complaints, please contact San Diego State University Institutional Review Board via email at irb@sdsu.edu or visit their website: https://research.sdsu.edu/research_affairs/human_subjects/contact_us\

- ○ I understand and wish to participate in this survey.
- ○ I do not wish to participate in this survey.

Q2.1 During this survey, you will be asked to think about the "Racialized Incidents" you may have encountered or witnessed as a faculty member working at a community college institution.

"Racialized Incidents" include the following:

- Racial discrimination: the life stressors that occur due to the unjust or prejudicial treatment of persons based on their racial or ethnic identity (Chae et al., 2011; Pieterse et al., 2022; Velez et al., 2018)

- Racial microaggressions are the “brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target group” (Sue et al., 2007, p. 273).

- Race-related stress is the “transactions between individuals or groups and their environment that emerge from the dynamics of racism, and that are perceived to tax or exceed existing individual and collective resources or threaten well-being” (Harrell, 2000, p. 440). Transactions such as race lighting, racial stereotype threat, and increased Q2.1 During this survey, you will be asked to think about the "Racialized Incidents" you may have encountered or witnessed as a faculty member working at a community college institution.

Q2.2 Have you encountered racialized incidents?

- ○ Yes
- ○ No
- ○ Maybe

Q2.3 How often have you encountered racialized Incidents?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Often
- ○ Always

Q2.4 Have you witnessed racialized incidents against a fellow colleague, student, or within your campus community?

- ○ Yes
- ○ No
- ○ Maybe

Q2.5 How often have you witnessed racialized incidents against a fellow colleague, student, or within your campus community?

- ○ Never
- ○ Rarely
- ○ Sometimes
- ○ Often
- ○ Always

Q3.1 How would you describe your Race/Ethnicity? Please select all that apply.

- ☐ American Indian or Alaska Native
- ☐ Asian or Asian Indian
- ☐ Black or African American
- ☐ Hispanic or Latino/a/x
- ☐ Native Hawaiian or Pacific Islander
- ☐ White
- ☐ Other _____

Q3.2 What is your gender identity?

- ○ Female (cisgender: sex assigned at birth matches my gender identity)
- ○ Female (transgender)
- ○ Male (cisgender)
- ○ Male (transgender)
- ○ Non-binary
- ○ Prefer not to respond
- ○ Other _____

Q3.3 What is your sexual orientation?

- ○ Asexual
- ○ Bisexual
- ○ Gay
- ○ Heterosexual/Straight

- ○ Lesbian
- ○ Queer
- ○ Other _____

Q3.4 What is the highest degree or level of school you have completed?

- ○ High school diploma or equivalent (e.g. GED)
- ○ Associate degree (e.g. AA, AS)
- ○ Bachelor's degree (e.g. BA, BS)
- ○ Master's degree (e.g. MA, MS, MEd)
- ○ Doctorate or professional degree (e.g. Ed.D., MD, JD, PhD, PsyD)

Q3.5 What is your age?

▼ 18 ... 85

Q3.6 Are you a current or former faculty member?

- ○ Yes
- ○ No

Q3.7 Which of the following best describes your primary role at your institution?:

- ○ Classified (Non-Management/Administrator)
- ○ Executive/Administrative, (President/Superintendent/CEO, VPs, Deans, Directors, Supervisor)
- ○ Full-Time/Tenured-Track Faculty (Classroom)
- ○ Full-Time/Tenured-Track Faculty (Non-Classroom - Counselors, Librarians, etc.)
- ○ Part-time Faculty (Classroom)
- ○ Part-time Faculty (Non-Classroom - Counselors, Librarians, etc.)
- ○ Other _____

Q3.8 How long have you served in your current position at the institution you are currently employed?

- ○ Less than 3 years
- ○ 3-6 years
- ○ 7-10 years
- ○ 11-14 years
- ○ 15-20 years
- ○ More than 20 years

Q3.9 In which state do you currently work?

▼ Alabama ... Other US Territory

Q4.1 The following questions will ask you to reflect on your experiences as a faculty member. As you answer the following questions, please consider how often the following things occurred.

After you experienced racialized incidents on campus:

	Never	Almost Never	Sometimes	Fairly Often	Very Often
How often were you frustrated?	○	○	○	○	○
How often did you feel defenseless?	○	○	○	○	○
How often did you feel apathetic?	○	○	○	○	○
How often did that incident make you more aware of racism?	○	○	○	○	○
How often did you become irritable?	○	○	○	○	○
How often did your mood dramatically change?	○	○	○	○	○
How often did you feel in shock?	○	○	○	○	○
How often did you feel disappointed?	○	○	○	○	○
How often were you agitated?	○	○	○	○	○
How often did you experience constant worrying?	○	○	○	○	○
How often did you feel helpless?	○	○	○	○	○
How often did it effect your concentration?	○	○	○	○	○

How often did you feel hopeless?	○	○	○	○	○
How often did you feel threatened?	○	○	○	○	○
How often did you experience disbelief?	○	○	○	○	○
How often did you feel on guard?	○	○	○	○	○

Q4.2 The following questions will ask you to reflect on your experiences as a faculty member. We want to better understand the impact of racialized incidents on campus toward BIPOC faculty members. As you answer the following questions, please consider how often the following things occurred.

After you experienced racialized incidents on campus, how often did you:

	Never	Almost Never	Sometimes	Fairly Often		Very Often
Use drugs to relax?	○	○	○	○	○	○
Use prescription drugs to relax?	○	○	○	○	○	○
Use non-prescription drugs to relax?	○	○	○	○	○	○
Use alcohol to relax?	○	○	○	○	○	○
Use cigarettes to relax?	○	○	○	○	○	○

Q4.3 The following questions will ask you to reflect on your experiences as a faculty member. We are interested in understanding some of the physiological behaviors of BIPOC faculty members. As you answer the following questions, please consider how often the following things occurred.

Please tell us how often you experienced the following items as a BIPOC faculty member.

	Never	Almost Never	Sometimes	Fairly Often	Very Often
Headaches?	○	○	○	○	○

Grinding your teeth?	○	○	○	○	○
Chest pains?	○	○	○	○	○
Clench your jaws?	○	○	○	○	○
Shortness of breath?	○	○	○	○	○
Racing Heart?	○	○	○	○	○
Frequent colds?	○	○	○	○	○
Muscle aches?	○	○	○	○	○
Indigestion?	○	○	○	○	○
Gas?	○	○	○	○	○
Frequently ill?	○	○	○	○	○
Constipation or diarrhea?	○	○	○	○	○
Back pains?	○	○	○	○	○
Increased perspiration?	○	○	○	○	○
Sleep disturbances?	○	○	○	○	○
Pains in joints?	○	○	○	○	○
Intestinal problems?	○	○	○	○	○
Feel fatigued?	○	○	○	○	○
Insomnia?	○	○	○	○	○
Other sickness?	○	○	○	○	○

Q5.1 Below, you will find a series of statements with which you may Agree or Disagree. Using the scale, please indicate the degree of your agreement with each message.

Q5.2 I always find new and interesting aspects in my work.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.3 There are days when I feel tired before I arrive at work.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.4 It happens more and more often that I talk about my work in a negative way.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.5 After work, I tend to need more time than in the past in order to relax and feel better.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.6 I can tolerate the pressure of my work very well.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.7 Lately, I tend to think less at work and do my job almost mechanically.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.8 I find my work to be a positive challenge.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.9 During my work, I often feel emotionally drained.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.10 Over time, one can become disconnected from this type of work.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.11 After working, I have enough energy for my leisure activities.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.12 Sometimes I feel sickened by my work tasks.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.13 After my work, I usually feel worn out and weary.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.14 This is the only type of work that I can imagine myself doing.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.15 Usually, I can manage the amount of my work well.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.16 I feel more and more engaged in my work.

- ○ Strongly disagree
- ○ Disagree
- ○ Agree
- ○ Strongly agree

Q5.17 When I work, I usually feel energized.

- Strongly disagree
- Disagree
- Agree
- Strongly agree

Q6. The following section aims to discover the extent to which you intend to stay at your organization. Please read each question and indicate your response using the scale provided for each question.

During the past 9 months...

Q6.2 How often have you considered leaving your job?

- Never
- Sometimes
- About half the time
- Most of the time
- Always

Q6.3 How satisfying is your job in fulfilling your personal needs?

- Very satisfying
- Satisfying
- Neutral
- Unsatisfying
- Totally dissatisfying

Q6.4 How often are you frustrated when not given the opportunity at work to achieve your personal work-related goals?

- Never
- Sometimes
- About half the time
- Most of the time
- Always

Q6.5 How often do you dream about getting another job that will better suit your personal needs?

- ○ Never
- ○ Sometimes
- ○ About half the time
- ○ Most of the time
- ○ Always

Q6.6 How likely are you to accept another job at the same compensation level should it be offered to you?

- ○ Highly unlikely
- ○ Somewhat unlikely
- ○ Neither likely nor unlikely
- ○ Somewhat likely
- ○ Highly likely

Q6.7 How often do you look forward to another day at work?

- ○ Always
- ○ Most of the time
- ○ About half the time
- ○ Sometimes
- ○ Never

APPENDIX D

Consent Form

Verified
Exempt
26-Jan-2023

CONSENT TO PARTICIPATE IN SURVEY

Thank you for your interest in participating in this study.

Purpose: This study examines the nature and extent of Racial Battle Fatigue (RBF) for Black, Indigenous, and People of Color (BIPOC) faculty encountering racialized incidents at Community College Institutions. Additionally, this study will explore the relationship between RBF, burnout, and the retention of BIPOC Faculty at community college institutions. This study aims to bring a better understanding of racialized stress and trauma experienced by BIPOC faculty to help inform the development of policies and protocols within community college institutions.

BIPOC Faculty Racial Battle Fatigue Survey
Your participation in this survey is voluntary and anonymous. If you decide to participate, no identifiable information will be collected, and the responses to the survey will be anonymous and confidential. The principal researcher and the researcher's committee chair are the only individuals with access to the data collected. You may refuse to participate or withdraw from the survey at any time. The online survey will take approximately 10 minutes to complete.

Contact Information: If you have any questions about your rights as a participant in this study or any concerns or complaints, please contact San Diego State University Human Research Protection Program via email at irb@sdsu.edu or visit their website: https://research.sdsu.edu/research_affairs/human_subjects/contact_us\

If you have questions about this project, please email the principal researcher:
Taneisha Hellon
Doctoral Candidate, SDSU
t[redacted]