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SISTAS IN CRISIS: A HERMENEUTIC PHENOMENOLOGICAL INQUIRY INTO THE LIVES OF BLACK WOMEN STUDENT AFFAIRS PRACTITIONERS WITHIN HISTORICALLY WHITE INSTITUTIONS

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SISTAS IN CRISIS: A HERMENEUTIC PHENOMENOLOGICAL INQUIRY INTO THE LIVES OF BLACK WOMEN STUDENT AFFAIRS PRACTITIONERS WITHIN HISTORICALLY WHITE INSTITUTIONS

A DISSERTATION APPROVED FOR THE
DEPARTMENT OF EDUCATIONAL LEADERSHIP & POLICY STUDIES

BY THE COMMITTEE CONSISTING OF

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Acknowledgments

2 Kings 6:16-17 NABRE: Elisha answered, “Do not be afraid. Our side outnumbers theirs.” Then he prayed, “O Lord, open his eyes, that he may see.” And the Lord opened the eyes of the servant, and he saw the mountainside was filled with fiery chariots and horses around Elisha.”

Romans 8:31 NABRE: What then shall we say to this? If God is for us, who can be against us?

God: I first want to say that I just thank the Lord for His faithfulness and unending kindness that He’s shown unto me. So much of this process has been a fight, not just against powers that were beyond my control but with myself. God, every fiber of my existence praises you for telling me to trust you in and throughout this process. When it seemed darkest and that it felt as if all hope was lost, you came in and rescued me. I will forever give you the honor and praise as this could never have been possible without you. I love you Jesus.

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Ending Songs/Benediction: (Defender) "You go before I know that you've even gone to win my war. Your love becomes my greatest defense. It leads me from the dry wilderness. And all I did was praise. All I did was worship. All I did was bow down, oh, All I did was stay still. Hallelujah, You have saved me. So much better Your way. Hallelujah, great Defender. So much better Your way…." (Gretzinger, Gentile, Springer, 2017)

(Surrounded: Fight my Battles): "There's a table that You've prepared for me. In the presence of my enemies. It's Your Body and Your blood you shed for me. This is how I fight my battles. I believe you've overcome and I will lift my song of praise for what you've done. This is how I fight my battles. This is how I fight my battles. This is how I fight my battles; This is how I...It may look like I'm surrounded, but I'm surrounded by You. It may look like I'm surrounded, but

I’m surrounded by You. It may look like I’m surrounded, but I’m surrounded by you. This is how I fight my battles…”(Upperoom, Smith, 2019)

Dedication

"Caring for myself is not self-indulgence. It is self-preservation, and that is an act of political warfare." (Lorde, 1988)

I dedicate this to Black women student affairs practitioners who love their students, their communities, and their families through their intersections. Caring for yourselves is paramount and should be your first act of defiance. Do not allow the institutional mission to be greater than your need to practice an authentic and on-going self-care.

Sistas in Crisis: A Hermeneutic Phenomenological Inquiry into the Lives of Black Women Student Affairs Practitioners within Historically White Institutions

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Abstract

Sistas in Crisis: A Hermeneutic Phenomenological Inquiry into the Lives of Black Women Student Affairs Practitioners within Historically White Institutions

Black women practitioners who work at Historically White Institutions occupy institutional spaces that were not created to support the ways in which they exist and thrive as Black women. Through their intersectional identities, they assist, persist and resist the institutional shackles that were left untouched by the institutional practices of diversity and inclusion. In fact, they are tethered to a field that places their needs, whether they be emotional, spiritual or physical secondary to the institutional mission. Although many Black women practitioners take on their duties with altruistic intent, it can often leave them feeling exposed, isolated and burned out from the injury. This Hermeneutic phenomenological study explored the lived experiences of eight Black women student affairs practitioners who work within Historically White Institutions with the purpose of contributing to the dearth in relevant related literature. Within the findings, the study identifies two main themes and three subcategories that provide an understanding of the lifeworld of a Black SAPro. The two main themes were: Black Women Don't Get to be Weak or Tired, and that Black Women Cannot Disengage From their Work Role. The subcategories which emerged from the data were: Heightened Raced and Gendered Expectations, Frustration, Irritation: Black Women Workload vs. Whiteness and Work, and Jill of All Trades. Most importantly, this study not only captures a glimpse of the intersectional lived reality of Black women SAPros but also underscores their work within an imperialist capitalist patriarchal system.

Keywords: Black Women, Student Affairs Practitioners, Intersectional Burnout and Stress, Strong Black Woman, Black Girl Magic

Chapter 1: Introduction

Sistas in Crisis: A Hermeneutic Phenomenological inquiry into the Lives of Black Women Student Affairs Practitioners within Historically White Institutions

The labor practices of a Black woman student affairs practitioner or SAPro is best described as love personified. This love ethic flows through the ways that they support and advocate for their students' academic and personal success. Although this love labor is wonderfully awe-inspiring and extremely fulfilling, it often does not come without consequence and challenge for the Black woman practitioner as they serve through their identities.

I speak candidly of this love labor not as an outside observer, but as someone who survived through it. Although outwardly the work was rewarding, inwardly, my body and mind were breaking down from the stress and exhaustion of serving as a Black woman working within a Historically White Institution (HWI). Along with the stress and exhaustion came isolation as oftentimes, it felt as though no one else would be able to understand my workplace fatigue fully. That was until prayer, journaling, and reaching out to my social media communities became my lifelines. More specifically, it was through the practice of sharing my testimonial truths where the weight of my circumstances seemed lighter and less isolating. Thus, it was through this practice of testimonial sharing that gave birth to this study and my interest in exploring the lived realities of other Black women who were also SAPros. However, first, before going further, as a vehicle to gain further insight into the lived realities of being a Black woman SAPro I offer a section from my scholarly personal narrative. This document offers a glimpse into my lived reality as I moved through the often-treacherous terrain that targeted my personhood as a Black woman.

My Scholarly Personal Narrative

My love for student affairs was killing me…

Diary of a Faithed Black Woman Student Affairs Practitioner.

1 Peter 5:7 King James Version (KJV)

7 Casting all your care upon him; for he careth for you.

God, what did I do? Can you hear my prayers? I do not know why she hates me. With tear-stained eyes, I found myself working in an environment that was beyond unhealthy, it was toxic, and I was not sure how it had happened. It was during the first month that Rebecca*, who was my new supervisor within the Office of Student Organizations, pulled me into her office for a chat. “What is wrong with you, Valerie?” You know that your job is to plan cultural events as well as supervise all of the clubs and organizations that we have on campus and it seems as though I’ve only seen you spend time on event planning! You have two jobs, you know!? Can you not handle this? Is this working for you? I mean, if it is not, we can totally make other arrangements. Shocked at the inference as it had only been one month, I was determined to make her happy with me….

I know! It seems that I am busiest during the times when students are here. Maybe I should just stay until 6, or maybe 7. No, definitely until 8:00 p.m. That should allow me with enough time to get things done. However, even as I was staying at work later to accommodate my workload, it seemed as though the comments from my supervisor became all the more abusive and demeaning. One night after a particularly grueling day, I closed my door to my office and sat on the floor and wept until I began to heave. “God, why? Did I make you mad? Why am I here? Don’t you love me?” I could not understand why God would allow me to be mistreated when He allowed me to come to this place. But I realized that I did ask for it, maybe I should have prayed differently…

(Keep going…Just keep going….)

As I closed my eyes and took in the sweet sound of the church choir, I pictured God himself rocking me, telling me that everything was going to be fine…

(Through sobs) God, I trust you, I just need to know what to do. I need help; I need you right now…The months of September through October seemed to move so fast that I forgot to take a breath. Things had not improved with Rebecca* and it seemed as though my work colleagues saw me as a pariah and wanted to steer clear of me when she was around. I felt alone within my office. At this point, my students were my support system; although I realized how unhealthy that could be, they were indeed my saving grace. At least they would love and appreciate me. Maybe that's enough. ….

This was also when the migraine headaches started….

The constant forward motion that it takes to exist in a situation that is killing your spirit, your passion and your drive was my exhausting reality as Black women student affairs practitioner. After visiting the doctor and discovering that my headaches were a result of hypertension and my new stomach pains were brought on by ulcers, I knew that my work and the stress of it was affecting my physical health. My emotional health was also in disarray as beyond being exhausted, fear and anxiety of being fired began to fill my days with dread. However, this did not excuse me of my responsibilities, as my Black and Brown students needed me to continue to function. After all, I fulfilled two requirements, being a Black person and a woman, and it was incumbent upon me to be everything to everyone.

This Black Woman's Work- Intersectional Stress & Burden vs. Love Labor

Intersectional Stress: Blackness & Womanness

The ways in which I was burning out as a practitioner had more to do with me being a Black woman than my identity as a practitioner. Simply put, my role as a new student affairs administrator was made complex due to my Blackness, and my womanness and the intersectional stress on my identity was beyond difficult. Furthermore, the toxicity of my working environment was also complicated due to my newness as a new student affairs professional. This complication was evidenced by how often I would twist myself into emotional and metaphorical knots to stop the passive-aggressive treatment, which I felt directly exposed. It was less about which area of my identity was the most salient, a practitioner, a Black person, or a woman than it was about the layered intersectional trauma that my workplace and its inhabitants were producing. As a way to cope with my new workplace reality, I thought that making myself smaller, less noticeable would protect me from the daily insults which I was often exposed. The literal stress of arriving at work daily where I felt frequent microaggressions and microinsults (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007) was almost too much to bear and often left me feeling as if a fading away would grant me the needed reprieve.

However, this stepping back could not be an option as my students, particularly my students of color, needed me to continue showing up, regardless of how my presence was seen as a nuisance to some within my new working environment. I was the only person of color and Black person within my department; I knew that they needed me to continue pushing and rising above. However, that effort and how it manifested often left me hemorrhaging at the end of the day.

Burden vs. Love Labor

Burden

The responsibility of my role as a practitioner was often interwoven within my intersectional identities. Although I recognized that I was not hired to advocate and support students of color on my campus solely, I still understood what I symbolized to them being a person of color and a woman. To my students of color, I represented an Auntie or a professional sister-friend that could aid in their care. At the same time, to the administration, I could vacillate between two identities that could serve the institution. As a person of color, and more directly as a Black person, I was brought up with a collective consciousness which encompassed a responsibility to one's community and a mandate always to remember that you must exist to help others. This effort was also contextualized due to my womanness and my upbringing as a person of faith. Therefore, as I entered my new working environment as a faithed Black woman, I came, bringing the intricacies of my identities and with them their mandates and presumed responsibilities.

As the sole Black woman in my department, the visibility of my personhood created a different level of responsibility than my white women or men colleagues. When I would receive calls and additional responsibilities to handle the *Black student or diverse incident,* my white colleagues seemed to have no racially-based responsibilities or assignments beyond their role. As a new student affairs professional at first, this level of responsibility excited me and, in the beginning, communicated a heightened level of trust that others were not afforded. I saw this responsibility, not as a burden per se, but an honor as my reputation of being a hard worker and one who cared for students was spreading. However, after experiencing three months of having almost no weekends and no free time, while others in my department seemed to thrive, it began to feel not only unfair but unethical in terms of my wellbeing. Nevertheless, there was still this internal drive, which was motivated by a collective consciousness that viewed my exhaustion

differently. It seemed like my reasonable service, not only a Black woman but also as a person of faith who often felt directed to be the defender for others who had no voice.

Love Labor

As a Black woman who was also a student affairs practitioner, I often communicated ownership or love for my students that differed from the ways my white colleagues discussed their students. Although I did not give them life as their mother, I still claimed responsibility for their institutional care and support. This effort went beyond claims of being performative in terms of gender but was unique to a raced and gendered ethic of care. More precisely, as a Black person and a woman, this love labor not only provided a safe harbor from institutional harm but a place of understanding and support from environments that deemed them lesser and undeserving.

The responsibility of care in this type of setting was both exhilarating and exhausting to embody as a Black woman student affairs practitioner. Understanding that as students entered my office with their parents, my presence as a Black woman communicated something vastly different them as people of color. To them, I was taking responsibility for assisting with the care of their students and mostly was an extension of their role as a familial unit. Although there was no contract or mandate which communicated this responsibility, this type of care was implied by my presence as a Black woman professional within my role. It indeed was a labor of love and was an honor as a faithed Black woman to provide a place of solace and support to my students, and was something which I truly cherished. However, as much as I was metaphorically pouring out all of my care and love for my students, I was often left empty and exposed at the end of the day. Although this love work was wonderfully rewarding and awe-inspiring, what is demanded in terms of my allegiance as a practitioner was exhausting and was not sustainable. As I served the institution and pledged my love allegiance to them and my students, the institution failed to

truly love me as a Black woman who was also a student affairs practitioner. In truth, although I was working in spaces that were toxic to my personhood, I made every effort to protect my students from that harm. In actuality, this love, labor was becoming my physical and emotional undoing. Creating a paradox that, although this type of care could be described as attractive and ideal to students it also placed an additional level of responsibility on me as the practitioner, which contributed to an extra layer of stress and exhaustion.

Social Network Validation: A Change Must Come

I was exhausted and was hemorrhaging from the love labor but also the toxicity of my institutional environment and was indeed in need of a reprieve. As I was the one and only Black woman in my department, I found it challenging to find others who truly understood my reality. Not only did this work feel lonely and incredibly isolating, but it also was never appreciated by the institution as they failed to understand the core value which prompted the care. Additionally, it seemed that no one seemed interested in discussing the consequences of that raced and gendered care. I needed to find a space where I felt safe from the raced and gendered microaggressions, which I was exposed daily, and where there was a deeper understanding of a raced and gendered community of care. Here is where social media and social networks became my saving grace. In these spaces, I discovered that I was not alone in my feelings of bewilderment. It seemed like a daily occurrence to read messages on closed Facebook groups from other Black women student affairs professionals sharing feelings of being fatigued and exhausted on their jobs. Many of the concerns shared on these posts contained instances of racial microaggressions, or microinsults or just being overworked compared to that of their white colleagues. They were called upon to be the institutional fixers and the ones that handled issues that were primarily racial in content, and it seemed as if there was no end to their duties.

Besides, clamoring to find others who were experiencing institutional intersectional trauma as Black women, I tried finding literature that grounded our experience as student affairs practitioners. However, this literature search came back extremely lacking, as a majority of the extant literature centered Black faculty women experiences, while others focused on student affairs practitioner experiences in general. While there has been research which has examined burnout within student affairs and conference sessions concerning how compassion fatigue could affect student affairs practitioners, less attention focused on how the issues of compassion fatigue and burnout affect Black women within student affairs.

Gaps in the Research

There is a lack of information that targets the lived experiences of Black women Student Affairs Practitioners, especially as it relates to burnout, compassion fatigue, and secondary trauma. Although current literature within student affairs discusses racial battle fatigue, particularly within the lives of Black student affairs professionals, I assert that the inclusion of racial battle fatigue creates an incomplete picture. More succinctly, racial battle fatigue does not take into consideration the role of Black women within student affairs, especially, as it grounds the work that they do within HWIs. This study will explore the lives of Black women student affairs professionals who work within HWIs, with the ultimate purpose of understanding the phenomenon.

Definition in Details: Disrupting Gender and Race Essentialism within Participant Selection

As this study focus on the experiences of Black women, it is essential to clearly and succinctly define the parameters of that choice. More directly, in an effort to not subsume the

experiences of all Black women and in an effort to disrupt notions of essentialism within this study, gender and race must first be discussed.

Gender

Gender can be understood as "the social organization of sexual difference" (Shaw, 2009). It is socially organized or constructed because society provides a framework of understanding these differences and categorizes them according to notions of femininity and masculinity (Shaw, 2009; Gender Spectrum, 2019). Although gender and sex often are viewed as interchangeable, and although there is a connection, they do not mean the same thing. While sex typically gets assigned at birth and is usually based on a physical representation, gender as a classification usually aligns with the sex classification (Gender Spectrum, 2019). However, gender and sex are not static but must be understood through three dimensions which are, body, identity, and social gender and must be viewed as being on a spectrum or fluid. Gender Spectrum (2019) provides the following regarding these dimensions, "Each of these dimensions can vary greatly across a range of possibilities and is distinct from, but interrelated with, the others. A person's comfort in their gender is related to the degree to which these three dimensions feel in harmony" (p.1) . More connectedly, if gender must be understood as a spectrum, it cannot be viewed through essentialism, which posits a permanently fixed categorization. This is because according to Adams (2020), "Gender essentialism doesn't account for a person's right to self-determine gender identity or presentation" (p.1). Furthermore, gender must be viewed within a historical and cultural understanding and is connected to how power is distributed within society. In an effort to explain how gender posits a historically grounded and cultural understanding Shaw (2009), as cited within Settles et al. offer the following, "systems based on class, race, sexual identity, and so forth interact with gender to

produce different experiences for individual women." (p. 119). In this way, gender and how it is also understood must be grounded within other systems of power and privilege, and for the sake of this study through the lens of race.

Race

There is no one universally agreed-upon definition of race; however, the U.S. Census Bureau defines race as "a person's self-identification with one or more social groups" (2017, p.1). Though, some still operate from the assumption that race is connected to one's biology as being apart of the human race or species which connects to physical features or commonalities. However, through a critical perspective, a more nuanced understanding of race emerges. W.E.B. Du Bois connected the definition of race to both a biological concept and through a sociohistorical concept that grounded an embodied perspective (Avshalom-Smith, 2018). For Du Bois, race was embedded throughout his writings as it framed his philosophy regarding race and aided him in his efforts against a raced biological essentialism. Avshalom-Smith (2018) as cited within Shuford (2001) provide the following which supports this perspective as the researcher asserts, "Reconstructed race concepts allowed Du Bois not only to shatter biological essentialism but also to promote African American solidarity, pluralistically resituate white racial identity, and provide trenchant critical perspectives on the intersections between racism and capitalism" (p. 2) In this way, Du Bois advocates for a deeper sociohistorical perspective that undergirds a collective identity or consciousness regarding a raced understanding but stops short at supporting an essentialist or fixed raced claim. However, Du Bois was not the only scholar who would also use a connected understanding regarding the definition of race, as various scholars such as bell hooks, Anna Julia Cooper and Patricia Hill Collins would all ground a deeper perspective regarding race, especially as it relates to the lived experiences of Black women (Collins, 1986;

1990; 1994; 2000a). Although these theorists support a raced-gendered consciousness that knowing does not surface as a monolith of understanding, which would connect to a sameness. Instead, through a nuanced perspective that welcomes a sociohistorical consciousness regarding race, a better understanding of the differing realities for Black women emerges explicitly.

Participant Selection: Black Women

As this study attempts explicitly to explore the lived realities of Black women who are student affairs practitioners, it is crucial to understand the potential limitations regarding this study in relation to race and gender. First, this study solely focuses on the experiences of Black women who are cisgender. According to Anderson (2016), cisgender is defined as "a person who identifies with the gender they were assigned at birth" (p.1). It was paramount that the researcher did not make any essentialist claims regarding gender as the researcher fully acknowledged that gender identity was fluid and on a spectrum. More explicitly, as there was a lack of published literature as it related to the lived experiences of Black identified cisgender women who were SAPros, the researcher desired to fill that gap in the literature. Second, through a sociohistorical raced understanding which transcends the physical traits of the participants, and connects, "a shared group experience and cumulative social and historical conditions" (Avshalom-Smith, 2018,p.1), Black identified women are the identified participants for the inquiry. As there was a lack of published research that explored Black women SAPros experiences uniquely, it was important not to conflate those experiences regarding race. More directly, as the researcher acknowledges that there are unique literature and a lived experience of being multi-racial or bi-racial women as it relates to the exploration of Blackness, the researcher wanted to primarily focus on the lived reality of Black self-identified women. Again, as there was a lack of published

literature that targeted Black women, SAPro experiences this choice is in alignment with filling the gap in the literature.

Background of the Problem

The development of the student affairs profession is marked, in the viewpoint of some, by the 1937 publication of The Student Personnel Point of View, or SPPV. The SPPV document emerged as the field of student services evolved as Rentz & Howard-Hamilton (2004) assert,

> As early student personnel professionals gathered to talk about their evolving field, discussions inevitably turned to the need for a standard definition, a set of criteria to guide practice, and a statement of values to help clarify the new fields role on campuses. (p. 40-41)

Within the document, it implores professionals to care for the physical and moral wellbeing of their students, and to support their needs holistically. The document does not outline ways the professional is to practice self-care and restraint when working within their position, only that students are their ultimate priority. Inadvertently, this document, with its prioritizing students' needs, would lay the foundation for student affairs professionals to always come second to their responsibilities as workers (Rentz & Howard-Hamilton, 2004). The field would continue to experience major organizational shifts with the development of student development theories and the transition of duties of student affairs educators (Evans, Forney, Guido, F. M., Patton & Renn, 2009; Upcraft & Barr, 1990) . Although the field of student affairs started to evolve with new recommendations of improved student affairs practice, not everything shifted regarding their duties and role expectations. More directly, as the idea and role expectation of serving as the *parent* would diminish, the institutional expectation of unconditional support regardless of the practitioners' well-being would remain as a source that would contribute to their fatigue.

The Emotional Labor of Student Affairs Practice

The emotional labor which requires a practitioner's well-being and total allegiance do not *rest* with the specific institution; this concept is embedded in how Student Affairs was created as a profession. What should be made clear is that Student Affairs as a profession was not created with the intended purpose to support the practitioner; rather, it was created in direct correlation in helping its constituents, the students (Stamatakos, 1989). The expectation often becomes that they as practitioners operate within a superhuman capacity, that their sole responsibility is to deflect the pains of racism, sexism, and the marginalization is that their student's experience (Hughes & Howard-Hamilton, 2003). However, heroic, it does nothing to speak to the challenges that the practitioner faces when they are not allowed to be real, or in this case, human. A common problem that is faced by many student affairs professionals is the concept that working in the helping field makes it particularly challenging to set limits or boundaries for oneself. Howard-Hamilton, Palmer, Johnson and Kickligher (1998) stated that,

> Oftentimes, student affairs administrators embrace a "yes I can, yes I will" frame of mind and work ethic. This involves not delegating, becoming a mentor for all students and colleagues in need, not using the word "no" as often as they should, or feeling that sense of accomplishment is synonymous with exhaustion and fatigue (p.81).

In reviewing the existing literature regarding principles of good practice for Student Affairs, it spoke of everything from helping students to develop coherent values and ethical standards to building supportive and inclusive communities (Blimling, & Whitt, 1998). As a document that speaks to the best practices within Student Affairs, it was evident where the Student Affairs professional should place their focus, which was on their duty as a practitioner, even if it came at the cost of their mental state or wellbeing.

Black women who are Student Affairs administrators embody within their service the aspirational hope of their students combined with the weight that is assigned with being in a visible place of presumed authority and power. However, that does stop them from operating with *mother-like* care and concern for their students. *It takes a village to raise a child*; this often-quoted African proverb speaks to the shared responsibility for care and concern of children; however, usually, the ones who feel the weight of that responsibility are women or more accurately, Black women. Within higher education, one could argue that students are not arriving as children but as semi-functioning adults; however, the responsibility of the student affairs practitioner can oftentimes blur the lines of care. Although this effort does not negate their adulthood, it does not remove the reality of the stressor from serving within this capacity. Therefore, when Black students and their guardians arrive on campuses where racial climates can be isolating and terrifying, the need to find someone who resembles their identity becomes paramount. In this way, the role of a Black woman professional becomes one that transitions from the professional to the beacon hope and motherly village support.

Historically, Black women have a particular historical significance as it relates to mothering and their roles in caring for *children,* and more explicitly caring for children within systems of dominance and marginalization while in slavery and captivity. Specifically, motherhood occurs in specific historical situations framed by interlocking structures of race, class, and gender. Within this framework, the sons and daughters of white mothers had "every opportunity and protection, "and the "colored" daughters and sons of racial ethnic mothers "know not their fate" (Collins, 1994,p.45). Through stereotype dimensions, the idea of the *mammy"* is seen through images of Aunt Jemima to Hattie McDaniel that all centered their primary responsibilities concerning the care and well-being of others, or more explicitly

protecting and caring for those who were white (Reynolds-Dobbs et al., 2008). Through this understanding, Black women had no responsibility that was greater than her motherly love and concern for those around her, regardless if they would reciprocate that love and affection. In Bell and Nkomo (2001) as cited in Reynolds-Dobbs, et al. (2008), this was supported in their findings when suggested that, " the *mammy* refers to a motherly self-sacrificing Black female servant who is responsible for domestic duties and taking care of those around her" (p.136). In practice, this concept is seen through how Black women mentor each other within the workplace. Specifically, in Reynolds-Dobbs et al. (2008) they suggest that,

> Black women who are viewed as Mammy are oftentimes placed in support-type positions in organizations with very little vertical mobility. As she is viewed as the caretaker and advocate of Blacks, Black women who exemplify this image may be limited to minority, diversity, or other support-type positions, which allows for little to virtually no vertical mobility…Both White and Black coworkers may turn to these women for comfort and support of diversity needs, which can serve as a limitation to how others perceive them, especially in regard to their professional skills (p.139).

Within Student Affairs, the role of the institutional mammy in the lives of Black women often manifests through their cultural unofficial/official obligation of care and support for students of color as they enter Historical White Institutions. However, culturally this practice towards their community has a different significance and meaning that operates as a shield that helps negate the racially charged system that is higher education.

In the lives of Black women, the United States themes of survival, power, and identity form core foundations that ground how mother work is seen within their communities (Collins,

1994). Within communities of color, one does not need to physically be a *mother* in order to represent the place as one. Collins (1990) speaks of this process as Othermothering, when she states that, "In many African American communities, fluid and changing boundaries often distinguish biological mothers from other women who care for children" (p.178) Thus, through these *fluid* boundaries African American women operate within the practice of taking care of their *communal village* as a community of practice. For Black women, mother work enabled them "to build strong Black identities capable of withstanding the assaults of White supremacist rhetoric and practice" (Collins, 1990, p.223). Although valiant, without self-care, this process cannot or rather will not be sustainable long term.

Embedded in the idea of Othermothering sweeps within its understanding the value of supporting and advocating for their community, regardless of how it may affect them as professionals. This can leave them feeling isolated, stressed, and exhausted from this process of caring for others first and considering themselves second, as is a typical practice within Student Affairs. This process is troubling in that although they as Black women professionals' function in terms of other mothering in service to the institution, it symbolizes they do not need any reprieve or rather shield from the weight of their responsibility, as they are in fact Superwomen. This could, in turn, make them more susceptible to burnout, which can lead to them compassion fatigue within the workplace. Although the practice of Othermothering is often discussed through a positive standpoint where love is personified through a raced and gendered ethic, it should also be evaluated and critiqued from the lens of the caregiver.

Black Women Student Affairs Practitioners at HWIs

> Although I was a woman of faith, daily cuts that triggered and targeted my personhood left me too emotionally exhausted to start the day fighting yet again. I was experiencing

the first level of burnout, and I truly needed a reprieve. (Edwards & Thompson, 2016, P.46)

The responsibilities and burdens of being the Black woman working within student affairs often place their emotional and physical needs secondary to their positions. In actuality, it is their profession, which posits a student's first directive that exposes them to workplace burnout and fatigue. However, as they are not solely practitioners but Black women, how they experience their role is directly tied to their race and gender.

Black women SAPros are not protected from the pains of racism or intolerance, which transpires outside of their institutional homes because of their roles as practitioners. In actuality, it is their role as administrators that places them in spaces where the burdens of racism and gender discrimination surface through their service. Thus, with the understanding that Black women within student affairs face racialized and gendered challenges at a minimum that impact their role as SAPros, Mitchell (2018) began her inquiry. As the researcher, she was resistant to examine the challenges without an intersectional lens, as she asserted her participants' identities were a critical factor in understanding the phenomenon. In terms of the criteria, the participants needed to self-identify as African American women born in the United States, aspired to advance as a Senior Student Affairs Officers (SSAO) and served as a middle-level manager in student services at a Predominately White Institution (PWI) (Mitchell, 2018).

Further, they also needed to qualify as a mid-level manager (MLM) who had provided insight into a program or functional area, had worked a minimum of five years in student affairs, and supervised a minimum of two professional staff. Therefore, using a traditional qualitative inquiry and a conceptual framework, which included Black Feminist Thought and the Human Resource Frame of Bolman and Deal, three themes emerged from her interview. The themes

were: The personal and professional challenges of being the one and only (raced and gendered), Strategies and supports to help them succeed in positions and professional development opportunities for their success and survival as MLMs (Mitchell, 2018). When discussing the raced and gendered challenges that surfaced as double microaggressions within their role, one of the participants shared a story regarding the ways that she, as a Black woman, was treated in meetings by men. Mitchell (2018) offers the following from her participant Audrey:

> Every other position in between the first and my current, I've been made aware both subtly and directly by supervisors of who I was, either by race or by gender…And I remember specifically in a facilities meeting I was the only person of color and the only woman at the table and was talked over for the entire meeting. Despite presenting myself as the director and in charge of residential life and ultimately the decisions that were being made related to the new construction that was happening in a building that was set to open in less than six months. (p. 81)

In this way, the experience of being a woman and a Black person was intersectionally connected, and the participant felt a compounding effect of both of her identities. A similar sentiment was shared by several participants, which highlighted the challenges that Black women student affairs administrators face at HWIs (Mitchell, 2018). Thereby, surfacing a concern that was known in their collectively supportive spaces but something that had not been examined intersectionally within student affairs research. Although Mitchell (2018) did not connect the emotional and physical toll that racialized and gendered experiences had on the participants, the fact remains that being both Black and women can also heighten their emotional fatigue (Walker-Barnes, 2014).

Burden & Calling

Black women who are also student affairs professionals carry the institutional weight as well as the cultural expectation to support, uplift, and secure the institutional environment for their students of color. Similarly, West (2015) began her study with the assertion that Black women SAPros operate differently than their white colleagues within HWIs. As the researcher, she was interested in understanding how Black women SAPros experienced isolation and marginalization within HWIs. Black Feminist Thought undergirded her study as it provided a critical lens to thoroughly interrogate the ways her participants interpreted their lived realities within HWIs.

In terms of participants, ten were selected from attending the African American Women's Summit (AAWS), which was a part of the National Association of Student Personnel Administrators (NASPA) Conference. In terms of the sampling frame, all of the participants self-identified as Black women who had a majority of their professional experience at HWIs. Additionally, they identified with the experience of being underrepresented, isolated, and self-disclosed as feeling marginalized within the context of their professional lives as it related to their race and gender. Lastly, using a semi-structured interview format, and a data analysis process of open coding, findings surfaced that connected to their self-identified calling as Black women SAPros. The Black women SAPros within the West (2015) study found personal and professional value in mentoring other Black students and colleagues. It connected this effort to their own personal and professional success. One of the participants within the study offered the following statement that was a consistent theme within her interviews, "helping others who look like you succeed and aspire to higher ranks" (p. 115). In other words, for Black women, SAPros supporting and advocating through their identities served as a way to uplift other Black women within the academy. Although the study did not examine the physical and emotional effects of

operating within their self-identified calling, the fact remains how they work within their roles is intersectionally linked to their race and gender.

In another study that was interested in examining the challenges that Black faculty experience within HWIs, an intersectional perspective surfaced as a useful frame for analysis. Although the Wilson (2012) study initially based its examination within the experiences of Black faculty in general, utilizing an intersectional approach when attempting to understand the experiences provided a more in-depth analysis. Specifically, Wilson (2012) examined the experience of her only Black woman participant, who was a faculty member at an HWI. Using a traditional qualitative inquiry with an open-ended interview, a detailed description emerged. After the interview was transcribed, it was immediately coded to provide questions for a follow-up interview. Beyond detailing the often-challenging nature of serving as a professor, the raced and gendered challenges emerged from her additional examination of her sole female participant. Specifically, her participant, "Audra," spoke of working in a challenging racialized climate that exposed her to racialized and gendered trauma that operated as a workplace burden. Specifically, this burden surfaced through the raced and gendered stereotype of the mammy, which, in the context of higher education, carries raced and gendered institutional expectations (Collins, 2000).

Regarding the mammified stereotype and how it impacts Black women professionals within HWIs, Clayborne, and Hamrick (2007) provide the following assertion,

> Mammified (Collins, p.281) work of Black professional women involves caregiving within a predominately white organization, similar to the position a mammy played as a Black mother figure in a white home who is expected to make do with the resources provided. The mammy image is an archetypal outsider-within, never being part of the family despite declarations of affection or inclusion. (p. 137)

This controlling image holds implications not only on how Black women experience racialized and gendered trauma but how they are viewed as the institutional providers of raced and gendered care. Thus, regarding the Wilson (2012) interview, and how they as a Black woman faculty member was treated as the departmental mammy, the participant offers the following statement,

> I always felt that many of them kind of underestimated me. It was almost like the mammy syndrome. They wanted me to be their mammy. 'Oh, mammy, I feel bad; take care of me, mammy.' But they forgot mammy had a brain and the same kind of though as others. Some nasty little things happened in the classroom. You're supposed to always be chuckling and nurturing, no matter what they do. You're not supposed to demand the same level of performance. 'You's the mammy.' (p. 72)

In this way, regardless of their qualifications as Black women Ph.D.'s or whether they are exceptional in their role, "Black women continue to be judged by who they are, not by what they do" (Crenshaw, 1991, p. 1280). Being a historically double minoritized person places them in positions that trigger both their race and gender. Black women are not just *women*, and they are not only *Black*; instead, they represent a complex intersection of lived experience that is best viewed through its complexity and range. Cho, Crenshaw., & McCall (2013), as cited within Lykke (2011), assert that this complexity also encompasses additional areas such as class, sexuality, nation, and other inequities. Black women scholars and theorists such as, Angela Davis in Women, Race, and Class (1981), Patricia Hill Collins in Learning from the Outsider Within (1986) and bell hooks in Feminist Theory: From Margin to Center (1984), would all grapple with the interconnection of being double minoritized people. However, it was Kimberlé Crenshaw (1989), which would garner credit for naming the concept of intersectionality through

her work, Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics. The focus of the work was on the idea of structural intersectionality, which places Black women between two distinct frames. Moreover, Crenshaw (1989) theorizes that Black women experience sexism differently to that experienced by white women and experienced racism different from that of Black men (McBride, Hebson, & Holgate, 2014). In this way, intersectionality is an amalgamation of previous works that utilized the tenets that intersectionality posits.

The usefulness of equipping an intersectional framework is that it is interested in the intragroup differences which exist between groups and rejects a single axis analysis of difference (Crenshaw, 1991; Crenshaw, 1989). Intragroup differences such as gender, class, and sexism, for example, are compounded with other oppressions and are not addictive. Regarding how women of color face a compound effect of marginalization, Crenshaw (1991) offers the following statement,

> ..Many women of color, for example, are burdened by poverty, childcare responsibilities, and lack of job skills. These burdens, largely the consequence of gender and class oppression are then compounded by the racially discriminatory employment and housing practices women of color often face. (p. 1245-1246)

Thus, in this way, when an intersectional lens is utilized, instead of a one- dimensional analysis, a broader, deeper perspective surfaces. More succinctly, regarding women of color, which also includes Black women, Crenshaw (1991) provides the following,

> Women of color are differently situated in the economic, social, and political worlds. When reform efforts undertaken on behalf of women neglect this fact, women of color are less likely to have their needs met than women who are racially privileged (p. 1250).

In terms of Black women SAPros within HWIs, intersectionality is a useful framework because it resists practices that examine race, class, and gender separately, but is interested in intragroup differences. In this way, pairing intersectionality with the examination of Black women practitioner experiences creates opportunities to reform harmful practices, which often lead to their emotional and physical exhaustion. Collins (1990a) offers the following critique concerning the intersectional roles of Black women when she asserts,

> As the "Others" of society who can never really belong, strangers threaten the moral and social order. But they are simultaneously essential for its survival because those individuals who stand at the margins of society clarify its boundaries. African American women, by not belonging, emphasize the significance of belonging. (p. 70)

Signifying as the Others of the academy posits a dangerous position for Black Women who automatically embody an outsider whose presence is needed but will always be an outsider due to systems of oppression and marginalization. Clayborne & Hamrick (2007) explain the outsider-within concept as it relates to Black women student affairs practitioners as the researchers assert,

> Although individuals may be part of, in this case, a division or a campus due to their employment, they can remain outsiders in important ways because of their race, ethnicity, gender, class, or a combination of these characteristics. The outsider-within is ultimately a marginalized position because of the less than full status that is experienced or granted within a majority organization, in terms of unequal distributions of power and differentially negative impacts on the outsider-within (Collins). (p. 128)

However, that does not negate the fact that their presence, albeit wrought with fatigue and bewilderment, is demanded by the ones who need them the most, their institutions, their students of color and their families. The heaviness which carries the responsibilities of being a Black

woman within student affairs can hold drastic implications on both their emotional and physical wellbeing and can lead them closer to experiencing burnout and compassion fatigue exposure.

Love Labor & Intersectional Fatigue

Black women who enter the academy are targeted, triggered, and made expendable through their work as helping professionals within student affairs. As different than their white women counterparts who may grapple with gender-based discrimination, Black women wrestle with multiple marginalities that manifest within racism as well as sexism (Hughes and Howard-Hamilton, 2003). However, it is not merely their presence, which makes them targets but rather the institutional practices and policies that expose them to trauma as well. Ladson-Billings (1998) as cited in Hughes and Howard-Hamilton (2003) support this assertion when the researchers offer, "Forms of de facto segregation have lingering social, physical, and psychological effects and can become embedded in campus academic and political systems in both overt and covert ways" (p. 99). Thus, although HWIs are no longer legally segregated spaces, they are not remised from their historical genesis.

As Black women student affairs professionals enter the academy with the stance to support their students, they are exposed to the same racialized and gendered trauma that many of their students encounter. In this way, Black women professionals are not immune to the systemic racism or sexism that their students experience. Instead, the expectation is that they must compartmentalize their emotions and prioritize the needs of their students. When discussing the importance of Black women faculty within higher education Patitu and Hinton (2003) assert,

> …[Black women faculty] presence is crucial for the personal and academic success of minority students for whom they act as mentors, role models, and advisers and for white students, who need the opportunity to interact with African American faculty to

> overcome mis-conceptions about the intellectual capabilities of minorities, especially African Americans. (p. 89)

Although this example centers Black women faculty, it would be the same for Black women staff as well. However, altruistic and commendable, their roles as mentors, advisors, and role models fail to consider the toll those positions take on their emotional and physical well-being. More directly, using an intersectional framework that values intragroup differences, they are not merely student affairs practitioners. Rather, they are also Black women, and how they operate within their roles must be intersectionally understood.

The love work and labor, which flows through the effort which Black women demonstrate, is often hard to explain to others outside of their communities. As outwardly, to their institutions, they are examples of excellent employees who are going the distance. However, upon closer inspection, a common racial understanding emerges, which encourages them as Black women to continually work harder and do more than their white counterparts (Jones & Shorter-Gooden, 2009), regardless of their gender. Albeit fortunate for the institution, this practice conveys a dangerous workplace practice where the fatigue and exhaustion of Black women can never be acknowledged because it is their duty and responsibility. Troubling still is how this effort moves many to move towards overextending themselves because they must prove to their jobs that they are worthy of their titles. Jones, M. C., & Shorter-Gooden (2009) detail this within their chapter as they offer the following regarding how Black women operate within their positions,

> Juggling varying responsibilities and roles often reflects the shifting strategy of battling the myths-as many women overextend themselves to prove that they are not lazy or

> incompetent. But this same shifting strategy may foster the masochism that so often contributes to depression in Black women (p.158).

Thus, if they as Black women are continually shifting to demonstrate their worthiness within their position, their fatigue and exhaustion can feel almost imminent within their lived working reality. This effort is no different within higher education, or more specifically, student affairs as oftentimes to their students; they are the one saving grace that encourages their holistic success outside of the classroom (Hughes & Howard-Hamilton, 2003). However, just as one cannot pour themselves from an empty vessel, they must take care to ensure that they are supported and encouraged within their roles. Black women SAPros love labor follows through every facet of their being; however, there is a lack of published research that offers insight into this intersectional labor of love.

Purpose Statement

There is a dearth of information as it relates to the intersectional challenges (raced and gendered) of Black women who are student affairs practitioners within HWIs. As current research interrogates their realities as it relates to racial battle fatigue, the area that often goes unexamined centers their experiences as helping professionals. Consequently, as student affairs practitioners who are also Black women, the intersectional double-bind holds implications for their emotional and physical wellbeing within HWIs.

The purpose of this hermeneutic phenomenological study is to understand and to explore the intersectionally lived experiences of Black women Student Affairs professionals who work at HWIs. Furthermore, through the essence of the experiences of these Black women student affairs practitioners, the intersectional challenges that are specific to Black women, racially gendered

challenges as it relates to stress, fatigue, and exhaustion will be explored within their experiences.

Research Questions

1. What are the intersectional challenges (challenges specific to Black women, racially gendered challenges) Black women SAPros at HWIs encounter that produce the symptoms of compassion fatigue, such as workplace stress, fatigue, and exhaustion?
2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Chapter Conclusion

Chapter one provided the introduction, background, problem statement, purpose statement, nature of the study, research questions, and scope. Further, chapter one discussed the background of the problem which centered the emotional labor of student affairs practice, Black women history of labor and work, Black women student affairs practitioners at HWIs, burden & calling, and love labor & intersectional fatigue of Black women SAPros. Chapter two provides a history of the establishment of HWIs and their role within the creation of student affairs. Furthermore, as context, the chapter will also discuss segregation, desegregation, and Black student protest movements as it relates to Black students entering HWIs. Next, chapter three offers a robust understanding of hermeneutic phenomenology and how it will be utilized in examining the phenomenon. Additionally, the history of phenomenology, as well as the philosophical underpinnings, will also be discussed. Afterward, chapter four offers a look at the phenomenological essence of the phenomenon by a discussion of the top two primary themes, followed by the three sub-themes. Then, chapter five will close with the interpretation of the

literature with the essence of the phenomenon and the recommendations for future research and practice.

Chapter 2: Literature Review

The image of the StrongBlack Woman is a person who cannot feel pain (Walker-Barnes, 2014). The power of the cultural title also robs them of their humanity and stops them from being able to show that they are vulnerable. Walker -Barnes (2014) offers the following critique, "For the StrongBlackWoman, however, strength takes on a particular connotation that has dangerous consequences. Specifically, strength is intrinsically linked to suffering, that, the capacity to withstand suffering without complaint. The StrongBlackWoman, then, is supposed to be capable of enduring life's struggles without complaining." (p. 21). With the academy serving as a backdrop, the concept of the StrongBlackWoman places Black women faculty and staff in heightened states of emotional danger and fatigue.

While occupying the positions of faculty and SAPro staff as a Black woman garners respect, they often are not sufficiently supported institutionally. As Black women faculty and SAPros living intersectionally marginalized lives, their dual identities often place them in positions where due to the workload, burnout can feel inevitable. Within the context of service within HWIs, Black women SAPro staff and faculty can experience gendered and raced burnout and exhaustion due to their roles as within higher education. While the experiences of being overworked, underpaid, and undervalued and isolated feel like commonplace experiences tied directly to their race and their gender (Mosley, 1980; Patitu & Hinton, 2003; Hughes & Howard-Hamilton, 2003). Herein lies the value of an intersectional framework because of its attention to intragroup differences of Black women. Regarding the concept of intersectionality, Crenshaw (1991) asserts, "The intersection of racism and sexism factors into Back women's lives in ways that cannot be captured wholly by looking at the race or gender dimensions of those experiences separately" (p. 1244). Consequently, it is the raced and gendered demands which have a

compounding effect that pushes them closer to emotional and physical exhaustion. Whether they as Black women SAPros and faculty are assigned these roles as an institutional mandate, or by their own personal desire, these demands occupy their time both inside and outside of the institutional setting.

Literature Review

> As outsiders within, Black feminist scholars may be one of many distinct groups of marginal intellectuals whose standpoint promise to enrich contemporary sociological discourse. Bringing this group- as well as others who share an outsider within status vis-a-vis sociology-into the center of analysis may reveal aspects of reality obscured by more orthodox approaches. (Collins, 1986, p. S15)

As professionals who operate on the margins, Black women faculty and staff daily resist stereotypes and practices which deem to make their presence obsolete. In truth, as doubly minorized individuals, their lived realities create unique standpoints that often are not known within higher education. Collins (1986) speaks to the value of the outsider within status when she asserts,

> This "outsider within" status has provided a special standpoint on self, family, and society from Afro-American women. A careful review of the emerging Black feminist literature reveals that many Black intellectuals, especially those in touch with their marginality in academic settings, tap this standpoint in producing distinctive analysis of race, class, and gender. (p. S14-S15)

Black women faculty and staff narratives can hold valued truths which, once documented, can disrupt the majoritarian narrative that permeates traditional research approaches. Herein lies the value of grounding the lived experiences of Black women faculty and staff through the

perspective of the outsider within lens. The literature for the following sections will first center Black women staff experiences at HWIs, followed by Black women faculty experiences at HWIs. The student affairs practitioner experiences within HWIs will include the following subareas: HWIs: The Creation of Student Affairs, History of Black People on Campus: HWI-Civil Unrest, Segregation, Desegregation and the Aftermath, HWIs: Black Students-Request, Demands, and Protests, HWI: The Contemporary Impact of Trauma on Black students, Black Women's Experiences-Tokens in Isolation, Microaggressions, Physical and Emotional Exhaustion, and Secondary and Vicarious Trauma. Within the faculty section, workplace stressors will be explored. The section itself surfaced after a careful review of the literature regarding Black women faculty experiences. Specifically, the sections will include the following subareas: Institutional Climate, Evaluations and Microaggressions, Isolation/Marginalization & Outsider within status, Tenure & Extra Demands.

The literature section will end with Compassion Fatigue Literature with a reconceptualization of the term that centers the lived experiences of Black women student affairs practitioners, followed by the Coping Strategies of Black Women SAPros. The chapter will close with the theoretical framework Black Feminist Thought and the Matrix of Domination, and the operationalization of the concept within this study.

History of Student Affairs

Historically White Institutions: The Creation of Student Affairs

Historically White Institutions (HWIs) have historically reflected the country's views on Black bondage, Indigenous genocide, and the subordinate social role of white women. HWIs have continued to be white male-centered, and university governance and its hiring practices focused on supporting the interests of white males (Thelin, 2004). Thus, in alignment with

supporting the interests of white male students, live-in teachers were hired that had the responsibility of supervising their white constituents within the residence halls, dining halls, and classrooms. In addition to their duties of supervision, they were also mandated to handle student conduct, dress, and decorum (Long, 2012). Coupled with classroom instruction and the development of curriculum, white male faculty, were beyond stretched and overextended (Thelin, 2004; Parker, 2015). According to Thelin (2004), the requirement of providing services outside of the classroom was beyond their purview and goals of being educators. This practice of faculty who were also student service providers would continue through the mid-1800s.Regarding the sentiment of white male faculty of this timeframe, Long (2012) offers, "As the faculty became subject experts, they had little time for or interest in tending to matters of undergraduate student discipline or mentorship" (p. 3). Therefore, as male-only HWIs were experiencing drama regarding the duties of their faculty and their students, an issue that many of these institutions failed to consider was co-education of white women and supporting them once they gained admission.

The co-education of white women is a crucial moment in student personnel history because white women in coeducational spaces would be the catalyst for the development of student personnel services. Precisely, with white women entering educational spaces as early as the 1870s, college presidents needed to hire new faculty and staff to support their new students. The entrance of white college women is the catalyst for the creation of the Dean of Women position, which is the first administrative position to be offered to women in these new coeducational spaces. Parker (2015) speaks to their role when the researcher offers the following job description:

> The responsibilities of these deans from the years 1890 to 1930 were multifaceted. They were to oversee the relatively new minority population of women, which involved insulating the men from the women and, at the same time, protecting and guiding the women. Most of the deans were faculty, so their primary responsibility was teaching. These deans had the scholarly development of the women at the forefront of their concern (Schwartz, 1997). Many presidents and college leaders continued to be uncomfortable with women on campuses, so the deans of women were the solution to providing segregation and assuring that the women would remain separate from the males. (p. 7)

Student personnel work would continue to develop as the first deans of women worked to support white women within HWIs, and as the Midwest and West institutions positioned themselves to be open to the education of women. Especially as the student body began to diversify around gender; in fact, many of the traditional purposes and functions of student affairs work emerged during the 1920s. However, just as colleges and universities were adding more faculty and student personnel administrators to adjust for their new incoming students, there would be a dramatic shift once the Great Depression began.

The stock market crash of October 24, 1929 is said to be the onset of the Great Depression. This time period would be a dramatic moment in the country as uncertainty and fear would plague not only the country but colleges and universities. Concerning the ways that higher education experienced this change, Orr (1979) asserts,

> Propelled by the euphoria of this strong cycle, it was difficult for many educators to assume that the decade of the thirties would bring anything other than a continuation of more of the same growth. The vigor and enlargement of higher education in the decade of the twenties had been remarkable. (p. 1)

American Higher Education, or more specifically HWIs, would continue to be oblivious to the effects of the Depression until 1933 when the annual Institute of Administrative Officers began to discuss it openly within their sessions. Providing insight regarding student concerns at the University of Illinois, Gruzalski (2013) states,

> Jobs were especially scarce, and students were even forced to sell personal items in order to make money. Elston Herron of the Y wrote in 1931 that "students are selling everything from needles to threshing machines, from electric refrigerators to shoelaces. And they aren't making any bones about admitting that they're selling things. The day has passed when fellows were ashamed, for some foolish reason, to admit that they were trying to make a little money in ways other than writing back to the old homestead". (p. 1)

As many college students struggled to support themselves while in college, with some driving taxis, selling shoes or working as janitors (Paterno Library, n.d.), faculty and student personnel service workers would continue to support the needs of their students. Whether those needs be monetary or related to food insecurity, it was important that colleges operated in the holistic support of their students. While the needs of the students during the Great Depression would continue to extend outside of the classroom, student personnel workers and their roles needed refining. This is because the different interpretations of their roles shifted depending on the type of institutional setting. To aid in clarifying the roles of student personnel work, the American Council on Education would create the Student Personnel Statement of 1937 (Long, 2012).

According to Hamrick, Evans, and Schuh (2002), before the 1937 Student Personnel Points of View (SPPV), colleges and universities sought to ascertain best practices as it related to how they were fostering the individual development of their students. Notably, within SPPV, the

main focus within student affairs practice posits a whole student view that rejects practices that fail to see students as only through their academics. Thus, it was through this directive towards caring for the whole student which created an environment were In Loco Parentis, or "in the place of the parent," was seen as the duty of the Student Affairs Practitioner (Stamatakos, 1989, p.473). Historically in Loco Parentis, which has its roots within British and American common law traditions, enabled American colleges to assume the responsibility for their students' lives, thereby going beyond the traditional academics. In Loco Parentis endowed student personnel administrators with the parental authority to protect students' welfare, and to care for their physical and moral wellbeing much like a parent (Stamatakos, 1989). Regarding the philosophy of In Loco Parentis, Carpenter (1996) asserts, "In Loco Parentis provided not only a framework for idealistic rules in order to bring the student into compliance with age-old social mores, but also an outlet for emotional and psychological needs unmet, and properly so, in the classroom" (p. 17).

Although the ideology of In Loco Parentis would fade, the responsibilities of student affairs practitioners in attending to the holistic concerns of their students remained. HWIs would continue to operate as institutions that were primed at supporting the needs of its white constituents, as this practice was apparent with every position created within the institutional setting.

Student Affairs Professional Experiences- Emotional Exhaustion, Physical Exhaustion. Guthrie, Woods, Cusker, & Gregory (2005) affirmed that as student affairs professionals, we serve as both educators and role models to students. Toma and Grady (2002) support this assertion as they affirmed that practitioners in student affairs bear a particular responsibility in "practicing what we preach" (p.110). This quote signifies the magnitude of that

responsibility of attempting to be everything to everyone and how it often contributes to practitioners' experiencing heavier workloads and emotional exhaustion. This issue as it relates to Student Affairs attrition surfaces within Marshall, Gardner, Hughes, and Lowery, (2016). Specifically, using a mixed-methods approach that consisted of an online survey as well as qualitative questions, 153 former Student Affairs administrators were surveyed. The results of their inquiry were that a majority of their participants 41.7% in actuality, spent between one to five years in the field, followed by 21.7% of their participants who left after 8-10 years, with excessive hours and burnout listed as the leading factors of attrition. Which was in alignment with other attrition research within Student Affairs as it relates to workplace burnout and exhaustion. To that point the researchers established,

> Burnout and exhaustion were well documented, as only 52% felt they had enough time to complete their work, 51% felt the hours they worked were excessive, and 70% reported excessive weekend and evening work-related commitments. The intense number of hours led to stress, burnout, and work-related conflicts. (Marshall, et al., 2016, p.152)

Thus, in this way, as practitioners and as helping professionals, the priority is to "meet the physical and/or emotional needs of our clients and patients" (Mathieu, 2007, p.1). Although students are not patients nor are the clients, the issue that it creates remains the same, which operates as a way that moves student affairs practitioners closer to exhaustion and fatigue.

History of Black People on Campus

HWI: Civil Unrest, Segregation, Desegregation and the Aftermath

As HWIs would continue working to support and advocate for their white male students, their institutions would continue to be spaces that reflected the countries' view of the segregation and marginalization of Black people. Samuels (2004) articulates what was transpiring in the

country when the researcher offers, "beginning in 1887, southern states began to enact a series of laws requiring the separation of the races in virtually every sphere of human activity- from schools to the courts, parks, sidewalks, hotels, residential districts, and even cemeteries" (p.28). However, it was not only in the southern states. From the 1880s into the 1960s, a majority of American states would enforce laws of segregation, better known as Jim Crow laws. It was under these codes that Black people were relegated to second-class status, supported by the ideology that white people were superior to Black people in all ways, especially in education (Samuels, 2004; Pilgrim, 2000).

In fact, there was even skepticism regarding the idea that Black people could improve their lives with access to public education. However, Samuels (2004) counters this claim by suggesting, "behind the appeals to white supremacy were practical concerns that educating Blacks would destabilize the racial status quo of the South" (p.33). However, the role of education within the lives of Black people became a debate between Booker T. Washington of the Tuskegee Institute and Dr. W.E.B. DuBois of the National Association for the Advancement of Colored People (NAACP). Specifically, Washington asserted the purpose of education for Blacks should be in the areas of vocational education that grounded the economic needs of southern Blacks. To that end, according to Craig (1992), this focus on vocational education was imperative to Washington because "it provided the surest means of obtaining the self-help goals he so strongly advocated" (p. 31). However, not everyone agreed with this purpose of education, as W.E.B. DuBois surfaced as one of the most prominent critics of equating education with vocational education. Craig (1992) offered the following regarding Washington and DuBois differing opinions that,

> DuBois was more interested in advancing the human rights and status of Blacks in American society than in providing them with a skilled occupation. He argued that what the Black community needed was a cadre of intellectual elites, a "talented tenth," to lead other Blacks. (p. 32)

The core arguments of these debates, which centered the purpose of education, would also be highlighted within the Morrill Act of 1862. This document provided grants of land to states to finance the establishment of colleges specializing in agriculture and mechanic arts, and the Second Morrill Act of 1890.

The Morrill Act of 1862 was created by Senator Justin Smith Morrill, with the idea to change the way that we think about higher education in the United States, mainly that it should be widely accessible and practical. It was in the summation of Senator Morrill, that the general system of agriculture within the United States was falling and that the onus was on the government to correct the growing concern. Staley (2013) highlighted the concerns of the Senator when he states, "Improving the skills and knowledge of farmers was the best method to reverse this decline, in Morrill's estimation, and the federal government could play a critical role. To fund these public colleges, Morrill proposed land grants, which had been used successfully to fund the railroads". (p. 1) The Second Morrill Act of 1890 focused on allocating federal grant money to institutions that educated Black students; however, the Second Morrill Act coincided with racist views centering the purpose of education for Blacks. As Jenkins (1991) offers the sentiment of many whites regarding the Second Morrill Act,

> Practical training in agriculture and the industrial arts best matched the intellectual capabilities and peculiarities of black Americans, white paternalists believed; cultural and liberal education made no sense. In many ways, of course, the practical education

philosophy embodied in land-grant college education coincided well with these racist views. (p. 67)

The twenty-eight years between the acts and the changes that they made to the education of Black people is an essential footnote within the entry of Blacks within HWIs. What should be noted is that the original purpose of creating the Second Morrill Act of 1890 was not genuinely altruistic, nor was it from an impassioned stance to educate Blacks. Through the Second Morrill Act of 1890 ruling, a caveat surfaced, which legitimized legal segregation. Specifically, that, "the establishment and maintenance of such colleges separately for white and colored students shall be held to be in compliance with the provisions of this act if the funds received in such State or Territory be equitably divided as hereinafter set forth" (Samuels, 2004, p.36).

Another significant event within the changing demographics of American higher education was Plessy vs. Ferguson in 1896. The defendant challenged a Louisiana law that passed in 1890, which required separate accommodations for white and Black passengers. After being arrested and convicted of the Separate Car Act, he appealed the decision arguing that the state's law violated the Thirteenth and Fourteenth Amendments (Samuels, 2004). The Thirteenth Amendment abolishes slavery or involuntary servitude except in punishment for a crime, while the Fourteenth Amendment defines all people born in the United States are citizens, requires due process of the law, and mandates equal protection to all people. Thus, in a seven-to-one margin, the Supreme Court upheld the decision of the Louisiana statute which agreed that separate faculties for the races were permissible as long as they were equal.

According to Samuels (2004), the court justices suggested that "Plessy's complaint contemplated something for which the Constitution provided no remedy: exclusion from certain public institutions because of the prejudices of white Americans" (p.29). As the ruling within the

Plessy v. Ferguson case would reflect the Jim Crow laws of the land, the ruling would have implications on the fight for equitable education for Black people. One such case was in Sipuel v. Board of Regents of the University of Oklahoma in 1948. However, first before detailing the case, it is imperative to understand the historical context in which the legal decision manifested. As in many states during the Jim Crow era, Norman, Oklahoma, was a sundown town where Black people needed to leave before the sunset. As the policy of segregation was embedded within the Oklahoma state laws of 1897, it was clear that the presence of Black people was not a welcome addition within the community (Wattley, 2010). This sentiment was evident through the Tulsa Race Riot of 1921 when mobs of white people would attack businesses, homes, and churches in the area of Tulsa known as Greenwood, the Black Wall Street, and the lynching of a Black man in Chickasha, Oklahoma by the name of Henry Argo in 1930. The common thread within these incidents was that Black people had no rights to their lives, their humanity, and that white rule-governed their existence.

The NAACP would reject this standpoint as it was evident through their inception in 1909 that their ultimate goal was to fight for the rights which were guaranteed by the 13th, 14th, and the 15th constitutional amendments (Wattley, 2010). The 13th, 14th, and 15th amendments are known as the Civil War Amendments in that they were designed to ensure equality for emancipated enslaved individuals. Specifically, the 13th amendment of 1865 made slavery illegal, and the 14th amendment of 1868 affirmed the citizenship of everyone born in the United States (which included enslaved peoples), while the 15th amendment of 1870 declared rights for male citizens to vote. It was a directive of the NAACP to ensure that the constitutional promises which were established applied to Black people. This would give way to their organizational

agenda, as it was their first directive to focus on the inequalities as it related to public education. Wattley (2010) speaks to the NAACP strategy circa the 1930s when she asserts,

> The organization developed a strategy to target state-supported graduate and professional education because Black access to graduate and professional programs was effectively nonexistent in the southern states, which had the highest Black populations. (p. 454)

This was an intentional strategy because the southern states, with their state constitutions that supported segregation, had created scholarships that supported Black students to attend out-of-state graduate programs. In order to disrupt this strategy of state-supported segregation, the NAACP created a deliberate and intentional strategy that they hoped would breach the separate but equal ruling. However, first, they needed to choose the ideal case with the perfect plaintiff. Finding an ideal plaintiff would, however, present a challenge as Wattley (2010) suggested, "Such test cases, however, required plaintiffs who were articulate, willing, determined, and able to be steadfast in the face of interminable delays. Not every person chosen to be a plaintiff was able to stay the course" (p. 455). Early test cases would begin in 1935 and would have some success in the case of Donald Murry, who was an honor graduate from Amherst College.

This victory would encourage the NAACP to seek other cases seeking admission into graduate school programs, but it was apparent that the United States Supreme Court was resistant to make any decisions regarding segregation policies unless forced (Wattley, 2010). This inaction would encourage the NAACP to launch a unified campaign that focused on fixing the opportunities for the education of Black people. Although the NAACP was passionate about their decision to fight for the just education of Black people, the lack of plaintiffs who fit their needs surfaced as an area of concern. Specifically, they needed plaintiffs who were not only qualified but ones who felt a determination to achieve an equitable education offered by their

state. There would be various cases such as Spiel Fisher v. Board of Regents of the University of Oklahoma case of 1948, McClaurin v. Oklahoma State Regents of 1950 and the Brown v. Board of Education of 1954 that the institutional makeup of HWIs would shift from being primarily white male, and white women dominated (Hall, 2009; Shuford, & Palmer, 1996). However, these cases did not stop HWIs from resisting the rulings as these institutions were still a reflection of racist ideas and practices. Smith (2004b) supports this claim as the researcher asserts, "Institutions tend to be microcosms of the larger society" (p.172). Creating institutional change without a robust understanding of that fact would serve as a warning for what was to come.

HWIs: Black Students: Requests, Demands, and Protests. HWIs would remain resistant to governmental oversight regarding desegregation until two pieces of federal legislation in the 1960s changed the way they conducted business. The Civil Rights Act of 1964 ordered census data from all post-secondary institutions, which consisted of information regarding race or ethnicity. The census data highlighted the lack of Black students enrolled on white campuses. Additionally, the legislation also signaled to administrators at these institutions that federal monies could be withheld from any institution found not in compliance with the Civil Rights Act of 1964 (Williamson, 1999). The subsequent legislation was the Higher Education Act of 1965 (HEA), which expanded the types of financial aid that could be given to citizens who decided to pursue higher education. Specifically, the HEA of 1965 created grants, loans, and other programs that were geared towards helping students receive an education beyond secondary school. Regarding the benefits of the HEA of 1965, according to Gould (2015), the law would also include:

> Provision of federal resources for continuing education, community service programs, and stronger library programs and library instruction. In addition, the law supported cooperative arrangements between colleges and universities and the establishment of a National Teacher Corps to attract teachers to underserved institutions. (p. 1)

As the HEA of 1965 granted federal monies to support student's educational attainment, the act also aided in increasing Black student enrollment. Peterson, Blackburn, Gamson, Arce, Davenport, and Mingle, as cited within Williamson (1999) suggest, "African American college student enrollment doubled between 1964 and 1970, with the greatest proportion of the increase noted at historically white institutions" (p.94). Just as the enrollment of Black students within college campuses increased, so would the reports of racism and poor treatment on campus. Williamson (1999) stated, "in many instances, Black students encountered racially hostile campus environments where white students, professors, and administrators openly challenged both their right to attend college as well as their intellectual abilities" (p. 94). Black students rejected this treatment and began fighting for equitable policies and practices within their environments.

This gave birth to the Black Campus Movement in 1965 and would continue through 1972. The Black Campus Movement became a reflection of the Black Power Movement of the 1960s, and the teachings of Malcolm X. Rogers (2012) speaks to the Black Campus Movement's connection to Malcolm X when the researcher asserts,

> Other than James Baldwin or Martin Luther King Jr., no Black voice attracted students more than Malcolm X in the early 1960s. Malcolm probably lectured to more students in 1963 than any other year, which presumably influenced the outbreak of nationalistic campus organizing that year. (p. 73)

Black students were no longer going to accept the complacency of their campuses in making a change, and they would demand change to happen immediately. In fact, it was the Black students' mistreatment on college campuses along with the Black Power movement's efforts in the 1970s, which would have direct implications on the campus climate (Williamson, 1999). This sentiment was expressed in Stokely Carmichael's speech in Havana, Cuba, concerning the Black Power Movement and the Third World. Specifically, Carmichael (1967) asserts,

> The Black Power movement has been the catalyst for the bringing together of these young bloods: the real revolutionary proletariat ready to fight by any means necessary for the liberation of our people. In exposing the extent of racism and exploitation, which permeates all institutions in the United States, the Black Power movement has unique appeal to young Black students on campuses across the country. (p. 2)

Institutional tension exacerbated by racial hostility and intolerance resulted in a 57% increase in campus protests by Black students between 1968-1969 (Bayer & Astin, 1971). Carmichael (1967) details this tumultuous moment in history when he asserts, "This year when provoked by savage white policemen, students on many campuses fought back, whereas before they had accepted these incidences without rebellion. As students were apart of these rebellions, they begin to acquire a resistance consciousness" (p. 2).

HWIs would continue to be problematic throughout the 1970s to the 1980s, which led to Black students as well as other students of color to feel unsupported and invalidated by their current institutions. Beyond, hostile campus environments and poor institutional climates, Black students were concerned about the commitment of their university to their retention as Black students. Therefore, they would cultivate their concerns as Black students and turn them into targeted, intentional action that supported their needs (Hurtado, 1992; Williamson, 1999). In fact,

Black students would work to create social and academic support to ensure their survival and success within their institutional setting. This work would include protests to have separate residence halls, classrooms, and cafeterias for Black students (Williamson, 1999). As Black students, they saw these as things that were vital to their success as students within these white spaces. Williamson (1999) affirms this truth when the researcher asserts,

> The primary purposes of these centers were to promote the exaltation and exploration of Black culture and the Black aesthetic, and to provide Black students and other Black campus personnel with a safe haven-a place where they could escape the pressures of university life and engage with other Blacks in mutually supportive peer groups. (p. 98)

These centers offered more than support; they enabled them to claim institutional space for their continued growth as Black students. These spaces were their protection. Also, Black Student Unions emerged to create safe places of belonging and solidarity within HWIs. Additional supportive services surfaced because of the demands of support needed on behalf of Black students, such as Black Studies departments and courses, as well as an increase in Black faculty and administrators (Williamson, 1999; Mosley, 1980; Joseph, 2003). To that end regarding the expansion of student services with the inclusion of minority student services or as its later called, multicultural affairs, Shuford and Palmer (1996), asserts,

> Student affairs professionals who worked in offices of minority student services or multicultural affairs helped to develop major programs (e.g., those associated with Black History Month) and campus cultural centers (e.g., La Casa Latino Cultural Centers), which were designed to address the educational needs of both minority and majority students. (p. 226)

In this way, the origination of Black faculty and administrators within HWIs is attributed to the tireless efforts of Black students during the 1960s-1980s. Although this was done to meet the developing needs of the campus, it would not change the structure of historically white campuses as that was not the intent. Instead, it was to aid Black students in adapting to their new institutional environments.

HWI: The Contemporary Impact of Trauma on Black students. There is a large body of literature that explores the impact of racialized trauma on Black students. However, in an effort to be in alignment with specific areas of interest, specifically as it related to the research questions, they were not discussed within this study. One concept that was discussed as it was a starting point for analysis for this study was racial battle fatigue. Smith, Allen, and Danley, (2007b) offer the following defining targeting the concept, "racial battle fatigue addresses the physiological and psychological strain exacted on racially marginalized groups, and the amount of energy lost dedicated to coping with racial microaggressions and racism" (p.555). Furthermore, Smith et al. (2007b) continue by suggesting racial battle fatigue is a constant process that not only influences the ways Black students cope physiologically but also disrupts how they cope emotionally with microaggressions, microassaults, and microinvalidations. In terms of how it manifests, Smith (2004a) suggests that for Black people and other people of color, it surfaces like combat fatigue, even when they are not under direct physical attack.

Combat fatigue is a disorder that is brought on by stress involved in a war. The connection is that in most cases, the syndrome can result from exposure to physical hardship and prolonged excessive exertion and emotional conflict (Encyclopedia Britannica, 2016). Thus, similarly with combat fatigue, racial battle fatigue involves physiological and psychological strain, and like combat fatigue, can sap energy and impair the emotional and physical responses

of stress. With the intent to explore how racial microaggressions can produce racial battle fatigue in the lives of Black male college students, Smith et al. (2007b) began their inquiry. A total of 36 Black males participated in the study. Focus group feedback and enabled participants to explore their feelings and discuss the psychological effects of dealing with racial battle fatigue. Their findings surfaced two major themes: (a) anti-Black male stereotyping and marginality and (b) hyper-surveillance and control. In terms of a psychological response to race-related accounts, all participants spoke to feelings of, "frustration, shock, avoidance or withdrawal, disbelief, anger, aggressiveness, uncertainty or confusion, resentment, anxiety, helplessness, hopeless and fear" (Smith et al., p.562). Lastly, a universal feeling experienced by the Black men participants was that they were outsiders within the campus and that they fit the description of an unwanted element within the academic setting.

In another study, Pieterse, Carter, Evans, and Walter (2010) studied the relationship between racial and/or ethnic discrimination, racial climate, and trauma-related symptoms within the college-aged population. For their study, 289 undergraduate students who ranged from 18 to 53 years of age with a mean age of 20.6 participated. In terms of the self-reported group membership, 170 students identified as white and/or European American, 47 who identified as Black and or/Black, and 71 who identified as Asian and or/Asian American. Additionally, 114 students identified as men, and 173 students identified as women. There were 37 additional ethnicities and nationalities represented in the study as well. Although their findings could not be used to explain the connection between post-traumatic stress disorder or PTSD between racial and ethnic groups, they did find significance in other areas. Their findings suggested when controlling for general stress, racial and or/ethnic discrimination was a significant and positive predictor of trauma-related symptoms for Black students (Pieterse et al., 2010). Furthermore,

when examining group differences among racial groups were tested, Black students reported higher levels of discrimination than Asian or white students. Lastly, given that students of color report higher levels of discrimination and marginalization than that of their white peers, their experiences should be taken into consideration when conducting assessments (Pieterse et al., 2010).

In a similar study, Suarez-Balcazar, Orellana-Damacela, Portillo, Rowan, and Andrews-Guillen (2003), examined the discrimination that college students of color experience on historically white campuses. The researchers hypothesized that peer and faculty-relations were more likely to produce situations of differential treatment and that students of color would experience instances of discrimination at a higher level than that of white students. Out of a sample of 322 undergraduates who returned the surveys, forty-five percent (n=146) of the respondents were white, 44% were Black (12%, n=39), were Hispanic (15%, n=47), and (17%, n=56) were Asian American. The study itself consisted of recruiting college students of color to describe situations in which they had experienced discrimination within the last six months (Suarez-Balcazar et al., 2003). Discrimination could include any examples where they experienced differential treatment due to their ethnic or racial background. Through this process, 20 examples were presented as vignettes that targeted feeling ignored by their instructor, being denied from receiving services, and feeling dismissed by their peers in group situations (Suarez-Balcazar et al., 2003). The results indicated that Black students experienced more incidents of differential treatment in college-related situations than their Asian, white, and Latino classmates. Concerning situations in class, they reported being treated differently by their peers and professors more than any other racial group tested. The common thread within the findings

suggested that regardless of the physical location, students of color experienced a consistent barrage of emotional and physical trauma, while their white colleagues would leave unscathed.

Connecting the trauma that people of color experience as it relates to race, Williams, Yu, Jackson, and Anderson (1997) assert, stressful situations can have detrimental health effects for minority populations. The authors suggest,

> The structural location of blacks in society would lead them to have higher levels of stress than whites. Second, the experience of specific incidents of racial bias can generate psychic distress and lead to altercations in psychological processes that can adversely affect health. (Williams et al., 1997, p.338)

Thus, with the intent to create a scale that assessed and quantified racist discrimination within the lives of Black people and how it connected to their mental health, Landrine, and Klonoff (1996), began their inquiry. Concerning the conceptual model, Landrine and Klonoff, (1996) offered,

> We conceptualize the various domains/types of racist discrimination as racist events and view racist events as culturally specific, negative life events (i.e., as culturally specific stressors). Racist events can be viewed as culturally specific stressors because they are negative events (stressors) that happen to African Americans because they are African Americans. (p.145-146)

Using this conceptual model to examine how Black people experience racist events, allowed Landrine and Klonoff (1996) to apply the following understanding that, "racist events also can be conceptualized as acute (recent) and chronic (lifetime), and the impact of recent versus lifetime racist discrimination on physical and mental health can be examined" (p.146). In terms of participants, there were 153 Black people who self-identified as 83 women, 66 men, and 4 people who chose not to answer the gender identity question. Thirty-four (22.8%) were high

school graduates, 66 (44.3%) were college students, 38 (25%) had received college degrees, and 11 (7.4%) had masters or doctorate degrees. Lastly, the participants were approached at a meeting of the Black Student Union and a separate meeting of the Black Faculty and Staff Organization, then asked to fill out an anonymous questionnaire (Landrine & Klonoff, 1996).

The results suggested 98.1% of their participants reported experiencing some type of racist discrimination within the past year, while 100% stated they had experienced some type of racist discrimination within their lifetimes. Their results suggested that 81% of their participants felt discriminated against by their teachers/professors, 80.4% of their participants said that they felt discriminated against by institutions and their policies, and 78.1% stated that they felt discriminated against by colleagues, co-workers, or fellow students. Although Landrine and Klonoff (1996) suggest additional studies are needed that explore the negative impact of such racialized trauma, they did find that racist discrimination was strongly related to psychiatric symptoms, smoking, and level of acculturation. Thus, their findings suggest that just as HWIs outwardly represent hope through education, inwardly, they operate to the detriment of Black mental and physical health.

Similarly, with the intent to also examine the impact of microaggressions but in terms of how they affected alcohol usage of college students, Blume, Lovato, Thyken, and Denny (2012) began their study. The researchers were interested in examining the relationship between microaggressions and alcohol use and how they affected students within HWIs. Their sample population was 684 college-aged students who were 18, 19, and 20 years of age. Further, out of their sample, 178 participants self- identified as students of color, and over 70% identified as women.

In terms of the racial demographics, 100 (56.2%) participants self-identified as Black, 37 (20.8%) as Asian American, 6 (3.4%) as American Indian/ Indigenous Peoples, and 35 people or (19.7%) identified as Hispanic or Latino American. The hypothesis regarding the study suggested that students of color would experience a higher amount of racial and ethnic microaggressions than white students. A second hypothesis suggested in addition to higher numbers of self-reported microaggressions, students of color would experience lower self-efficacy to cope with daily hassles and that microaggressions moderated by self-efficacy would be associated with a higher number of anxiety symptoms among ethnic minority college students. Furthermore, it was also hypothesized that students of color would experience lower self-efficacy to negotiate high-risk drinking situations, and microaggressions moderated by self-efficacy would be associated with a greater number of binge drinking events among college students of color (Blume et al., 2012). The researchers' results suggested that students of color experience racial and ethnic microaggressions at significantly higher levels than that of white students while being educated at HWIs (Blume et al., 2012). Their findings also confirmed that students of color who experience greater amounts of microaggressions also displayed an increased risk for higher anxiety and succumbed to underage binge drinking activities. One finding which holds implications for professionals within HWI is that,

> Faculty and administrators at historically white institutions, in particular, should be cognizant of the potential aversive consequences that microaggression may have on their ethnic minority students, and how those consequences may threaten academic persistence. (Blume, et al., 2012, p. 49)

HWIs for Black students, operate as places where racialized and gendered toxicity have a direct impact on how they, as Black students navigate their institutions. As Black students

experience intersectional trauma, they seek Black women SAPro staff that can be their supporters, encouragers, and defenders from the institutional toxicity and emotional harm (Hughes, & Howard-Hamilton, 2003; Mosley, 1980; Patitu & Hinton, 2003). Albeit professionally fulfilling for Black women SAPros, that does negate the weight and emotional drain that pushes them closer to workplace gendered and racialized trauma and workplace exhaustion.

Black Women's Student Affairs Professional Experiences

Workplace Stressors

Tokens in Isolation. Black women student affairs practitioners experience a variety of workplace stressors that have a direct impact on how they navigate HWIs. In truth, beyond being an integral facet of the success of students of color, they are also seen as institutional tokens through their race and gender (Mosley, 1980). The concept of institutional *tokens* and the effect that their tokenized status has in terms of the institutional environment ground the research of Rosabeth Moss Kanter in 1977. Regarding the definition of a token for minority women, Kanter (1977a) states that they could be characterized by the following traits:

> "be more visible, be "on display," feel more pressure to conform, to make fewer mistakes; try to become "socially invisible," not to stand out so much; find it harder to gain "credibility," particularly in high uncertainty positions such as certain management jobs, be more isolated and peripheral, be more likely to be excluded from informal peer networks, and hence, limited in this source of power-through-alliances; have fewer opportunities to be "sponsored" because of the rarity of people like them upward; face misperceptions of their identity and role in the organization and hence, develop a

> preference for already-established relationships; be stereotyped, be placed in role traps that limit effectiveness; face more personal stress (p. 248-249).

The emotional and physical drain of this work can leave them feeling depleted and alone within their duties. In a later work of Kanter (1977), she sought to broaden her analysis of *tokens* through her article, "Some Effects of Proportions on Group Life: Skewed Sex Ratios and Responses to Token Women." Kanter (1977) views tokens as people who identified within areas such as sex, race, religion, ethnic group, age, etc. or other qualities that carried assumptions concerning whom they represented. To that end Kanter (1977b) suggests,

> Because tokens are by definition alone or virtually alone, they are in the position of representing their ascribed category to the group, whether they choose so or not. They can never be just another member, while their category is so rare; they will always be a hyphenated member, as in "woman-engineer" or "male nurse" or "black-physician." (p. 968)

Tokenism is also true within Higher Education as often Black women professionals are hired due to their ability to represent two requirements, "the need for a Black and the need for a female" (Mosley, 1980, p.6). Although, that may not be written on the job descriptions, what is clear is that the systems of imperialist white supremacist capitalist patriarchy (hooks, 2004) often are a part of how these practices remain. Thus, the exhaustion from being the one and the only Black woman within these positions creates a chasm that moves them closer to workplace burnout and fatigue.

Stress of Intersections-Race, Gender, and Class. The emotional exhaustion and stress within the lives of Black women SAPros can often feel almost unbearable. In truth, for Black women professionals, this *stress* is often filtered through the intersections of race and gender

(Hughes & Howard-Hamilton, 2003). The intricates of their service goes beyond their duties and their titles as student affairs professionals. As they are not merely professionals who work within the institution, their service is much more nuanced and complex. Black women operate and are marginalized and harmed through their intersectional identities.

Within Pieterse, Carter, and Ray (2013), understanding that race, or rather racism, was a "ubiquitous event in the lives of Black women" (p.38), they sought to investigate how racism and race-related stress overlapped with the general stress that they encountered. Additionally, the researchers also wanted to see how perceived racism predicted psychological functioning while controlling for general life stress. For their study, as participants, they had 118 Black women who ranged from 18 to 64 years of age and who were diverse in social class status. Further, their sample was predominantly Christian in religious affiliation with categories reported as Christian (28%, n=34), Baptist (32%, n=38), Catholic (10%, n=12), and other (8% n=10). Regarding ethnic group affiliation, 76% (n=91) identified as Black, 13% identified as American (n=16), and 8% (n=10) identified as Caribbean (Pieterse, et.al.,2013).

Additionally, the researchers said that not all of their participants responded to all demographic items, which would mean that it does not equal 118. Respondents were asked to reflect on racist incidents that they had experienced over the past year and during their lifetime, which was later changed to the past month and year with the permission of the participants (Pieterse et al.,2013). Using the Schedule of Racist Events Self-Report Measure (as cited in SRE: Landrine & Klonoff, 1996), the Perceived Stress Scale (as cited in Cohen, Kamarck, & Merthemelstein, 1983) and the Mental Health Inventory (as cited in MHI: Veit & Ware, 1993), their preliminary analysis was conducted using first an analysis of variance followed by descriptive statistics to view the mean scores of their participants (Pieterse et al.,2013). The

results suggest that concerning their questions, “Is there a significant association between perceptions of racism, stress related to racism, and stress associated with general life events?” and “Does perceived racism serve as unique, independent predictor of psychological functioning, over and above general life stress,” suggested interesting implications as it relates to racism-related stress in the lives of Black women practitioners (Pieterse et al., 2013, p. 38). Thus, racism-related stress was not predictive of psychological well-being for their current participants but that the frequency of racist incidents was related to psychological distress after accounting for general life stress (Pieterse et al., 2013). Their findings support Makosky (1982) when she claims when discussing stress-related concerns that women experience when she states, “much of the stress in life comes not from the necessity of adjusting to sporadic change, but from steady, unchanging (or slowing changing) oppressive conditions which must be endured daily” (p. 36). When viewed through the practice of transpiring daily, the findings also speak to the concern of microaggressions, microinsults, and the microinvalidations that Black women professionals’ experiences as they are commonplace daily triggers or assaults to their personhood.

Although the Pieterse et al. (2013) study is helpful in terms of viewing the racial concerns that people who identify as Black could experience, the study failed to connect those experiences intersectionally, which is what West, Donovan, and Roemer (2010) identified as problematic. In their study, they sought to contribute to the gap in the literature in terms of providing empirical research on the influence of gender and coping on the relationship between Perceived Racial Discrimination (PRD) and mental health. They asserted that whether those PRD are overt or subtle, they can have real psychological and physiological costs that connect to their offenses, which has lasting implications for them as individuals. With participants ranging from 18-47

years of age and who identified as Black women who were students from the University of Massachusetts Boston (UMB), they began their study. Additionally, they deemed it pertinent to investigate how their participants identified as Black women in terms of being ethnic minorities and in all, ”41% identified as Black; 18% as West Indian/Caribbean; 15% as African or Cape Verdean; 7% as Multiracial/Biracial; 3% as Hispanic Black; and 17% as “other” (West et al. ,2010, p. 335). As a quantitative study, they used the Schedule of Racist Events (as cited in SRE: Landrine & Klonoff, 1996), the Perceived Stress (Scale PSS-10) (as cited in Cohen, Kamarck, & Mermelstein, 1983) and the Mental Health Inventory (as cited in MHI; Veit & Ware, 1983).

West, Donovan, and Roemer (2010) findings suggest that the coping style influenced the degree to which Perceived Racial Discrimination (PRD) experiences affected their psychological functioning. This point also connects to the (Pieterse et al., 2013) study that spoke to the frequency of racist incidents related to psychological distress. The researchers did not, however, view their study through how their participants coped with the challenges of PRD. Further, their participants endorsed high levels of PRD experiences, with only 6% saying that they denied experiencing any form of racial discrimination. The most commonly mentioned PRD experience was related to more subtle forms of racial discrimination (e.g., interactions with strangers, contact with service providers) than overt forms of racial discrimination. Interestingly in both the West, et al., (2010) and the (Pieterse et al., (2013) studies, both intended to view PRD through how Black women experienced the phenomenon neither was intentional about using intersectionality as a theoretical perspective attending to how race, gender, and class influenced those experiences.

Going forward, it would seem inconsistent if not negligent, not to include the intersectional perspective. Largely, because Black women do not experience one form of

discrimination but a multitude due to their intersectional status. This perspective, in terms of intersectionality and stress, is also essential when examining the health concerns of Black women. This is because the trauma that they experience can be damaging not only for their career but for their well-being as individuals.

Health –Physical and Emotional Pain as it Relates to Stress. In Jones and Shorter-Gooden (2009), they speak to the idea of the Sisterella Complex that can often manifest in the lives of Black women who fail to consider themselves as mattering, which can often move them towards experiencing depression and physical trauma. Specifically, they state,

> Much like the classic Cinderella character, Sisterella is the Black woman who honors others but denies herself. She achieves in her own right- indeed, she may overachieve-yet she works tirelessly, sometimes masochistically, to promote, protect, and appease others. She is trying so hard to be what others want and need that she has lost control of the shifting process. (p.124)

Similarly, just as the practice of foregoing self-care towards helping others to survive also operates as ways that can contribute to high blood pressure and other health challenges. Thus, within Krieger (1990) to examine how racist and or sexist treatment affected white and Black women, a pilot study was created. The participants were 101 women who identified as Black or white and were between the ages of 20-80 years of age. Their qualitative interviews consisted of questions concerning each respondent's age, reproductive history, health status, and responses to unfair treatment as it related to issues regarding race and gender discrimination. Additionally, separate questions were asked concerning the participants, history with high blood pressure to see if there was a relationship or rather a correlation between the experiences of discrimination with hypertension.

The results suggested that 80% of the white respondents and 70% of the Black respondents stated that they responded to unfair treatment by talking to others and taking action. Both groups of women expressed similar experiences regarding gender discrimination and other gender-biased treatment, with the workplace being the highest location where the offense transpired. Furthermore, Black respondents had a strong correlation between accepting and keeping quiet about the unfair treatment which they were exposed to. This finding was true regardless if they experienced the mistreatment due to their race or their sex as Black women. Furthermore, Black women who stated that they typically kept quiet about and accepted unfair treatment were 4.4 times more likely to report having high blood pressure than those who said they typically talked to others and acted. Additionally, the same correlation existed between in terms of being at risk for hypertension in Black women who kept quiet in terms of sexism as well. For white women, no correlation was found between sexism and being at risk of developing hypertension (Krieger, 1990). What is most interesting about this study is that blood pressure is commonly known as the silent killer (CDC, 2017), and it was their silence as Black women that were metaphorically killing them. It would seem here that in both cases, whether that be concerning white women and gender discrimination or Black women concerning both race and sex discrimination, that the workplace and the friction between management and their peers can create negative impacts.

Friction Between Management and Others (Role Stress). For helping professionals whose sole responsibility is attending to the needs of others, dealing with the negativity and toxicity of their workplace can move them closer to leaving the field. Mathieu (2012) offers as much when he theorizes that when an environment is toxic, it makes it difficult for the individual to find support in their colleagues as well as in their management. This finding was also

supported by Marshall et al., 2016, when they interviewed professionals who chose to leave Student Affairs and the role that their supervisors played in that decision. In actuality, many of their participants mentioned ineffective supervision as a reason for leaving the field, while others mentioned the overall organizational environment that surfaced as problematic. Thus, although 69% of their participants expressed an appreciation of their coworkers, 42% of them stated that they did not appreciate their supervisors and cited them as reasons for them exiting the institution. Certainly, we want to know how many of them spoke up, or for that matter, how matter of them simply left. One of their participants stated,

> A combination of factors created the "perfect storm" –a supervisor who made decisions that benefited him and not the students; a supervisor who left the difficult decisions to me (with the understanding of what he expected me to do) so that I would be the one liable if there were problems; and constantly being on call. Had my supervisor changed, I would have stayed. However, I did not feel supported by him in this challenging position. (Marshall, et al., 2016, p.155)

The debris left in the wake of that perfect storm creates small injuries that can move the professional to leave the field, which is something that Mathieu (2012) directly suggests when explaining the hazards of the toxic work environment. Specifically, he states, "Workplace toxicity is a common consequence of compassion fatigue (CF), various traumatization (VT), and burnout in our field" (p.71).

However, for Black women professionals, the toxicity that can come from friction between management and others which can symbolize a bias regarding people seeing them as people with authority. In actuality, for Black women and other women of color to have their decisions checked and second-checked by, not only their supervisors, but their supervisees are

something that they can, unfortunately, expect (Mosley, 1989). Thus, in truth, according to Davis (1994), "For people of color claiming respect and retaining personal dignity is a major battle. Most minorities are besieged with daily messages and actions which reflect the propensity of the dominant society to invalidate their heritage, worth and contribution" (p.121-122). So, it would suggest, for women of color or more directly, Black women, their duties can place them in precarious situations which could lead to compassion fatigue exposure.

Conclusion of Black Women Student Affairs Practitioner

Black women SAPros experience a compounding effect of raced and gendered assaults that have the ability to sap their energy and disrupt their ability to find solace within their academic institutions. The literature within the section discussed being institutional tokens, the stress and weight of their intersectional identities as Black women, the physical and emotional pain as it relates to their roles as student affairs practitioners. In part, their identities as student affairs practitioners only contribute to a portion of the ways that they experience workplace trauma; it is their race and gender that fully contextualizes those experiences.

Faculty Workplace Stressors

Rationale of the Inclusion of Faculty

There is a lack of published literature regarding the lived experiences of Black women student affairs practitioners within historically white institutions (Henry, 2010). Beyond studies that group the experiences of administrators of color, Black women faculty and Black women administrative experiences, Black men and Black women experiences or examining student affairs practitioner experiences in general, studies that grounded the lived realities of being in student affairs as Black women were a rarity (Hughes & Howard-Hamilton, 2003; Howard-Hamilton et al., 1998; Mosley, 1980; Patitu, & Hinton, 2003; Jackson, 2001). Therefore, it was

useful to frame the experiences of Black women SAPros within the context of Black women faculty and administrators working at HWIs. Black women SAPros operate within the same socio-political context as Black women working within institutional environments that targets their personhood as women and as people of color. Albeit similar, as not to subsume the experiences of Black women SAPros within a larger narrative of Black women faculty, this study intends to expand the knowledge of the lived experiences. However, first, it is imperative to discuss the institutional climate as it operates within the cultural backdrop of both experiences of Black women staff and Black women faculty experiences.

Institutional Climate

> We attest that Black women professors are being spirit-murdered on the plantation of academia to kill their physical body through removal, to murder their minds, and to fatally pierce their souls. The spirit-murdering of black female faculty deserts them into a spiritual dying where they will ultimately not have the strength and ethos to unchain themselves. (Young & Hines, 2018, p.20)

Just as Black women staff do not enter academic environments that have been liberated from racism, sexism, or misogynoir, neither do Black women faculty; instead, the environment itself is a microcosm of the world in which they reside. Within HWIs, Black women faculty find themselves entering institutional environments where white students, white colleagues, and some students and academicians of color have been racially primed to view their pedagogy and intellectual acumen as inferior and unworthy to be within the academy. Smith, 1996, 1998, 2003; Van Ausdale & Feagin, 2000 as cited within Smith (2004) asserts,

> Racial priming is a cumulative socialization process by which whites systematically internalize racist attitudes, stereotypes, assumptions, fears, resentments, discourses,

> images, and fictitious racial scripts which fit into a dominant white worldview and rhetoric. This socialization has evolved into an outgrowth that involves the inculcation of a well-structured, highly developed, racially conservative, race-neutral, or color-blind reactionary belief system in which white children actually learn race-specific stereotypes about Blacks and other race/ethnic groups. (p.174)

Thus, through racial priming, although the messages are communicated cumulatively rather than overtly, the full depth and breadth of their influence go often unexamined because they operate under the surface of color-blind ideology. However, Black women faculty at HWIs do not solely experience the effects of racial priming, but rather gendered-racial priming. Young and Hines (2018) speak to the stress of this intersectional double bind as both women and as Black people as the researchers assert, "We contend that Black women in higher education are not exempt from racialized and gendered violence even if they have a Ph.D. behind their name" (p.19), as that moniker does not shield them from the harm which racialized gendered violence perpetuates. In Thomas and Hollenshead's (2001) study that was intended to examine the coping strategies of Black women and other women of color faculty members at a research university, the institutional climate was discussed as a site of harm. Although the study itself examined women of color faculty broadly, the coping strategies suggested were derived from Black women faculty members. The results of the study suggested that environments that were noncollegial, and unfriendly institutionally and organizational environments were areas in which their participants expressed concern. Specifically, one of the participants asserted the following regarding dealing with the negative academic climate,

> The university does not want outsiders. That's why I think that even though there are these policies for minorities and for women and for women of color, that when you get

> down to operationalizing it and dealing with the person who brings a different set of values and aspirations, that the climate doesn't change because you are the outsider. And you don't have to be the person who's always confronting, who says something that no one agrees with. Sometimes you get really exhausted by that role. (p. 170)

Although the institution demands their presence as Black women faculty, it is that same role that places them in spaces where they are not fully supported in their personhood. Therefore, it is through their institutional placements as Black women university faculty, which places them in statistically marginal positions and can have implications for their careers and lives as Black women. Young & Hines (2018) offer the following regarding the current dilemma of Black women faculty within PWIs,

> In the heightened social and political context of the Trump era, we contend that Black women faculty at predominately white institutions (PWI), or what Durant (1999) refers to as a slave plantation, are more at risk of experiencing racism and racialized criminalization…Black faculty who speak against the Trump agenda or who condemn white supremacy are witnessing their integrity, careers, and scholarship being questioned, while they are simultaneously being targeted and in the crossfire of racist incidents that parallel the senseless murdering of Black women in society. (p.19-20)

Similarly, as Black women faculty experience raced and gendered challenges outside of their classrooms, those same classrooms offer no protection from that raced and gendered harm. Thus, just as Black women faculty face outside challenges that connects to their race and or gender, their classrooms provide them with no reprieve from the outside racialized and gendered harm. Hirshfield and Joseph (2012) began their study with interest in examining how faculty members of color experienced identity taxation in comparison to their white colleagues within

the academy. There were 66 interviews that were diverse in terms of gender (34 men and 32 women), and in terms of race (18 white faculty, 20 Black faculty, 13 Asian/Asian American faculty, nine Latino/a faculty, four Native American faculty, and two Arab American faculty). Although participants were not directly asked to reflect on how gender had affected their experiences in academia many of the participants shared how they were institutionally burdened due to their gender. Specifically, many of the women professor participants within their study spoke of feeling as if they were the token women in their departmental meetings and public gatherings. Additionally, they spoke of the burden of expected mentorship and advising of women students, which differed from their men counterparts. When race and gender were examined in tandem with the taxation of their roles interconnectedly, an interesting finding was uncovered. As gender was mentioned as an area of targeted concern within the lives of the women study participants, their double minoritized statuses as women of color surfaced as areas of major concern. This was because many of the participants who were faculty women of color expressed challenges that dealt with negative stereotypes that deemed them as maternal or nurturing. This viewpoint which sees them as motherly or more directly through the role of caretaking, placed them as faculty women of color in confusing situations with their students. One of the participants, who was a Black woman faculty member within social sciences, presented such a scenario. The participant began,

> And so we're going to have a little confrontation, she and I, today. Because people do assume, particularly with African American women, that we are 'da mamas' and some of them go as far as to say things like that. And I say, I'm not your mother. I'm a warm person; I'm a kind person. But I'm not your mother, and I don't want to me… (Hirshfield and Joseph, 2012, p. 223).

However, just as within this scenario, some students view the role of Black women faculty to be one of nurturing and mothering, this can also surface within their experiences with colleagues. One of the Black women faculty members within the Hirshfield and Joseph (2012) study offered the following to explain her role within the department:

> Um, wanting a black face or a face card of any kind. I mean, I've had people say to me things like, you know, 'Could you have dinner with this job applicant? We need a woman; we need a black woman.' That's from a particularly insensitive secretary. (p. 220-221)

In this way, the burden of double minoritized representation for Black women faculty surfaces not only as emotionally draining, but also as challenging to their role as members of the faculty. This would also have implications on their evaluations and how they would be deemed worthy within the academy.

Evaluations & Microaggressions. Black women faculty members are often at the mercy of their students' subjective reflections of their pedagogy and their intellectual acumen. For colleges and universities, performance evaluations are tools that can assist in assessing instructor efficacy to make decisions about faculty retention, tenure, and promotion (Lazos, 2012). However helpful to the overall mission of the academy, these evaluations are not impervious to how their students perceive them as women and as Black people. The subjective nature of course evaluations by students is explained within Lazos (2012) as the researcher offers:

> Evaluations may not be measuring teaching effectiveness as much as they are capturing students' subjective reactions at the moment that they are being polled, and their opinions reflect their feelings and thoughts about a range of things: whether they like the professor, whether their expectations about the course were met or they felt unsettled

(perhaps because the professor deviated from the syllabus); and how well they imagined they were performing in school and in the class. (p.165)

Therefore, although course evaluations measure how effective a professor is conveying material, the evaluations are not truly unbiased. Similarly, with interest in examining how student evaluations were influenced by the gender and ethnicity of their academic professors, Bavishi, Madera, and Hebl (2010) would begin their inquiry. The researchers began their study by providing students with the Curricula Vitae (CVs) of professors and asked them to evaluate the hypothetical CVs, which were manipulated on areas of competence, legitimacy, and interpersonal skills that were connected to the ethnic stereotypes which they held concerning professors. It was hypothesized that academic discipline would moderate the relationship between the professor's gender and student evaluations of professors and that Black women professors would be rated lowest on all dimensions in comparison to their Black male counterparts, white colleagues and other colleagues of color (Bavishi et al.,2010). Although there were 600 surveys that were distributed, 375 surveys from 9th and 12th-grade students from Houston, TX was returned.

The results from the study indicated that in terms of competency and legitimacy, Black professors were rated lower than their Asian American and white counterparts. In terms of accessing an overall gender main effect on competence, interpersonal skills and legitimacy the results were not statistically significant. However, the study did find significance within the areas of gender and ethnicity in terms of competence, interpersonal skills, and legitimacy. It was evidenced through Bavishi et al. (2010) study that Black women professors were rated lowest on Competence, Interpersonal Skills and Legitimacy compared to the other conditions. This supports the double minoritized status that Black women faculty members face within the

academy due to their race and their gender as women. In a similar study that also examined evaluator biases as it relates to race and gender revealed a similar conclusion. Specifically, Reid (2010) began his study by attempting to understand the value that students assign to the ratemyprofessor.com website in terms of how they choose classes and specific professors. Since students do not have access to the departmental evaluation data of their potential professors, the ability to view their peer's perceptions of specific professors and courses surfaced as paramount in their choices as college students. The study collected and evaluated ratings for every faculty member at the top 25 liberal arts colleges of 2006 which were listed on the ratemyprofessor.com website. Reid (2010) was able to obtain 3,717 faculty evaluations (1,493 women, 2,224 male), which in terms of race composed of 3,079 white (1,177 white women; 1,902 white men), 142 Black (61 women, 81 male), 238 Asian (137 women, 101 male), 130 Latino (60 women, 70 male), and 128 Other (58 female, 70 male) faculty. Specifically, faculty which denotes the "other" category were Native American, Arab/Middle Eastern, and Bi/Multiracial. The results from the study indicated that minority faculty were rated significantly less favorably than white faculty on the markers: Overall Quality, Helpfulness, and Clarity. In terms of examining the raced and gendered differences between Black women faculty and white women faculty, in terms of Overall Quality, Helpfulness and Clarity, Black women faculty were rated lower than white women faculty. However, when comparing Black women faculty ratings with the evaluations of Black men faculty, they were ranked higher in Overall Quality, Helpfulness, Clarity but rated lower for Easiness. When attempting to explain the intragroup differences between the ratings of Black men faculty in comparison to Black women faculty ratings Reid (2010) suggested that, "The results of the present study suggest that racial minority female may not necessarily be doubly punished for students for being both female and racial minority" (p. 147). However, his

analysis fails to take into consideration that intersectionally Black women do have to contend with a multitude of oppressions that target their race and gender as well as other areas. The usefulness of an intersectional framework could have been beneficial for this critique as Crenshaw (1991) asserts regarding women of color, “Their intersectional identity as both women and of color within discourses that are shaped to respond to one or the other, women of color are marginalized within both” (p. 1244).

Specifically, the finding that Black women were rated lower in comparison to white women faculty for Overall Quality, Helpfulness and Clarity connects to many previous studies that assert Black women faculty are evaluated lower than their white colleagues within academia (Sandler & Hall, 1986; Smith, 2004; Patton & Catching, 2009; Pittman, 2010). In this way, it would be a fallacy to suggest that student evaluations surface as pure sites that are unbiased or ones that are not influenced by their viewpoints and beliefs. In truth, they are evidence that students view them through their race and gender first and their roles as faculty members second, thus making their views as truly subjective and heavily jaded. This is the world which Black women faculty members encounter, as they are not solely their positions but rather members of dual communities that target their race and their gender interconnectedly.

Pittman (2010) created a study that was not only interested in examining the raced and gendered experiences of women of color faculty but how they can serve as microaggressions and microinvalidations. According to Sue et al. (2007), racial microaggressions are “Brief, everyday exchanges that send denigrating messages to people of color because they belong to a racial minority group” (p. 273). Intersectionally, Gender microaggressions also apply as they too surface through denigrating messages that applicable due to their identities as women (McCabe, 2009). With the concepts of racial microaggression in mind, Pittman (2010) was interested in

examining how structural inequity manifested within the interpersonal relations of women of color faculty. The study's role was to disrupt majoritarian narratives that often fail to examine the lived realities of women of color faculty. Therefore, the following research questions were created that underscored the study, “What types of experiences do women faculty of color have in their classroom interactions with students; Do women faculty of color experience racial and gender oppression in their classroom interactions with students? And if so, what does it look like?” (Pittman, 2010, p. 186). Thus, with a sample of 46 faculty of color from a large, predominately white institution, 17 were chosen as ones who fit the selection criteria for the researchers’ qualitative inquiry, which resulted in eight Black women, three Latinas, and six Asian women. Equipped with the theoretical lens of oppression and intersectionality four significant themes emerged which was reminiscent of previous studies that speak to the lived realities of women of color faculty (Wilson, 2012; Moffitt, Harris, Berthoud, Gutiérrez, Niemann, González & Harris, 2012; Lazos, 2012).

The results from Pittman (2010) suggested that: 1) white male students were comfortable questioning their authority, 2) questioned their competency in terms of teaching, 3) disregarded and disrespected their scholarly expertise and, 4) white male students engaged in behavior that was threatening and intimidating. A quote that exemplifies the toxicity that women of color face within the classroom offered that,

> white males will open my door to my office without knocking…Why, again, only white males, choose just to open my door. No one else just opens up my door. They’re snide, they’ll sit with their arms crossed, and they doodle, and they sit right up in the front, so that is definite passive-aggressive behavior. The tone sometimes in the emails they send, and it’s kind of funny because it’s the kind of things you don’t even know how to express

> to other people. But you're like if I was a white male, you wouldn't dare write to me in that tone. (p.188)

In this way, the professor interviewed grappled with the ways in which their white male students projected their disdain for them, which placed them in the middle of microaggression exposure. Sandler and Hall (1986) speaks to this psychological conundrum when the researchers offer,

> Micro-inequities often create a work and learning environment that wastes women's resources, for it takes time and energy to ignore or deal with these behaviors. The chilly climate undermines self-esteem and damages professional morale. It may leave women professional and socially isolated, restrict their opportunities to make professional contributions, and dampen their participation in collegial and academic activities. (p.5)

Thus, whether or not the behavior observed was unconscious or subconscious, it does not, however, minimize the effects which it creates within the lives of these women of color faculty. With a similar interest in the working environment of women of color faculty, a similar conclusion regarding micro-inequities surfaced. Pittman (2010) study was interested in examining how women of color faculty experience marginalization and trauma within their roles as members of the academy. Pittman (2010) offers the following as it relates to the lived reality of the participants,

> When asked about experiencing strong emotions resulting from classroom incidents, women faculty of color almost exclusively refer to interactions with white males. Several faculty of color talked about low course evaluations ratings from race- and gender-privileged students and expressed their fear of how these might affect their departmental merit reviews. (p.191)

Thus, although these women are not responsible for the unconscious biases of their students, they yet become casualties of them as their students feel as though their behavior is legitimate and warranted. Pittman (2010) explained this practice by stating, "the existence of women of color as faculty challenges white men's ownership of classroom space normally governed by male and white privilege" (p.192), which as both women and as Black people shakes the very foundation of systemic white male hegemony. Therefore, within the classroom setting, Black women must not only contend with the toxic nature of the institutional climate but also must adjust to how their student's unconscious biases will shape their employment status within the institution.

Isolation/Marginalization & Outsider within Status. Grappling with the often-tenuous institutional climates where the unconscious biases of their students are weaponized can leave Black women faculty, feeling isolated, alone, and exhausted from the toxicity. However, it is not only from students' biases but from their colleagues as well. Black women within the academy experience isolation and marginalization often because of their research agenda. Womble (1995) speaks to this dilemma when the researcher offers, "Feelings of isolation experienced by newly recruited faculty are even greater for African Americans when cultural differences are not legitimized" (p.245).

However, the feeling of being an outsider is less about being the new recruit than it is about being a Black woman working within the institution. This feeling of being an outsider within strikes an interesting paradox: while Black women often hold seats of institutional prominence, they are still seen as marginal. Walters (2018) spoke to this dilemma when the researcher recounted her experience of being one of four full-time Black women faculty members on campus, offering,

> While I have the proverbial "seat" in my own appointment, my voice, I have found, sometimes carries little to no significant weight as compared to non-African American colleagues. I have felt like an outsider in meetings that I have been tasked to lead due to the microaggression of challenging my knowledge or authority over departmental policies and procedures…It is easy to feel secluded and out of place, even with my credentials confirming that I am qualified to be there. (p.66)

This excerpt is indicative of the duality between their outsider within status as Black women faculty and their fight for acceptance and recognition. Similarly, in Thomas and Hollenshead (2001) study, their participants expressed concerns about feelings of bewilderment in terms of having the respect and appreciation of their colleagues as women of color academics. Specifically, the researchers offer,

> Faculty women of color were least likely to report that they believed their research was valued by their colleagues, that their colleagues solicited their opinions about research ideas, and that colleagues generally used appropriate criteria to assess their work. They were also the group most likely to report feeling pressured to change their research agendas to fit in with those of their units, that their colleagues had lower expectations of them, that they felt under scrutiny by their colleagues, and that they had to work very hard to be perceived as legitimate scholars. (p.171)

Contextually, it is their statuses as women and as people of color that further marginalizes them, which in turn further isolates them from spaces that do not support their work as women of color professionals. Salazar (2009) found isolation within women of color faculty as a means for self-preservation when she offers,

> Participants insulated themselves by shifting the focus of their attention and efforts away from the department, putting their energy elsewhere. As one described, it helped her keep her sanity after three years of fighting for issues of equity and justice at the department and university level. Others described avoiding interactions with colleagues at work and at social functions and keeping the office door closed instead of maintaining an open-door policy. (p.188)

However, this practice of shifting or rather vacillating between worlds enables them to create a standpoint that is grounded within their 'otherness' as Black women. It was the shifting that allowed for Black women to rage against racism, sexism, and misogynoir and enabled them to work towards their liberation. Lorde (2012) speaks to this when she asserts,

> Anger expressed and translated into action in the service of our vision and our future is a liberating and strengthening act of clarification, for it is in the painful process of this translation that we identify who are our allies with whom we have grave differences, and who are our genuine enemies. (p.127)

Thus their femaleness, which urges them as women to be docile and mute, is in direct contradiction of how their anger can be used towards their liberation. This makes them not victims of their circumstances but Black women who use their rage eloquently (Cooper, 2018).

Tenure & Extra Demands. As Black women, academics wield their eloquent rage as tools for their liberation within the academy; they also must navigate their environment as they strive towards promotion and tenure. This work is not made easier due to their status as women or as minorities as Sandler and Hall (1986) assert, "minority women are the least well-represented group among tenured academics" and are often not retained or tenured as faculty or

administrators" (p.4). Thus, if they as minoritized academics are not properly retained within the institution, it can have disastrous effects not only in terms of the institutional makeup but hold real implications in terms of supporting the diverse institutional community (Jackson, 2003; Williamson, 1999; Hurtado, 1992). To explore the experiences that Black women faculty had within historically white institutions Patitu and Hinton, as cited within Patitu (2002), suggested the process towards promotion and tenure to be one who held extreme stress and concern for some of her participants who were surveyed. One of the respondents to the researchers' study found the process to be, "stressful and nitpicky, characterized by conflicting information" (p. 86), and that it lacked focus and direction. In a quote from one of the participants that explored this sentiment further suggested,

> It has been my experience that there are a lot of "unwritten" rules about a tenure-track position. Collegiality and citizenship, whether universities want to admit it or not, play a large role, in that some colleagues will either support you or not, based on triviality, and not on your academic work. Some senior faculty like to say that the rules for tenure have not changed since they sent through the process. I find this statement to be an insult to one's intelligence. The rules of the tenure game keep changing. As a faculty of color, I hope and prayed that I had every "I" dotted and every "T" crossed while going through the process for promotion and tenure. I did not want to give my colleagues an opportunity to question anything in my dossier. I want to be tenured because the scholarly evidence was there because I worked my tail off, and I deserved it. (Patitu, 2002, raw data; Patitu & Hinton, 2003, p.86-87)

Thus, in this way, Black women academics must be hypervigilant to the unspoken-ever changing rules which govern their existence within the academy. Thereby creating an uneasy feeling

where they are metaphorically locked out and not granted full access within their department and in particular, their institutional setting. Additionally, this process can also have drastic implications on their mental, spiritual, and physical wellness as well, which can leave them depleted from the injury.

Gregory (1999) equates this process of promotion and tenure for faculty of color to be akin to psychological torture. In a quote from the researcher's study which articulates this sentiment the researcher offers,

> Whether they receive tenure or not, a very large percentage of Black and female academics find the tenure process bitter and traumatic because even if you get tenure, unless every vote was unanimous, it means that now you get to spend the rest of your life with some people who thought you weren't good enough to be there. (p.44)

In this way, their work in terms of striving for promotion and tenure is never done as for Black women faculty; there is always more that extends beyond their classroom duties. However, for Black women, faculty extending themselves outside of the confines of their department is something which is inextricably tied to their race as well as their gender. Andrews (1993) as cited within Turner (2002) asserts this to be true centering Black women faculty when the researcher states,

> The Black woman professor is often called upon to serve as a mentor, mother, and counselor in addition to educator in these settings. The consequences of these multifaceted role expectations by students are compounded by the existence of similar demands placed upon Black women by colleagues and administrators…If we consider the fact that Black women often also have these same expectations to meet at home, it is abundantly clear that in many cases, something has to give. (p.84)

Thus, as they operate as these institutional champions that ground their race and their gender, it holds implications on their dossier towards their promotion and tenure status as Gregory (1999) asserts, "...the more successful they are in these activities, the less likely they will have published and the harder it will be to make a case for tenure" (p.45). Thereby, having unfavorable consequences not only for them within the academy but for their students who deem their presence a requirement for their success.

Summation of Faculty Literature

Black women within historically white institutions enter precarious positions in which they are targeted and triggered due to their intersectional identities; this is magnified when they become faculty. In truth, although they willingly enter environments that have been fractured due to systemic inequities, their acceptance of their role as sites of resistance, or homeplaces, signals something vastly different for their black and brown students. bell hooks (1990) contextualizes this point when she says, "Black women resisted by making homes where all black people could strive to be subjects, not objects, where we could be affirmed in our minds and hearts despite poverty, hardship, and deprivation, where we could restore to ourselves the dignity denied us on the outside in the public world" (p.384). For Black and Brown students, the ability to see faculty as metaphorical homeplaces reminds them that they are not alone within the academy. Which can help them persist and aid them in feeling as though they matter. However, albeit altruistic and noble in its effort, the weight of this unseen labor can have substantial implications on the emotional, spiritual and physical wellbeing of them as Black women academics. Therefore, it is imperative to explicate the emotional and physical trauma that Black women student affairs professionals can experience as their love work and emotional labor can intersectionally directly impact their wellbeing.

Emotional Trauma and Stress

Burnout, Secondary Trauma & Vicarious Trauma

Burnout. Burnout is a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment in response to chronic interpersonal stressors on the job (Maslach, Schaufeli, & Leiter, 2001). Thus, it is when the worker experiences a low level of job satisfaction, coupled with being overwhelmed with their duties that can leave the worker at their most defenseless (Mathieu, 2012). In Howard-Hamilton, et al.,(1998) they were intentional in looking at burnout in terms of gender in the lives of Student Affairs professionals. As researchers who were within the field of Student Affairs practice, they were focused on the role that practitioners played in contributing to the success of their institutional missions. For them, it was imperative that any burnout research for the field must be grounded through the daily functions of their roles as it related to workload, burnout, and stress of full-time professionals. Their survey instrument contained items that were related to the personal and job-related characteristics of the participants, which were areas such as:

> Gender, age, educational level, number of hours of sleep per night and exercise per week, size and type of employing institution, primary area of responsibility, numbers of staff supervised, numbers of evenings and weekends worked, time devoted to various job functions, and salary. (p.82)

Out of the 344 full-time student affairs professionals who participated in their study, which include 159 (46.2%) men and 185 (53.8%) women, a majority of their participants were white (86.6%) and were more likely to work at four-year institutions. Although a majority of their participants were white and not representative of other ethnicities, it still makes the case in terms of gender and how women are affected by the phenomenon. The author's findings suggest, the

means for emotional exhaustion differed significantly by gender with the mean scores for women higher than men who were surveyed.

Howard-Hamilton et al., (1998) additionally states that "The emotional exhaustion scale contains items indicating that individuals dread the thought of facing each new workday, feel completely drained or their energy by the end of the workday, and experience other symptoms of what is generally defined as "burnout" (p.88). Thus, within their study, women were at high risk for emotional exhaustion with contributed to the symptoms of workplace burnout. Additionally, it was found that groups who have been identified as being at high risk for burnout were women in addition to introverts and young professionals in student affairs (Howard-Hamilton et al., 1998). For Black women professionals, the concept of emotional exhaustion often comes through the practice of code-switching on the job as they are not able to bring their full authentic selves within the workplace. Thus, through this process of continual shifting for Black women helping professionals within Student Affairs, the exhaustion from the process creates a toxic environment where burnout surfaces as more than a potential possibility. Jones and Shorter-Gooden (2009) supports this assertion when the authors suggest,

> For Black women, the daily migration from home to the office can contain all the fears, doubts, and challenges, leaving one's country for a foreign land. The workplace is where Black women feel they must shift the most often, engaging in a grown-up game of pretend as they change their voices, attitudes, and postures to meet the cultural codes of workaday America as well as the broader societal codes of gender, race, and class". (p.150)

Within current student affairs research, there is a gap in the related literature concerning burnout in terms of intersectionality, which is problematic in that it cannot fully address the

concern if they fail to examine it through its intersections. Consequently, although burnout can be experienced by anyone of any race, gender, or sexual orientation, the fact that burnout research, particularly as it relates to student affairs practice, is not intersectional in scope is something which is incomplete and problematic.

Furthermore, another area that would have further contextualized the experience of student affairs practitioners would be the connection of burnout exposure with secondary traumatic stress. However, when considering the weight or rather the responsibility placed on student affairs practitioners, or more specifically Black women, the inability to intersectionally examine this phenomenon would surface as tantamount to workplace negligence.

Secondary and Vicarious Trauma. Mathieu (2012) states, "Secondary Traumatic Stress (STS) is the result of bearing witness to a traumatic event (or to a series of events), which can lead to PTSD-like symptoms (hearing a graphic account of abuse, debriefing first responders, etc.) (p.14). Essentially, STS can manifest in ways that resemble reimagining a scene from a film or from a story that a colleague discusses. Specifically, secondary traumas are caused by secondary exposures to traumatic incidents where the professional is not in any actual danger; rather, they are exposed to these incidents vicariously. In practice, STS can manifest while processing with a student when they are discussing a sexual assault that they have experienced, or when discussing issues that are tied to the wellbeing of their students.

Without proper attention to care, STS can result in the formation of posttraumatic stress (PTSD) symptoms, which could be problematic not only to the professional but for their students as well (Mathieu, 2002). Student Affairs professionals operate in roles that place them in the direct path of STS exposure, which not only can have direct implications on them as professionals but to their students as well. However, when thinking of this concern

intersectionally, especially in terms of how Black women operate through their institutional care, the concern is magnified.

As a practitioner, secondary traumatic stress can surface through the daily operations that call for empathy and care, because they are central within what they do as professionals. However, through that process and rather exposure, the vicarious trauma that helping professionals are exposed to becomes embedded within their practice. In 1990, the term vicarious traumatization was coined to describe the experience of working with trauma survivors (McCann & Pearlman, 1990). Explicitly, the study asserts long-term exposure to the traumatic experience of clients who have been victimized could result in the counselors' inability to see the world as safe and that the people within it can be trusted. McCann and Pearlman (1990) continued that it may further contribute to experiencing symptoms of post-traumatic stress disorder (PTSD) and can lead to emotional reactions such as anxiety and anger (McCann & Pearlman, 1990).

Considering that Student Affairs practice also includes working in Sexual Assault offices and, more specifically, within Title IX facilities, looking at vicarious trauma within these offices presented interesting findings as it related to vicarious trauma. Thus, in Schauben and Frazier (1995), they were interested in assessing the effects on counselors who primarily worked with sexual violence survivors in terms of vicarious trauma and burnout. Although initially their study was not limited to gender due to the low numbers of male counselors (n=4) surveyed they decided to focus mainly on how women counselors of sexual assault handled the effects of the position. The participants chosen for their study were women psychologists along with a group of sexual violence counselors who specialized in trauma work. Since typically student affairs

workers are not qualified psychologists or therapists, their professional experiences might be more comparable to a counselor's experience with the phenomenon.

According to Schauben and Frazier (1995), their primary hypothesis was that the percentage of sexual violence survivors in the caseload of the counselor would be positively associated with disruptions in beliefs, PTSD symptoms, vicarious trauma, and negative effects, this perspective was also cited within (McCann, and Pearlman, 1990). Out of the 525 questionnaires that were sent out and the 220 returned, a majority of their participants identified as White (98%) and were between the ages of 21 to 69. Additionally, they decided to obtain qualitative data for their study as well due to the lack of information from counselors who were exposed to the phenomenon (Schauben & Frazier, 1995). Their findings suggested as they predicted that counselors who had a higher caseload of working with sexual violence survivors as clients, "reported more disruptions in their basis schemas about themselves and others, more symptoms of PTSD, and more self-reported vicarious trauma" (p.57) Furthermore, as sexual assault counselors in practice, the symptoms of exposure could be related to their disruptions in beliefs about the goodness of other people, which would suggest signs of cynicism and negativity.

Finally, within one of Schauben and Frazier (1995) qualitative interviews, a counselor stated that "it is difficult to hear the unimaginable and not to be able to forget it" (p.57), which speaks to the idea of not only vicarious trauma but early signs of compassion fatigue as well. Although it would seem that from their study much surfaced as duties of the job, this issue is troubling in terms of student affairs practice as it relates to vicarious trauma in areas that work or handle sexual assault. According to the NASPA's comprehensive graduate program directory, there are only 18 master's degree programs that offer counseling certificates or an emphasis on

counseling services. This is troubling considering how often professionals come in contact with issues that could expose them to vicarious trauma (NASPA, 2017).

Whether professionals within the field are experiencing burnout, secondary trauma, or vicarious trauma, administrations must understand that their staff on their campuses are not impenetrable to emotional harm. Just as the expectation would be to provide services for students who could experience such triggering incidents, the same care and concern must be applied to Black women within HWIs.

Compassion Fatigue

> There is a cost to caring. Professionals who listen to clients' stories of fear, pain, and suffering may feel similar fear, pain, and suffering because they care. (Figley, 1995, p.1)

Mathieu (2012) offers the following assertion of Beth Stamm, who co-created the Professional Quality of Life Self-Test, "Stam considers compassion fatigue (CF) to be the result of both burnout and secondary trauma." (p. 25) Compassion fatigue is a condition that occurs when the caregiver focuses on others without practicing authentic, ongoing self-care, which fosters an environment where destructive behaviors can surface (Smith, 2009c). Apathy, isolation, bottled up emotions, substance abuse, poor personal hygiene, and emotional outbursts are some of the symptoms that are frequently associated with secondary traumatic stress or compassion fatigue. Furthermore, as it relates to the workplace, additional symptoms include chronic absenteeism, high turnover rates, and friction between management and other employees, which has a direct effect on workplace dynamics (Smith, 2009c). Research states that when one experiences a high level of compassion fatigue in the workplace that the organization will suffer immensely.

Within the life of a healthcare professional, compassion fatigue as a symptom refers to the deeply emotional and physical exhaustion directly affecting one whose role centers on helping others and can develop over time, which would suggest that it is something that, without proper care, can be seen as unavoidable (Mathieu, 2012). Although it may not be unavoidable, that does not dismiss it from the harm that it creates. Mathieu (2012), suggests that "CF (Compassion Fatigue) has been described as "the cost of caring" for others in emotional pain (p.8). It can affect the most dedicated nurse, social worker, teacher, police officer, physician, and personal support worker as these positions due to the nature of their daily operations places them on potential pathways toward emotional turmoil.

In Maytum, Heiman, and Garwick, (2004), the authors were intent on studying the coping strategies that pediatric nurses in different settings used to manage compassion fatigue and how they could prevent burnout in their work with children with chronic conditions and their families. Although the nurses within the study were unsure of the literal definition of the word compassion fatigue, what was clear was that once they understood the phenomenon within their work, they were able to make sense not only of their symptoms but how to avoid the exposure. To that end, Maytum et al., (2004) finding suggests, although there was a range of strategies that were used to help minimize the symptoms of compassion fatigue, the ones in the helping field must be aware of how quickly compassion fatigue can manifest.

Research supports that professionals who work within helping professions experience compassion fatigue, although not everyone has a firm grasp of the concept and how it can affect their work life. Similarly, Perry, Toffner, Merrick, and Dalton, (2011) study looked at compassion fatigue manifesting in the lives of oncology nurses. What the researchers found to be interesting throughout all of their cases was that, although their participants had examples that

pointed to compassion fatigue exposure, many were not aware that they were, in fact, experiencing compassion fatigue. Furthermore, the findings from the study suggested that if the oncology nurses had known or rather understood how compassion fatigue could manifest within their work as nurses, it could have provided them with a sense of support and validation in their jobs, which could have helped decrease their symptoms. Similarly, if student affairs professionals were aware of the symptoms of compassion fatigue, it could aid in decreasing those experiences. Mathieu (2012) states that compassion fatigue is, "…a gradual erosion of all the things that keep us connected to others in our caregiver role: our empathy, our hope, and of course our compassion-not only for others but also for ourselves" (p.8). Within the world of helping professionals, their compassion and empathy are embedded so seamlessly that it is often difficult to see where they end and their service begins. However, if the hazard of that care drowns them within their service, it impacts not only their clients, or in this case their students, but has long-term consequences to the institution which they serve.

Compassion Fatigue & Student Affairs

The life of a student affairs practitioner is beyond hectic in that their doors both literally and figuratively, must always be open to any administrative need, which can be both exhilarating and exhausting. As practitioners, within the helping field, their empathy and their compassion for their students undergirds their role as professionals. However, there is a personal and professional cost to SA Professionals' institutional care that exposes them to compassion fatigue which is often left unexamined. Especially because viewing compassion fatigue within student affairs is something which only within the past years permeated student affairs conferences and not scholarly literature (Roof-Ward., Guthrie, & Callahan, 2012, March; Daut, 2016; Mistretta, DuBois, 2017; Dickson, Beech, R, 2016).

Despite the wide acceptance of many Student Affairs practitioner positions being detrimental to their wellbeing, some within Student Affairs are pushing against this harmful practice. Interestingly, although compassion fatigue as a concept targets the field of social work, counseling, and within the field of medicine, many in student affairs are beginning to see a connection. Stoves' (2014) dissertation research considered compassion fatigue in the lives of Student Affairs professionals. The purpose of his dissertation was to identify how Student Affairs professionals in South Texas experienced and negotiated compassion fatigue through their everyday responsibilities. Through Stoves (2014) pioneering work, he was able to argue that it is imperative to view compassion fatigue in the lives of practitioners in terms of the work that they do with students and the personal toll that it takes on them as individuals. Although he chose not to examine the phenomenon looking specifically through gender or race, it still provides for an excellent foundational understanding of how to apply compassion fatigue as a concept within the environment of student affairs.

Furthermore, within the past five years there has been a rise of submitted and accepted national Student Affairs conference presentations on the topic of Compassion Fatigue and how it manifests in practice (Roof-Ward., Guthrie, & Callahan, 2012; Beech, R, 2016) Within the 2017 American College Personnel Association (ACPA) conference, there was a session that was scheduled to discuss the challenges of caring and coping with burnout and compassion fatigue within Student Affairs which speaks to its growing significance (Mistretta & DuBois, 2017). Although the sessions were presented to the general student affairs practitioners, within their study, surfaced positions that placed the practitioner at a higher risk of compassion fatigue exposure. Positions such as working as a Conduct or Judicial Officer, working as an Academic Advisor, serving as a Dean of Students or a Director, working within Residence Life, and

working within Counseling or Health Centers were all specific areas that could place the professional in a direct line towards exposure to Secondary Traumatic Stress (STS) (Beech & Dickson, 2016; Van Brunt, Raleigh, Johnson, 2009). The concern is that when STS combines with Burnout that it could make them more vulnerable to compassion fatigue, due to them working with individuals that have experienced trauma, they can experience it vivaciously through that relationship (Mathieu, 2012; Beech & Dickson, 2016).

Although many of the conference presentations involved discussing compassion fatigue as a concern, many of them did not provide empirical evidence from practitioners in the field that would center their concerns. Thus, it was during a 2012 National Association of Student Personnel Administrators (NASPA) conference presentation that the presenters paired practice with research to investigate the concern beyond the concept of compassion fatigue. Specifically, the researchers decided to explore the perception of compassion fatigue in the lives of current practitioners (Roof-Ward, Guthrie & Callahan, 2012). In their qualitative study, which consisted of a qualitative survey and interviews, three themes emerged that are crucial to reconceptualizing compassion fatigue for practitioners. Their findings suggested that Student Affairs as a profession was not fully aware of compassion fatigue as a concept, and that professional burnout is tangentially associated with compassion fatigue and that the methods to manage compassion fatigue varied with the individual (Roof-Ward, Guthrie & Callahan, 2012). A quote from their study that grounds the culture that is student affairs as a profession states that, “Student Affairs is a 24/7 job, and most of us feel the need to match our lifestyle spending 60-80 hours working, checking email, texting with students, going to events (especially in housing and activities)” (Roof-Ward, Guthrie & Callahan, 2012, slide 16).

Although revolutionary in terms of viewing Student Affairs practice with compassion fatigue, the research failed to view their participant's experiences as it related to compassion fatigue intersectionally, which could have provided for a deeper contextual understanding of the phenomenon. This perspective is supported by Dr. Kimberlé Crenshaw's work concerning studying intersectionality as, "the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated." (Crenshaw, 1989, p.140).

Examining the lived experiences of Student Affairs practitioners as ways to discuss compassion fatigue presents an opportunity to see beyond the professional mask that operates as barriers to move towards truly seeing them as individuals. What is critical is that beyond the conference sessions where practitioners are, in a sense, preaching to the choir, it is important that they provide evidence and published works in terms of how this concern manifests in the lives of Student Affairs Practitioners. Moreover, this is extremely important for Black women and underrepresented Women of Color who are Student Affairs Practitioners, as they would experience this phenomenon differently.

Compassion Fatigue & Student Affairs Women of Color. The double bind (Wilson, 2012) within that manifests from serving within the institution as an underrepresented woman of color within Student Affairs can not only be challenging due to the systems of imperialist white supremacist capitalist patriarchy (hooks, 2004) but can also be taxing on their psyche. There have been countless studies that have discussed the challenging effects of being women of color while working within HWIs, especially in terms of Racial Battle Fatigue this inquiry would be different (Smith, Yosso & Solórzano, 2011; Smith, 2014). Intersectionally, they are not solely people of color; they are women of color who are also members of a helping profession, which

separates their experiences from traditional workplace burnout and racial battle fatigue that can transpire in any setting. However, before discussing the after-effects of their service, it is first imperative to examine the terms themselves as they conduct their work within HWIs that have thrived within imperialist white supremacist capitalist patriarchy (hooks, 2004) as systems of institutional dominance.

Using the term women of color can sometimes be challenging as one article stated that "the breadth of the category would include the majority of women in the world" (Bingham & Ward, 1997,p.403), however, in terms of this study the chose will be more intentional. In a study concerning a career assessment for women of color emerged a definition that targets the ethnic groups that have long been marginalized and oppressed within the early foundations of the United States through enslavement, removal, assimilation, termination and relocation and the historic racialized trauma that provided for a grounding classification of the term *women of color* (Wilson, 1989b; Bingham & Ward, 1997; Snipp, 2013). Thus, to that end, women of color will be identified as Black, Asian Pacific Islander, Latina American, and Native American/First People. The designation was not done to further marginalize or oppress within categories; it was to use terms that are widely understood. Furthermore, in regard to discussing the term underrepresented in Towns (2010) when presenting her work to discuss the challenges that women of color within STEM experienced, she states,

> The term underrepresented describes populations that have lower representation than the population as a whole. According to the U.S. Census Bureau survey in 2000, African American women were 6% of the total population in the United States, Hispanic women 6%, Native American women less than 1% and Asian women 2%. (as cited in Towns, 2010, p.6)

According to Crenshaw (1991), in regard to thinking of reform and political action for Women of Color, it is imperative to understand that they are essentially, "differently situated in the economic, social, and political worlds" (p.1250). Thus, when attempting to explore how women of color Student Affairs Practitioners experience compassion fatigue, it is imperative that their intersectional identities are centered within the context of their duties as that is the only way to effectively change the practice that contributes to their fatigue and exhaustion.

Women of color practitioners who enter the institution are not impenetrable to the effects of racism, sexism, classism, and homophobia that their students face as these incidents do not stop because they are full-time workers within the institution (Turner, 2002). If students of color experience emotional harm due to incidents of racial prejudice and campus bias, as women of color practitioners, they are not insulated from feeling that shock and harm as well. Thus, if an institution calls on them as women of color practitioners for their unofficial racially expert opinion, they not only are representatives for their racial groups but due to their positionalities as women, they also represent that category as well. However, oftentimes, it is their race that feels the most salient of their identities (Young & Hines, 2018; Turner, 2002; Mosley, 1980; Hughes & Howard-Hamilton, 2003). As institutionally hired *experts,* women of color within student affairs are often called upon to serve their campuses due to their ability to operate in their intersectional identities. The demands from their students, as well as their institutions, can trigger a mixture of emotions that place them in positions where they feel the responsibilities of both their race as well as their gender. However, the demand for their service as women of color did not manifest within a vacuum, as it is tied to the changing student demographics.

As more people of color continued to enroll at more Historically white Institutions in larger numbers, the institution often found themselves struggling to manage classroom

environments that were typically unreceptive and unsupportive to the new student body. However, the classroom was not their only concern as they were also struggling to manage the resurgence of overt racial hostility on their campuses as well as seeking solutions that would help *fix* their problem (Carter, Pearson & Shavlik, 1988). Cabrera, Terenzini, Pascarella, and Hagedorn (1999) highlight this concern in terms of the alienation and marginalization within the academy. The article continues that when the campus climate is saturated with prejudice and discrimination, it creates disincentives for the minority student to interact with non-minority students, faculty, and campus administrators. As the climate provided no safety for minoritized students, it would serve as a way many women of color Student Affairs professionals were able to actuate their *calling* as entering the institution (Mosley, 1980; Benveniste, 1987). Thus, it could be for women of color, stepping into an institutional environment for the sake of ones' own community can be tied to something greater than themselves, which is often referred to like the idea of racial uplift or being seen as a mentor to students of color (Hirt, Strayhorn, Amelink, & Bennett, 2006; Patitu, & Hinton, 2003; Brown & Globetti, 1991). For women of color within Student Affairs acquiescing to the demands of the position not only supported the cultural norms, which are steeped in patriarchal norms and misogynoir but also upheld gender norms and societal expectations of care as well.

For women of color, who serve the students of color and their institutional community, their presence within the academy would create a system where their representation would mean something greater for the students whom they serve. Consequently, for women of color, the ways in which they work within the academy and how it affects them, operate differently than their white Student Affairs colleagues. In a study that was conducted by Ness (2002) looking at Native students who attended Tribal colleges, the value of Native role models was

discussed. Specifically, the importance of hiring qualified Native faculty and staff was shown to help with education completion as they would aid in promoting a welcoming atmosphere and serve as role models to the students. Although crucial to supporting student success it could be detrimental for the professional as,

> Through advising and mentoring Native students can be very rewarding for Native American faculty and staff, it can be time –consuming, especially when many non-Native professionals and administrators within the institutions refer Native American students to Native faculty and staff instead of working with them themselves. (Fox & Jo, 2005, p. 52)

Furthermore, in an article by Verdugo (1995) concerning role models who were Latino faculty members, the researcher suggests that if institutions of higher education want to use Hispanic faculty as role models, the institution must first address ideological and structural factors that relegate them in second-class status. The article continues by suggesting that without addressing these concerns institutions that use Hispanic faculty as role models will send a negative image to their students. Although this study was concerning Latino faculty because they both exist within the same institutional setting, the results are applicable to both faculty and staff administrators.

The idea of serving as an integral facet of the institutional mission would suggest that the individual had risen to a certain level of presumed importance, thereby receiving institutional guidance and support. This perspective, however, is a fallacy within Student Affairs as exhaustion would seem to be the normality of working within the field (Howard-Hamilton et al.,1998). In a study that was conducted by Mosley (1980) that investigated the plight of the black woman administrator within college campuses found that they felt extremely overworked, underpaid, alienated, isolated, uncertain and powerless. Specifically, she states that,

> One of the dilemmas faced by the Black faculty member or administrator on white campuses is that additional responsibilities, usually as the "nigger expert," are added on without additional resources or released time to perform them. Black females get extra duty since they can fulfill two requirements-the need for a Black and the need for a female. (p.299)

Combine the dilemma of being the raced expert with what often transpires in student affairs in terms of women and how often they become the unofficial role model and the one who never is in need of saying no, its no shock that this can push Black women towards emotional exhaustion (Howard-Hamilton, et, al, 1998). Similarly, to that end, the concept that Black women must always present an impenetrable shield that cannot be emotionally vulnerable to the exhaustion that their daily processes can expose them to is beyond troubling; it is an impossible standard. As articulated in Wallace (1999), the Black Superwoman is a woman who can handle large workloads and does not have the same fears, weaknesses, or insecurities as other women. Therefore, she is seen as, "intelligent, articulate, professional, independent, strong, assertive, and extremely talented" and essentially being everything to everyone within the workplace (Reynolds-Dobbs et al., 2008, p. 139).

Embedded in the idea of super gives a superficial understanding of how this practice can leave them emotionally scarred as they wear no shield that protects them from the pains of racism, sexism, classism, or injury that being these superwomen could bring. Furthermore, when the additional responsibilities are added to their plate as oftentimes they were recruited as the first or only Black professional on campus, they can find themselves in positions that leave them with no support which can have them feeling isolated and alone within the workplace (Mosley, 1980). Playing this role is extremely stressful and begins to take a massive toll on the life of the

Black professional especially in terms of support within their work environment (Hughes & Howard-Hamilton, 2003). For practitioners within Student Affairs to feel isolated and alone is problematic in that a majority of the work that they do as practitioners happen in community with others. However, for Black professionals, this concern is magnified. If they see their environment as hostile, emotionally damaging and lacking safety (whether that be emotional or physical), this can work towards moving them closer to experiencing compassion fatigue, which would have major implications not only in terms of their careers as practitioners but to their students whom they support through their service.

Compassion Fatigue: Implications for Black Women Student Affairs Professionals. Compassion fatigue is a symptom of a greater cause of emotional trauma and harm that Student Affairs professionals can experience. Without a clear understanding of how this symptom manifests in the life of a Student Affairs practitioner, it could have drastic implications not only for their students and institution but for their health as Black women as well.

The Institutional Implications and Their Students. The need for diverse representation that centered many campus protests of the 1970s and the 1980s is not something that has faded away simply because it is 2019. In fact, Black students are still speaking out against systems that marginalize them and are pleading to be seen as well as heard (Libresco, 2015). In truth, although many institutions would claim to be post-racial, they, in fact, are not, as *fixing* the system requires more than a cosmetic fix, but demands something much more concrete. What was true then is still true now, that Practitioners of color, or more specifically Black women, will often feel the need to step in to support these students; however, that can come at a heavy price for them as administrators. This is because once inside an already oppressive environment where one could experience a daily barrage of camouflaged insults, heavy workloads and the

expectation to help every student of color, the reality of workplace burnout could become a sobering reality. As not only were they being hired to support these underrepresented students, but they themselves became underrepresented in the administration as well (Singh, Robinson & Williams-Green, 1995). Which could further contribute to them feeling isolated and alone that would, in turn, expose them to feelings of workplace burnout and fatigue and hold real personal implications on their role as professionals.

Personal Implications. The cost of caring in the life of a Black woman who is a Student Affairs professional can be troubling in that oftentimes; they are unsure if they are in fact experiencing compassion fatigue and not just traditional workplace burnout. Mathieu (2012) states that oftentimes if a helping professional is experiencing Post Traumatic Stress Disorder (PTSD), it is often misdiagnosed by family doctors or other health care professionals who have not received training in Vicarious Trauma (VT). According to McCann and Pearlman (1990), Vicarious Trauma (Traumatization) is when, "Persons who work with victims may experience profound psychological effects, effects that can be disruptive and painful for the helper and can persist for months or years after work with traumatized persons" (p.133). Thus, the helper soon becomes the one who needs help or relief from their service. Mathieu (2012) continues his recommendation concerning helpers who may feel as if they could be in danger of experiencing compassion fatigue suggesting that they seek out a health care professional who is familiar with Compassion Fatigue and Vicarious Trauma as they can be misdiagnosed as depression or anxiety within the workplace. However, this practice places the onus on them in knowing that there is a problem that is related to compassion fatigue, which is troubling in that compassion fatigue as a term is just slowly gaining attention within Student Affairs as a profession.

Coping Strategies

It would be an incomplete truth to position the lived realities of Black women areas where only trauma resides. In actuality, there are many ways through their circumstances where strength and resistance surfaces. Faith/Spirituality and Sistah Support Networks can function as defiance sites where resilience not only is cultivated but also creates counter truths to their raced and gendered reality as Black women SAPros. Although Black women are not a monolith and to say that all operate from a lens of faith or sister-support network would be a falsehood, the value that many find within the area of faith and supportive communities cannot be disregarded. In truth, many see theses spaces as ways that they can do more than survive within their reality but thrive within it.

Spiritual Resistance (Resilience)

Mattis (2002) offers the following regarding religion and spirituality for Black women when the researcher asserts,

> Black women historically have used religion/spirituality, the church, and the Bible as transgressive and transformative spaces. That is, African American woman have engaged in radical re-readings of Biblical text and have embraced private beliefs about the nature of the relationship between God and human that have helped them to disrupt and resist the impact of patriarchy and other forms of oppression including racism. (Mattis, 2002, p.310)

For many faithful Black women using their faith in times of emotional turmoil and pain serves as ways that they defy their outside circumstances in hopes of something greater. Utilizing their faith through and in spite of their circumstances provides a different existence than the one that they are living. In this way, faith serves as an opportunity to grow not only their testimonies but their resistance. Thus, it is through the *testing* that is working within Historically White

Institutions (HWI) which can create moments that trigger their faith into action and provides a conceptual lens to see the trauma that they can experience as Black women practitioners. Additionally, when a faithful Black woman professional is experiencing exhaustion and trauma from her work environment, she knows where she can *go* to place that problem; however, that does not stop the injury from manifesting. She knows where she can *go* to place that problem; however, that does not stop the injury from manifesting. Through biblical text, they understand that according to John 17:16 (NIV), *They are not of the world, even as I am not of it*, which lets them know that although they may be not of the world that they are not impenetrable to the harm that their presence may cause. Thus, it was through this same understanding that Mattis (2002) decided to create a study that investigated how religion and spirituality helped African American women cope during times of adversity. Participants were randomly selected using a convenience sample of African American women who had participated in a survey concerning stress and coping. From that sampling, 23 participants were chosen for this specific study based on their personal interest in the subject matter for the study. The mean age of the interviewees was 30.9 years of age and forty-four percent had some college experience or had earned a college degree. The participants discussed a wide range of adverse circumstances which included,

> The challenges of confronting racism (institutional racism as well as the racism of their peers, professors, supervisors, or bosses); family conflicts (e.g., conflicts between parents and/or between a teen parent and living in poverty; partner violence; loneliness and the difficulties of trying to find a life partner; living, traveling, and working in countries, neighborhoods and/or households where they are not safe; and the spillover effects of problems encountered by loved ones. (p.311)

Thus, eight themes emerged as significant which highlighted the ways in which their participants processed their adverse circumstances and how their faith practices shaped those experiences. Specifically, the themes were, a) interrogating and accepting reality, b) gaining insight and courage needed to engage in spiritual surrender, c) confronting and transcending limitations d) identifying and grappling with existential questions and life lessons, e) recognizing purpose and destiny, f) defining character and acting within subjectively meaningful moral principles, g) achieving growth, and h) trusting in the viability of transcendent sources of knowledge and communication. (Mattis, 2002). The findings suggest that contrary to the idea that religion serves as a way of escaping reality, 70% of their participants (n=16) identified religion and spirituality as forces that encouraged confrontations with reality and that provided the psychological resources needed to accept reality. In this way, the participants were able to *see* things not as though they are but how they wanted them to be through faith. (Example, Hebrews 11:1 (NIV) New International Version (NIV) 11 Now faith is confidence in what we hope for and assurance about what we do not see.) Additionally, the participants suggested that for them, they were able to use their spirituality as ways that helped them heal the brokenness that was caused due to negative situations or circumstances and strengthen them through the process and kept them *whole*. Furthermore, 57% of the participants (n=13) reported that the idea of a *spiritual surrender* allowed them to be able to cope with their circumstances when they were unsure of how to cope especially in terms of their Higher Power. Many suggested that in that surrender, they were able to find peace, although it was not an easy process, but that in the end, it allowed them to see the issue more clearly and understand the other side. Thus, in the end, for the participants within the study, spirituality operated as a way that helped them to disrupt the negative challenges of their reality and hope for spiritual intervention. In Reed & Neville (2014), they were interested in this

practice of using one, faith as a way of coping; however, they wanted to investigate how it contributed to the wellbeing of their participants. Specifically, it was their aim to create a study that was able to ground its investigation within quantitative literature, which identified a link between religiosity and a minimal connection to spirituality and well-being and qualitative literature. The qualitative literature that they used for their study targeted spirituality in the "meaning-making processes and Black women's subordination of religiosity to spirituality" (Reed & Neville, 2014, p.6). First, it was hypothesized that both religiosity and spirituality would be related to psychological well-being, but more directly to the second hypothesis that spirituality would mediate the relation between religiosity and psychological well-being. Participants were 167 Black women who ranged from 20-75 years of age and had varying levels of religious observance. Their findings suggested that, both religiosity and spirituality were significantly related to both indicators of psychological well-being. And that spirituality fully mediated the relationship between religiosity and mental health and between religiosity and life satisfaction. Furthermore, from their results, it was suggested that positive psychological well-being outcomes for Black women might be contributed by spirituality rather than religiosity. And as a result, Reed & Neville (2014) suggested that,

> Spirituality's full mediation of the relation between religiosity and mental health and between religiosity and life satisfaction suggest that person-to-person and person –to –divine being relationships in addition to meaning-making processes may be the underlying mechanism in accounting for the link between religion and mental health and life satisfaction. (p.14)

For faithful Black women, houses of worship, as well as biblical texts, have long been havens from the society that would see them as less than human; however an analysis of gender is valuable even within this context. Jones & Shorter-Gooden (2009) states that,

> They are asked to be quiet and deferential and to yield leadership to men. They are asked to deny parts of themselves-their ability to lead, to be analytical and critical, to do more than just settle into the pews and follow the flow of a service. The religious message itself is sometimes a disempowering one, relegating women to second-class citizenship. They're coerced to shift, to act 'ladylike", to be submissive. (p.260)

So it would seem that just as faith, religiosity and spirituality are helpful and life-sustaining for Black women professionals, it too can be filtered through an analysis of imperialist white supremacist capitalist patriarchy (as previously cited in hooks, 2004). Using spirituality as a coping mechanism which often operates as ways that disrupt cynicism and negativity, does not fit easily within the ways in which compassion fatigue manifests in the lives of helping of Black women professionals. The assertion that when someone is experiencing compassion fatigue that their worldview will be disrupted along with it affecting their ability to be positive and hopeful concerning their future does not match with what transpires within the life of a faithful Black woman. Their experiences and how they survive them are more nuanced and complex. Especially in terms of the historical significance of how they have used their faith in terms of transformational practice. This further solidifies the necessity in viewing their experiences through intersectionality as a theoretical lens as they exist as Black women first before operating as helping professionals.

***Sistah Support Networks*.** Black women support networks, or "Sistah Circles" (hooks, 1992) for Black women SAPros provide respite from the toxicity that often centers their work-life within HWIs. Beyond gaining acceptance and validation from the treatment they receive, oftentimes, these networks offer spaces where they can feel seen, heard and understood (Davis, 2019; Holder, Jackson, & Ponterotto, 2015; Davis, 2015).

Thus, with the desire to explore the value of Black women support networks as participants shared stories of raced microaggressions, Davis (2015) began her inquiry. Two research questions guided her inquiry, the first being, "how do groups of Black women friends (non) verbally communicate support to a woman who experienced a racial microaggression by a white woman peer?" While the second question being, "how, if at all, do age differences emerge during supportive discussions among Black women friendship groups?" (p. 138). Her sample consisted of 156 Black identified women ranging from ages 18-89 years of age. Additionally, participants were recruited through community and university listservs which had Black women as members and snowball sampling where participants could tell their friends and through Facebook in an effort to recruit additional participants to serve within the study. In terms of the procedure, Davis (2015) separated her participants into groups of three women with varying age ranges and randomly assigned one of the participants to be the ones who shared their experience with microaggressions. In terms of data collection, the interviews transpired within one of the homes of the participants to ensure that the environment was comfortable.

Utilizing theming and coding the findings suggested that groups participated in a two-phase process of supportive communication, which began with individual orientation and then followed up with a collective orientation. Within the individual orientation, information was shared with some offering tips on how to navigate the challenges of the microaggressions, while

others gave unsolicited advice that could guide future interaction. In terms of support, the researcher noticed that the friends also used their communication practices to ensure that the participant or friend, who shared felt like they had a place where they could belong and be heard. Regarding this process, Davis (2015) shared, "Their efforts likely counteracted her psychological and emotional reactions to the racial slight, such as feeling invalidated and misunderstood. Some friends attended to this dimension through immediacy behaviors, which are messages of warmth, involvement, and affinity." (p. 142). The second phase consisted of a collective orientation phase that shifted the single experience of microaggressions towards a group collective sharing which consisted of experiences that all of the participants shared regarding microaggressions. In this way, the experience with microaggressions moved from being participant isolated towards a broader conceptualization of microaggressions that Black women experience. This enabled participants to speak of instances of shared racialized and gendered microaggressions such as unwelcome touching of their hair, to white classmates' affinity for all things Black but with an inability of loving or rather, seeing them as Black women who desired respect. (Davis, 2015) Lastly, within the collective phase, participants shared a collective resistance and empathized with each other against the harmful treatment which they were exposed to. It was through the sharing process that the participants shifted from the singular to the collective we, which indicated a collective uplift. Regarding this collective resilience and how it surfaced within the interview, Davis (2015) posits,

> The messages of collective uplift occurred on the heels of women discussing how microaggressions can make Black women feel as though they are devalued, under important, and invisible. During this aspect of the collective orientation phase, the

> women were concerned about communicating self-love in a society that is largely unwilling to grant them legitimacy as human beings. (p. 147)

This practice of collective resistance or defiance against practices that operate to denigrate the lives of Black women is also similar to the process of operating within community social capital, through the lens of critical race theory (CRT). (Yosso, 2005) Community social capital, or community cultural wealth, centers the experiences of people of color and is intent on utilizing a critical historical context when evaluating the value of these collective movements of social support and uplift. Regarding the function of community cultural wealth, Yosso (2005) asserts, "Community cultural wealth is an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and micro-forms of oppression" (p. 77). Through this definition six forms of capital, surface connect to the ways that Black women Sistah Communities function, the forms being, aspirational, navigational, social, linguistic, familial, and resistant capital (Yosso, 2005). These sources of collective capital are sites where not only resistance is cultivated but through the lens of BFT, scholarly resilience surfaces. Regarding the definition of terms and how they are utilized within the lives of communities of color, aspirational capital is the ability to remain hopeful regarding ones future in spite of barriers that would offer a different conclusion; while linguistic capital celebrates the intellectual and social skills of communication in more than one language or style. Familial capital refers to cultural knowledge that is passed down through kin which encompasses community history, memory and cultural intuition, while social capital is networks and community resources that offer emotional and instrumental support which aid in navigating through institutions (Yosso, 2005). In terms of institutions, navigational capital provides strategies that aid in navigation through social institutions that were not created with communities of color in mind, for example,

HWIs. Lastly, resistant capital refers to knowledge that is cultivated through experiencing opposition and times of inequality. Regarding resistant capital, Yosso (2005) as cited within Deloria, 1969 asserts, "This form of cultural wealth is grounded in the legacy of resistance to subordination exhibited by Communities of Color (p.81).

Within the previously mentioned Davis (2015) study, several forms of cultural wealth, or capital surfaced within her inquiry that holds relevance to the ways that Black women utilize their Sistah support communities. Relevant forms of capital surfaced such as, aspirational, familial capital through the expansion of the word "family," followed by social, navigational and resistant capital.

Community cultural capital or community cultural wealth is vital practices that aid Black women in resisting treatment that functions to metaphorically kill both their body and their mind (see Young & Hines, 2018). These forms, when used in tandem, provide collective agency and skilled practice that serves as outward defiance against a system that was not created with them in mind.

Literature Review (In Summation)

Historically, Black women have always been emotional bearers within their communities. In truth, the gender analysis of their service places them in positions where they operate as superwomen whose needs are never considered. As Black women practitioners, their representative selves' beckon to their students who deem their presence as paramount, a home place that keeps them safe from institutional harm. However, that truth fails to examine how that practice both empowers them but also can lead them towards emotional and physical exhaustion. The literature within this section was intentionally chosen with the specific intent to examine how Black women can and do experience workplace challenges through their intersectional

identities. The findings from the selected studies suggested whether they represent to either their students or their institution, mentors, role models, superwomen or institutional tokens, Black women professionals are harmed and emotionally fractured through these processes.

The literature suggests that although some of the selected studies were intent on investigating the experiences of their participants, some failed to connect an intersectional analysis. Furthermore, in terms of Student Affairs practice, the issue concerning viewing the intersectional identities in terms of viewing burnout, or rather compassion fatigue, was concerning as many studies focused more on grouping their participant's experiences instead of seeing them as intersectional. Lastly, it is imperative that if student affairs research is interested in discussing the lived experience of practitioners, it must do so intersectionally. Any analysis that does not prioritize the intersectional dimension within their research cannot fully address the concern.

Purpose Statement

The purpose of this hermeneutic phenomenological study is to understand the intersectionally lived experiences of Black women Student Affairs professionals who work at HWIs. Furthermore, through the essence of the experiences of these Black women student affairs practitioners, the intersectional challenges that are specific to Black women, racially gendered challenges as it relates to stress, fatigue, and exhaustion will be explored within their experiences.

Research Questions:

1. What are the intersectional challenges Black women SAPros at HWIs encounter (challenges specific to Black women, racially-gendered challenges) that produce workplace stress, fatigue, and exhaustion?

2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Theoretical Framework: Black Feminist Thought

Foundation of Black Feminist Thought: Combahee River Collective & A Historical Grounded Consciousness

Before detailing the tenets of Black Feminist Thought and how it will be utilized within this study, it is essential to provide a contextual understanding of the origins of the theoretical framework. Black Feminist Thought is the amalgamation of many Black women activists' efforts as they demanded their liberation and survival as Black women.

Supporting this statement, The Combahee River Collective Statement (1983) offers the following foundational understanding,

> There have always been Black women activist-some known, like Sojourner Truth, Harriet Tubman, Frances E. W. Harper, Ida B. Wells Barnett, and Mary Church Terrell, and thousands upon thousands unknown-who have had a shared awareness of how their sexual identity combined with their racial identity to make their whole life situation and the focus of their political struggles unique (p.1).

In this way, with a collective awareness as a theoretical underpinning, Black women created their own positionality, which was unique to how they navigated in society. This type of theorization would continue in connection with the second wave of feminism beginning in the late 1960s. However, many Black women and other women of color during this time would struggle with hegemonic or traditional white feminism in how they placed a focus on sex oppression as the primary issue instead of an interlocking view of oppression (Collective, 1983; Thompson, 2002). This would lead to them to form other consciousness-raising (CR) groups that focused not only

on their liberation as women of color but also would extend to groups beyond sex. In fact, according to Thompson (2002) women of color (CR) groups had three specific directives during the second wave of feminism. Their initiatives as CR women of color groups were as follows, "..working with white-dominated feminist groups; forming women's caucuses in existing mixed-gender organizations; and developing autonomous Black, Latina, Native American, and Asian Feminist organizations"(p. 2). These actions were extremely counter to the focus of hegemonic feminist organizations such as the National Organization for Women (NOW) group, as working with people outside of their sex as women were unacceptable. Many of the Black women who were involved in these CR groups were also members of other justice movements such as the Black Panthers and the Civil Rights movement and they were profoundly affected by their goals, tactics and their ideologies. Consequently, it was through these experiences which led them to develop inclusive policies towards justice and liberation which differed from organizations that they were familiar with. Within the Combahee River Collective Statement (1983) regarding this stance, they asserted the following, "It was our experience and disillusionment within these liberation movements, as well as experience on the periphery of the white male left, that led to the need to develop a politics that was anti-racist, unlike those of white women, and anti-sexist, unlike those of Black and white men" (p.2).

Black women activists during this wave would continue working to put the issues that Black women faced at the center of any discussion regarding women's liberation and survival. Issues such as discussing the stereotypes of Black women in the media, myths about Black women as mothers or matriarchs, Black women's beauty and self-esteem, and workplace discrimination were issues that were at the forefront of discussions within their movement (Thompson, 2002). In fact, as Black women activists acknowledged their unique stance as Black

people and women, they affirmed that no other movement ever consider their specific oppressions as valid in ending all oppressions. The Combahee River Collective (1983) grounds this understanding as they assert, “We realize that the only people who care enough about us to work consistently for our liberation are us. Our politics evolve from a healthy love for ourselves, our sisters and our community which allows us to continue our struggle and work” (p. 2). Thus, it was through the collective efforts that would lead them to form the Third World Women’s Alliance in 1968, which was formed out of the Student Nonviolent Coordinating Committee (SNCC), and the National Black Feminist Organization (NBFO), which was founded in 1973. Hence, it was through this collective consciousness and activist spirit which grounded the lived experiences of Black women which lead the NBFO to create the Combahee River Collective in 1974. The organization was named after a river in South Carolina, where the action of Harriet Tubman freed 750 slaves (Thompson, 2002). As an organization who confronted a multitude of oppression, they also spoke to the psychological toll of being Black women always having to fight for the transformation not only for their world but for the sake of others. In this way, they affirmed a radical idea that their freedom and liberation as Black women were tied to the liberation of others. The Combahee River Collective Statement (1983) this assertion through the statement, “We might use our position at the bottom, however, to make a clear leap into revolutionary action. If Black women were free, it would mean that everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression” (p.2). Furthermore, as an organization, the Combahee River Collective would continue to have radical ideas that differed from other organizations as it related to separating their oppressions as Black women. Collective (1983) supports this understanding as the statement asserts,

> We believe that sexual politics under patriarchy is as pervasive in Black women's lives as are the politics of class and race. We also often find it difficult to separate race from class from sex oppression because, in our lives, they are most often experienced simultaneously. We know that there is such a thing as racial-sexual oppression which is neither solely racial nor solely sexual, e.g., the history of rape of Black women by white men as a weapon of political repression (p.2).

What becomes clear in this statement is how interconnected, or rather, interlocking the Combahee River Collective viewed the oppressions that impacted Black women. Moreover, it would be this type of theorization that would contribute to the development of a Black Feminist Thought positionality and understanding as it was grounded within the lived reality and oppression of Black women.

Black Feminist Thought: Standpoint on Blackness and Womanness

It would be an incomplete view of the reality of Black women practitioners to paint them as passive victims within surroundings, as Collins (1989) asserts, "African-American women have been neither passive victims of nor willing accomplices to their own domination (p.747). Rather, their standpoint is not only historically grounded but serves as an act of revolutionary defiance against the ways in which they are marginalized. Collins (1986; 1989; 2006) defines this as a Black feminist thought. She states,

> Two interlocking components characterize this standpoint. First, Black women's political and economic status provides them with a distinctive set of experiences that offers a different view of material reality than that available to other groups. The unpaid and paid work that Black women perform, the types of communities in which they live, and the kinds of relationships they have with others suggest that African-American women, as a

> group, experience a different world than those who are not Black and female. (Collins, 1989, p.747)

Thus, the value of a Black feminist standpoint within this study would not only offer a differing viewpoint than traditional theoretical perspectives but one which could shift how the phenomenon is understood. Several assumptions center the theoretical concept of Black feminist thought. The first, as previously stated, the theory centers the perspective of Black women, and it cannot be separated from the historical and concrete conditions of being Black women. The second dimension within the theory grounds a connected standpoint that asserts that Black women possess a unique standpoint on or viewpoint of their experiences and that there will be commonalities of that shared viewpoint for Black women as a group. With the third dimension, highlights the diverse, nuanced perspective of them as Black women, as Collins (1986) asserts,

> While, living life as Black women may produce certain commonalities of outlook, the diversity of class, region, age, and sexual orientation shaping individual Black women's lives has resulted in different expressions of these common themes. Thus, universal themes included in the Black women's standpoint may be experienced and expressed differently by distinct groups of Afro-American women. (p. S16)

Thus, just as they do not represent one-dimensional definition, the definition welcomes a nuanced perceptive that encompasses spectrums of their Blackness and their woman-ness.

Self-Definition and Self- Valuation

As the process of stereotyping them as Black women serves to dehumanize their existence, the process of self-definition and self-valuation disrupts that practice. Collins (1986) speaks to the process by which self-definition and self-valuation occupies the lives of Black women when the researcher asserts,

> Self-definition involves challenging the political knowledge- validation process that has resulted in externally defined, stereotypical images of Afro-American womanhood. In contrast, self -valuation stresses the content of Black women's self-definitions-namely, replacing externally derived images with authentic Black female images. (p. S16-S17)

In this way, from daily indignities or microaggressive acts which they experience, through self-definition and self-valuation as Black women can create spaces where collective consciousness forms acts of defiant resistance. Further, it is through this consciousness that enables them as Black women to deflect and as Collins (2002b) asserts, "transcend the confines of intersecting oppression of race, class, gender, and sexuality," which makes this process invaluable. Thus, as Black women student affairs practitioners enter environments that are fractured due to systems of inequity and injustice, they do so with the ability to reclaim the power which the environment deems to take for granted.

If it as if Collins (1986) asserts, "Black women's self-definition, the act of insisting on Black female self-definition validates Black women's power as human subjects," (p.S17) creates for a juxtaposition in the ways that they are read by their environment. Thus, in this way, their identity or consciousness would not be grounded through serving as the "other" rather, how they understand their selves contextualizes their self-defined standpoint. Thereby challenging the very system which deems their existence as invisible.

The Interlocking Nature of Oppression

> Black feminist thought aims to empower African-American women within the context of social injustice sustained by intersecting oppressions. Since Black women cannot be fully empowered unless intersecting oppressions themselves are eliminated, Black feminist

> thought supports broad principles of social justice that transcend U.S. Black women's particular needs. (Collins, 2002,c, p.22)

As Black feminist thought posits a critical emancipatory lens which is within the intersectional identity of Black women, it also operates to help analyze interlocking systems of marginalization and oppression. Collins (1986) sees this as critical to the theoretical underpinning of Black Feminist Thought as she asserts,

> The Black feminist attention to the interlocking nature of oppression is significant for two reasons. First, this viewpoint shifts the entire focus of investigation from one aimed at explicating elements of race or gender or class oppression to one whose goal is to determine what the links are among these systems. (p. S20)

Thus, equipped with the focus to not only examine race, class, and gender but the links between the structures a better analysis of the systemic issues can surface. Furthermore, the usefulness of examining marginalization through a Black feminist thought lens disrupts practices that use an additive model of oppression that inevitably will list oppression within a hierarchical frame as someone can be marginal in some spaces while central in others. To that end, Collins (2002d) continues the point by asserting, "By embracing a paradigm of intersecting oppressions of race, class, gender, sexuality, and nation, as well as Black women's individual and collective agency within them, Black feminist thought reconceptualizes the social relations of domination and resistance" (p.273).

The Importance of Black Women's Culture

Black feminist thought as a theoretical framework is crucial in that the framework highlights knowledge that is grounded within the context of culture. Collins (1986) asserts, "Black women's culture may help provide the ideological frame of reference-namely, the

symbols, and values of self-definition and self-evaluation-that assist Black women in seeing the circumstances shaping race, class, and gender oppression" (p. S22).

Using Black Feminist Thought as a theoretical framework to examine the lived realities of Black women, SAPros is essential as it encompasses a unique standpoint for Black women and their culture. This expansion would create opportunities to fully examine areas such as interpersonal relationships that Black women share through a bond of sisterhood. Another addition to this concept of culture was in the interpersonal relationship which was shared by Black women and their biological children, the children in their extended families and with the children of the Black community. In this way, within their collective culture, or community operates as safe havens which aid in the development of Black woman consciousness. However, this is deeper than simply aiding them in handling the pressures that arise from navigating oppression, as Collins (1986) suggests,

> Black women's activities in families, churches, community institutions, and creative expression may represent more than an effort to mitigate pressures stemming from oppression. Rather, the Black female ideological frame of reference that Black women acquire through sisterhood, motherhood, and creative expression may serve the added purpose of shaping a Black female consciousness about the workings of oppression. (p. S23)

Thus, in this way, culture and the way that it is broadly defined operates as locations where support is not only given but maintained as it aids in developing reliance as Black women.

Black Feminist Thought: Survivance through Improvisation

The embodiment of Black Feminist Thought as a theoretical framework serves as an act of defiance against practices that do not deem Black women's positionalities as valid sources of

knowledge. In fact, Black Feminist Thought, through its very creation, highlights the ways of knowing and collective resilience and resistance against practices that operate to kill their womanness and their blackness.

It is that centering of an embodied knowledge which is belonging to their blackness and womanness that creates a raced and a gendered counternarrative. This process of counter knowledge creation against the backdrop of traditionalist theoretical perspectives and epistemologies is similar to the process of improvisation within music. Fischlin, D., Heble, A., & Lipsitz, G. (2013) speak to the power of improvisation and how it moves to disrupt hegemonic perspectives towards a counternarrative formation. The researchers assert,

> …Improvised music has the potential to inform and transform contemporary cultural debate. It can do so by deepening and reinvigorating our understanding of the role that improvising artists can play in activating diverse energies of critique and inspiration, and the difference they can make (and have made) in their communities by using modes of working together to voice new forms of social organization, to "sound off" against oppressive orders of knowledge production, and to create opportunities and develop resources for disadvantaged people. (p.34)

In this way, improvisation and Black Feminist Thought work in tandem to create narratives that are brought from the margins towards the center of a culturally embodied understanding. This process is also similar to the concept of Survivance, which is often discussed in Native Studies literature. Greenwood (2009), as cited within Grande (2004); Stromberg (2006); Villegas, Neugebauer & Venegas (2008); Vizenor (1994) (2008) defines survivance as, "the self-representation of Indigenous people against the subjugation, distortions, and erasures of White colonization and hegemony (p. 3). Similar to Black Feminist Thought, survivance retellings

resists narratives that cast Black women through a stereotypical definition and instead, situate them as narrators within their own stories. Further, survivance narratives, or counternarratives, resists retellings which posits them as merely survivors within their own raced and gendered reality and instead, offers something different. It places the power to tell the narrative and its standpoint not through hegemonic whiteness and victimhood but instead offers a new story of thriving (Kroeber, 2008).

Black Feminist Thought & Fit within Inquiry

In order to fully understand the complexity and range of the lived realities of Black women, SAPros Black Feminist Thought provides an excellent theoretical framework for analysis. Notably, it is through the theoretical framework of Black Feminist Thought where the ways that Black women resist is fully actualized. Through my interviews, utilizing a Black Feminist Thought standpoint, I will be able to fully examine the tools of resistance that aid in their resilience as Black women. More directly, utilizing this framework with aid in revealing the layered experiences of Black women SAPro reality. Using Black Feminist Thought as a theoretical framework rejects the notion that by their mere presence within HWIs as institutional fixers Black women SApros are protected from the harms of bias and marginalization.

***Matrix of Domination*.** Black feminist thought viewed through the lens of the matrix of domination, can provide a broader understanding of the intersecting systems of power and how they shape the experiences of Black women within historically white institutions. Andersen, M., and Collins (2015) defines the matrix of domination as a framework that,

> Sees social structure as having multiple, interlocking levels of domination that stem from the societal configuration of race, class, and gender relations. This structural pattern affects individual consciousness, group interaction, and group access to institutional

> power and privileges Collins (2000). Within this structural framework, we focus less on comparing race, class, and gender as separate systems of power than on investigating the structural patterns that join them. (p. 4)

As HWIs respond to race and racism on their campuses, it can give the appearance that these institutions are working from an impassioned stance through the establishment of cultural centers or hiring people of color faculty and staff. Albeit helpful and somewhat well-intentioned, their presence offers only a partial solution. Upon closer inspection, this practice only permeates the surface and does less for making structural substantive and lasting change within the institution (Hurtado, 1992; Peterson, 1978). Specifically, the practice of hiring or recruiting faculty and staff of color as diversity hires without making substantive changes to the system, which demands their presence compares to a difference framework of race, class, and gender. Specifically, within a difference framework race, class and gender receive a superficial analysis that fails to view them interrelatedly through the view of systems and structures. Although beneficial in the viewpoint of contributing to diverse narratives, it fails to disrupt systems of inequality. Anderson and Collins (2015) provide the following critique,

> In the difference framework, individuals are encouraged to compare their experiences with those supposedly unlike them. When you think comparatively, you might look at how different groups have, for example, encountered prejudice and discrimination, or you might compare laws prohibiting interracial marriage to current debates about same-sex marriage. These are important and interesting questions, but they are taken a step further when you think beyond comparison to the structural relationships between different group experiences. In contrast, when you think relationally, you see the social structures

that simultaneously generate unique groups histories and link them together in society. (p.6)

Through the idea of a difference framework, one could assert that creating a cultural center for Black students would be enough to quell the concerns of Black students regarding having a place of safety on campus. One could also assert that hiring more Black professors or staff is recognizing the specific group experience. Upon closer inspection, however, these isolated practices fail to respond to the changes needed to make Black students feel more secure on their campuses. These changes, regardless of the need for them, without examining the relationships of race, class, and gender, only surface as cosmetic changes.

Although, considering the long-embedded systems of imperialist white supremacist capitalist patriarchy (see hooks, 2004) HWIs will never be fully capable of systemically changing their institutional practices. Andersen and Collins (2015) offer the matrix of domination approach. The researchers assert, "Recognizing how intersecting systems of power shape different groups' experiences positions you to think about changing the system, not just documenting the effects of such systems on different people" (p.7). Therefore, in order to fully understand the environment in which Black faculty and staff operate a structural analysis of the institution surfaces as paramount. The matrix of domination can be useful as it incorporates a structural analysis needed which can better examine institutional solutions.

Through this viewpoint, when the experiences of Black women are understood not only through their race, or gender but through how they are interconnected aids in a more in-depth analysis. Andersen and Collins (2015) note, "Studying interconnections among race, class, and gender within a context of social structures helps us understand how race, class, and gender are manifested differently, depending on their configuration with the others" (p. 5). Structural

analysis also disrupts the practice of positioning oppressions hierarchically. In this way, Collins (2002e) asserts, “the matrix of domination refers to how these intersecting oppressions are actually organized. Regardless of the particular intersections involved, structural, disciplinary, hegemonic, and interpersonal domains of power reappear across quite different forms of oppression” (p. 18).

The utility of applying the matrix of domination to my present study will not only be beneficial as it relates to authentically exploring the lived intersectional experiences of Black women student affairs professionals but will provide a vehicle to interrogate the impact of HWIs practices within the lives of its workers.

Chapter 3: Methods

There is a lack of information that offers a detailed view of the experiences of Black women student affairs practitioners, or SAPros who work within Historically White Institutions. Beyond the duties as assigned, Black women occupy statuses that have a historical significance that targets their personhood and their identities. Black women SAPros support, uplift, console, and advocate for their students and are viewed as places of safety for students of color. Hughes and Howard-Hamilton (2003) support this assertion by suggesting, "African American women frequently are sought out by students of color who are looking for a familiar face, camaraderie, an advocate, or an adviser" (p. 99). This process of being everything to their Black and Brown students, in addition to managing their daily duties, can often move them closer towards emotional and physical exhaustion. Beyond the closed social media sites or attending conference sessions, the stress and emotional strain which they can experience as Black women SAPros, is relatively unknown outside of their communities. Therefore, with the intent to understand and to explore the lived experiences of Black women Student Affairs professionals who work at Historically White Institutions (HWIs), hermeneutic phenomenology surfaces as the ideal choice. With the hermeneutic phenomenological intent to focus on understanding the experience through the historical and cultural context of the participant, a more accurate depiction of Black women SApros reality is contextualized. Berrios (1989) defines phenomenology as, "a set of philosophical doctrines loosely sharing: (a) assumptions as to what the world is like (metaphysical) and how it can be known (epistemological), and more importantly, (b) strategies for the descriptive management of the mental entities relating to such world" (p.425).

In this way, phenomenology operates as a philosophical doctrine that aids in gaining entrance into the lifeworld of the participant. Specifically, it transitions the essence of the

phenomenon into a textual representation. However, in attempting to interpret the essence of the core meaning of the phenomenon, the researcher must first interrogate their pre-assumptions regarding the phenomenon. Kumar (2015) offers the following explanation regarding the investigation of the researcher's pre-assumptions when he provides, "In hermeneutic phenomenology, researchers begin with identifying how their biases and assumptions are embedded in their interpretations" (p.12). In this way, as the researcher interrogates their experiences with the phenomenon, it enables them to analyze the phenomenon with their pre-assumptions identified fully.

However, before detailing the benefits of utilizing a phenomenological approach, the process of decentering whiteness, the origins of phenomenology, and the philosophical underpinnings begin the chapter. First, as I am centering on the lived realities and essences of Black women, I needed to decenter whiteness and cisgender male hegemonic perspectives. This chapter detailed the measures that I implemented to ensure the essence of these Black women remains the focus of the inquiry. Next, as phenomenology has its origins as a philosophical approach and a methodology, both will be discussed within this section. Lastly, this will be followed by the philosophical underpinnings of Husserl (Transcendental Phenomenology) and ending with Heidegger (Hermeneutic Phenomenology) as the chosen methodology.

Research Questions

1. What are the intersectional challenges Black women SAPros at HWIs encounter (challenges specific to Black women, racially-gendered challenges) that produce workplace stress, fatigue, and exhaustion?

2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Methodology: Hermeneutic Phenomenology

Phenomenology, as a methodology, has its early foundational roots in philosophy through the work of Edmund Husserl (1859-1938), followed by Heidegger, Gadamer, Sartre, and Merleau-Ponty. It was the intent of Heidegger, Gadamer, Sartre, and Merleau-Ponty to expand on the original abstract works of Husserl to get to the core of defining Phenomenology as a philosophical method (Creswell & Poth, 2018; Lawn, 2006). As a method, phenomenology seeks to transform the lived experience of the participant to have a better understanding of the phenomenon. Van Manen (2016) explains the phenomenological process by stating, "The aim of phenomenology is to transform the lived experience into a textual expression of its essence-in such a way that the effect of the text is at once a reflexive re-living …"(p.36) In this way, the most crucial aspect of the phenomenological process is the ability to operate as a re-living of the phenomenon. Regarding phenomenology, Creswell, and Poth (2018) assert, ".the basic purpose of phenomenology is to reduce individual experiences with a phenomenon to a description of the universal essence" (p.75)

To that end, although the intent would be to make a broader claim of significance, it would lead to differing philosophical arguments concerning phenomenology but would arrive at a common goal. Phenomenology as a methodology would continue to evolve to form major strands such as transcendental phenomenology, which manifested from Duquesne Studies in Phenomenological Psychology (Creswell, 2013) and Hermeneutic phenomenology, to less known strands of phenomenology. However, first, before discussing the methodology, it would

be imperative to delineate between phenomenology as a philosophy and a research approach as it would operate within both areas.

Phenomenology: Research Philosophy

"Phenomenology is a science whose purpose is to describe particular phenomena, or the appearance of things, as lived experience" (Speziale, Streubert, & Carpenter, 2011, p.73). However, although it is a scientific concept, it was first conceptualized within the work of Immanuel Kant in 1764 as something broader. Consequently, Kant understood phenomenology, and its efforts to study the phenomenon itself in contrast with noumena, which focused on the things themselves that were unchanging and concrete (Cohen, Kahn, & Steeves, 2000). In fact, according to Kant, we have no access to experience noumena ourselves only how the noumenon, the "thing-in-itself," appears to us. This perspective was, in fact, opposite from the theorizations of Nietzsche, who predated Kant's theorizations concerning the phenomenon. Nietzsche affirmed, "there simply was no pure 'essence' that existed apart from the multiplicity of its appearances. If there was a 'thing in itself,' then appearances were a part of it, and these appearances were a direct presentation of what really existed" (Lewis and Staehler, 2010, p.2-3). However, for Kant, he affirmed this to be an impossibility in that one could never fully grasp the essence of a thing. Lewis and Staehler (2010) articulate the conceptualizations of Kant during this time when they offer this clarification, "So, although we can think that there might be something in itself, apart from how it appears to us, although we can think (noein) the noumenon, we cannot know it…The thing in itself is cut off from us, unknowable, always beyond our grasp". (p.3)

However, future phenomenologists would surface, which would argue against the dissonance between the noumenon and the phenomenon itself. This philosophizing would urge

them to establish their reconceptualization of phenomenology and how the phenomenon of the experience would be understood. One such phenomenologist that would move to shift his perspective after the work of Immanuel Kant was Edmund Husserl. According to Speziale et al., (2011), "Husserl (1931,1965) believed that philosophy should become a rigorous science that would restore contact with deeper human concerns and that phenomenology should become the foundation for all philosophy and science" (p.75). Thus, instead of a profoundly philosophical process that lacked an understanding of human concerns, Husserl asserts that philosophy needed to be both rigorous and in touch with the lived reality of the phenomenon. Therefore, phenomenology as a methodological approach manifested as an inductive method and one that was descriptive in its design and process (Speziale, Streubert, & Carpenter, 2011).

Approach -Philosophical underpinnings of Husserl. Transcendental

The most crucial aspect discussed within the work of Edmund Husserl centered his concept of epoche, which directly was impacted by the workings of Descartes, which begins by bracketing any ontological questions that exist outside and beyond consciousness (Lewis and Staehler, 2010; Moustakas, 1994). Thus it was Philosopher Georg Wilhelm Friedrich Hegel, who asserts, "phenomenology referred to knowledge as it appears to consciousness, the science of describing what one perceives, senses, and knows in one's immediate awareness and experience" (Moustakas, 1994, p. 26). However, for Husserl, we must first engage in self-reflection and an internal excavation. Essentially, it requires one to consider the common state, or using Husserlian terminology, the "natural attitude" of the researcher, which exists before and outside of the philosophy (Lewis and Staehler, 2010). Moustakas (1994) states the following regarding the distinction between the natural attitude and that of the process of Epoche that, "In the natural attitude, we hold knowledge judgmentally…In contrast, Epoche requires a new way

of looking at things, a way that requires that we learn to see what stands before our eyes, what we can distinguish and describe". (p.33)

Therefore, through the process of Epoche, it operates as a tool in which researchers must step away from any preconceived opinions or biases that they have towards developing and cultivating new knowledge. Thus, epoche would be the first and essential step towards conducting a Husserlian phenomenological inquiry; the next step would require the process of transcendental- phenomenological reduction. It gained the name transcendental due to its efforts to move beyond every day to the ego, while it utilized the name phenomenological because it moved to describe the world as a phenomenon (Moustakas, 1994). The last step within Husserlian-phenomenology or rather, transcendental phenomenology, was imaginative variation. Within this process, it was the goal to understand the essence of the experience. Moustakas (1994) explains the purpose of this process by stating, "From this process, a structural description of the essences of the experience is derived, presenting a picture of the conditions that precipitate an experience and connect with it" (p.35). Thus, through the intentionality which the researcher exhibited through epoche, transcendental phenomenological reduction, and imaginative variation, a pure description of the phenomenon would be created.

Considering the research focus and problem, conducting a phenomenological inquiry seems to be the best fit for my study due to how it centers the experience with the phenomenon. However, conducting a transcendental phenomenological inquiry does not seem to fit as I affirm my unique standpoint as a Black woman SAPro can aid in better interrogating the phenomenon. Although there are other qualitative methodologies that could aid in understanding the concern [1],

[1] The purpose of a grounded theory study is to move beyond descriptions of the problem and to generate a theory which articulates the concern. Creswell & Poth (2018) assert, "..grounded theory is a qualitative research design in which the inquirer generates a general explanation (a theory) of a process, an action, or an interaction shaped by the

the appeal of conducting a phenomenological inquiry was more in alignment with my needs as a researcher. This process led me to explore Hermeneutic phenomenology as a possible methodology.

Philosophical underpinnings: Heidegger. Hermeneutic phenomenology

If it was the goal of Transcendental phenomenology to gain a robust understanding of the phenomenon that was free from the biases of the researcher, then Hermeneutic Phenomenology was in direct opposition to this process. Lewis and Staehler (2010) discussed the distinction between phenomenological approaches when the researchers cited the theorizations of Martin Heidegger, who was a student of Husserl but later created work centering Hermeneutic Phenomenology. The researchers surmised, "For Heidegger, however, this process is not one of bracketing the world….any attempt to bracket the world, as Husserl does, will not do justice to man's specific mode of existence, and will at the same time, paradoxically prevent us from ever having a genuine experience of phenomena" (Lewis & Staehler, 2010, p.68-69). In this way, hermeneutic phenomenology, with resistance towards distilling the phenomenon apart from the interpretation of the researcher, deemed the researcher as an invaluable asset to the interpretation of the core phenomenon. As a definition Kafle (2011) explained that hermeneutic phenomenology is a process which is "Focused on the subjective experience of individuals and groups. It is an attempt to unveil the world as experienced by the subject through their lifeworld

views of a large number of participants" (p.82). O'Reilly (2012) asserts, "Ethnography should be informed by a theory of practice that: understands social life as the outcome of the interaction of structure and agency through the practice of everyday life; that examines social life as it unfolds, including looking at how people feel, in the context of their communities." Regarding Case Study, Yin (2003), assert that case studies should be utilized in research within these following conditions, "..When "how" or "why" questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context…..or when the boundaries are not clear between the phenomenon and context" (1, 4). Narrative research is interested in the experience of participants, as a method conversely it relies on stories as they provide a lens into the ways of knowing (Coulter & Smith, 2009). Thus, stories as they emerge from the individual are co-constructed as a process which surfaces as data, which are then chronologically ordered through the meaning of those experiences (Creswell & Poth, 2018).

stories…believes that interpretations are all we have, and the description itself is an interpretive process" (p. 186-187).

As a research approach and a philosophical understanding, Hermeneutic Phenomenology was attributed to the works of Ricoeur (1976) Heidegger (1927/1962) and Gadamer (1976). Thus, it was *Being and Time*, which was written by Heidegger, which reflected the influence of hermeneutics and the analysis of human existence (Lawn, 2006). Hermeneutics initially would surface as a way that would articulate the nature of human experience, which differed from traditional ways of doing scientific research. Malpas (2016) affirmed this idea when he offered, "Moreover, if the mathematical models and procedures that appeared to be the hallmark of the sciences of nature could not be duplicated in the human sciences, then the task at issue must involve finding an alternative methodology proper to the human sciences" (p.3). However, the word 'Hermeneutics' itself had a rich historical significance that connected to the process of conducting a hermeneutic inquiry. Explicitly, Lawn (2006) explained the historical significance when the researcher suggested, "The Greek term hermeneuein, meaning to interpret, is the root from which the word hermeneutics is derived. For the Greeks, interpretation was the elucidation and explication of elusive sacred messages and signs" (p.45). The study of hermeneutics continued to focus on the interpretation of religious and ancient texts until the work of Martin Heidegger. Specifically, he believed hermeneutics could extend beyond religious or ancient texts and was inspired by the early works of Dilthey, Chladenius, Meier, Ast, Schleiermacher, and Husserl. Heidegger grounded his work within his concept of Dasein, which held several interpretations that contextualized his perspective and contribution to phenomenological interpretation. In German, the word Dasein means 'Da' is "there," and 'sein is "being' which translated into being there. Another translation centered on the human capacity to comprehend

their own experience (Malpas, 2016; Becker, 1992; Cohen et al., 2000). Becker (1992) offers, "By defining a person as 'being there,' Heidegger emphasized that a person is always in the world; to exist is to exist somewhere . Existing in the world is an essential part of being human; a person is a 'being-in-the-world'" (p.13).

Additionally, Heidegger asserted the phenomenon themselves needed translation or rather an interpretation, and that one was unable to discern the meaning of the phenomenon during the moment of intuition but that only through a historical process were the layers of significance uncovered (Lewis and Staehler, 2010). Speziale and colleagues (2011) offered the following definition of the process, "A phenomenological-hermeneutic approach is essentially a philosophy of the nature of understanding a particular phenomenon and the scientific interpretation of phenomena appearing in text or written word" (p.84). Primarily, hermeneutic phenomenology centered not only on the experience but on how that experience was accepted, understood, and the meaning that manifested. Thus, according to Heidegger, it was not merely the meaning as it existed but the definition regardless of whether we processed that understanding. Lawn (2006) offered this according to the perspective of Heidegger, "We are constantly interpreting as we 'predicatively' engage in projects. In other words, we are always interpreting the world, even before we attempt some kind of philosophical understanding of it" (p.56).

Decentering Whiteness and Maleness: Centering Black Women Experiences Within Qualitative Work

Because elite White men control Western structures of knowledge validation, their interests pervade the themes, paradigms, and epistemologies of traditional scholarship. As a result, Black women's experiences, as well as those of women of African descent

> transnationally, have been routinely distorted within or excluded from what counts as knowledge. (Collins, 2002a, p. 251)

As SAPros, who are Black women, their raced and gendered identities are connected to how they experience their roles within HWIs. Consequently, the raced and gendered knowledge of being Black women does not dissipate due to their roles as student affairs administrators. Before detailing the benefits of knowledge that come from Black-identified women, a decentering of whiteness and maleness as ruling dominant perspectives are useful as they both encompass traditional research approaches. In this way, through the decentering of these hegemonic or ruling perspectives, a deeper intersectional analysis surfaces.

In terms of success within the academy, Fordham (1993) asserts that women have always needed to pass as the male dominate "other" to succeed within the academy. However, the normed standard of maleness also posits a standard of whiteness. Fordham (1993) supports this claim as the researcher asserts, "Passing implies impersonation, acting as if one is someone or something one is not. Hence, gender "passing," or impersonation- the coexistence of a prescription and prescription to imitate white American males and females." (p. 3). Thus, in the way, connecting maleness and whiteness in terms of research, the concepts are so seamlessly embedded that the ideas first must be expelled to view studies regarding Black women through an intersectional lens. More directly, the notion of maleness and whiteness infiltrate how the experiences of Black women are understood within research, as the universal norm of gender centers the experiences of white middle-class American women. Thus, women who do not fit the ideal categorizations which center white woman are forced to silence or towards gender passing (Fordham, 1993). Hitchcock and Flint (1998) offer the following explanation regarding

whiteness, “If whiteness, or white culture, is at the center of American society, then color and the cultures of color are at the margins”(p.3) .

These positions create unique cultural standpoints which enable Black women to occupy positions that are outside the margins but equips them within an insiders’ perspective. For Black women, this standpoint centers Black women with the intent to highlight knowledge that is not discussed within traditional research approaches (see: Lorde, 2007; Collins, 1986; Collins, 2002; Cooper, 2016; Jones & Shorter-Gooden, 2009). Collins (2002a; 2002b) coined this perspective as a Black Feminist Thought concept, which informed an epistemology and a standpoint theory.

Decentering Whiteness & Maleness: Operationalizing the Work

The steps/process for decentering whiteness and maleness is the same as the hermeneutic circle. Specifically, this was intentionally created to keep the central theme focused on Black women’s SAPros experiences (see Appendix E). These steps were also listed within the analysis portion of the chapter as well.

Ontological Positioning & Paradigmatic Standpoint: Black Women-Centered

As the purpose of this study phenomenologically explores the lived experiences of Black women SAPros hermeneutically, it is essential to accept that their ontological view of reality is grounded within their identities as Black women. Concerning defining ontology, Killam (2013) describes the term as” the study of our existence and the fundamental nature of reality or being” (p. 91).

Although there are additional intersections that contribute to defining the ontological positioning of Black women, for this study, race and gender frame their understanding. More directly, the raced and gendered ontological view of reality for Black women SAPros connects to the ontological aspect of critical interpretivism. Regarding a critical interpretative framework,

Creswell and Poth (2018), the reality of the participant is grounded within the understanding of their race, ethnicity, class, gender, mental abilities, and sexual preference. Gray (2013) cites Crotty, 1998: pg.67 when the researcher suggests interpretivism is a stance which "looks for 'culturally derived and historically situated interpretations of the social life-world" (p. 23). Thus, within this critically interpretative framework, I must not only attempt to understand the phenomenon but the historical and cultural context which the phenomenon surfaces. Willis, Jost, & Nilakanta (2007) affirm this belief suggesting, "Interpretivists believe an understanding of the context in which any form of research is conducted is critical to the interpretation of the data gathered" (p. 98). Therefore, the goal of this phenomenological inquiry is not only to explore the interpretations of Black women SAPros as they discuss the intersectional challenges that produce workplace stress and fatigue, but also to understand the historical and cultural context which frames their experiences.

Ontological Positioning & HWI: Critically Examining the Environment

As the ontological position centers a raced and a gendered lens, the environment which operates as the setting for the experience's grounds the HWI environment. The utility in utilizing the acronym HWI instead of PWI is not only intentional but creates opportunities to view the reality of a raced and gendered experience. More directly, HWIs are not institutions that have been divorced from the racialized and gendered histories where they have surfaced but rather are implicated within the social life-world (see Gray 2013) of the participant. In order to thoroughly examine the ontological positioning, the HWI environment must be considered as without that analysis, the reality of Black women SAPros within HWIs cannot fully be explained.

Method

Hermeneutic Phenomenology is considered to be a non-foundationalist methodology, that is fluid in nature but focuses on understanding the culturally derived meaning found within the interpretation of the phenomenon (Laverty, 2003). However, the difficulty becomes with identifying specific methods as, within this methodology, it is less about structured methods than it is about getting a deeper understanding of the phenomenon. Van Manen (1990) articulates this concern when attempting to establish methods within the hermeneutic tradition: "While it is true that the method of phenomenology is that there is no method, yet there is tradition, a body of knowledge and insights, a history of lives of thinkers and authors, which, taken as an example, constitutes both a source and a methodological ground for present human science research practices" (p. 30). Thus, although hermeneutic phenomenology often posits a structureless method, it is grounded within a deeper perspective that targets not only a philosophical underpinning but encompasses an ontological viewpoint and epistemology.

Methodical Tenets Operationalized

Introduction

This section will begin by giving a small introduction into Van Manen's (1990) structure as it relates to a methodical structure, followed by information regarding six of the specific tenets. Also, as this method is less structured, Van Manen (1990) asserts that readers of the method can "select or invent appropriate research methods, techniques, and procedures for a particular problem or research question" (p. 30). Therefore, additional steps will aid in understanding the phenomenon as it relates to Black women SAPros within HWIs.

Tenets Explained. Although initially, founders of hermeneutic phenomenology were disinterested in establishing a standardized method, or methodical structure, Van Manen (1990) created six themes for a hermeneutic phenomenological inquiry. To that end, he asserts, "Discussion of method and methodology are meant not to prescribe a mechanistic set of procedures, but to animate inventiveness and stimulate insight" (p. 30); thus in this way, it can be valued just as much for its structure as for its flexibility.

Van Manen (1990) outlined the following six themes for the flexible and fluid methodical structure of hermeneutic studies within the phenomenological tradition:

(1) Turning to a phenomenon which seriously interests us and commits us to the world;

(2) Investigating experience as we live it rather than as we conceptualize.

(3) Reflecting on the essential themes which characterize the phenomenon.

(4) Describing the phenomenon through the art of writing and rewriting.

(5) Maintaining a strong and oriented pedagogical relation to the phenomenon.

(6) Balancing the research context by considering parts and whole. (p.30)

Sample Selection Processes. Consistent with qualitative research that utilizes purposeful sampling, specific participant selection criteria created opportunities to gain an understanding of the phenomenon. Regarding purposeful sampling within qualitative research, Creswell (2018) asserts, "The inquirer selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study" (p. 158). Thus, the sampling frame for this study was criterion sampling, as in addition to providing cases that fit the criteria, utilizing this sampling technique created opportunities for quality assurance (Creswell, 2018).

- Sampling Frame: Criterion sampling (Creswell, 2018)

- Identified as Black/African American
- Identified as a Woman
- Employed within a PWI/HWI
- Employed within the field of Student Affairs for at least five years (Student Affairs Units were broadened to reflect the 39 functional areas according to NASPA, Census Data, 2014) (See Appendix B)
- Self-identified as experiencing symptoms of Compassion Fatigue (symptoms such as chronic physical and emotional exhaustion, depersonalization, the gradual erosion of hope or empathy for students, colleagues or family, experience burnout, fatigue, difficulty sleeping, anger and irritability, or overwhelmed with work responsibilities. (Mathieu, 2012)
- Compensation. Participants received a $5 Starbucks e-gift card after the interview process (reflections and checked interviews) ends as a thank you for participating.

The sample participants for this study were individuals who spoke to the phenomenon of interest. The reason that they needed to have at least five years of experience was that after five years they would no longer be defined as a new student affairs professionals (NASPA, 2019), and it would have been less likely to capture adjustment issues associated with being a new professional. Moreover, they needed to work within an HWI for at least five years (Brown & Dancy, 2010; Mendoza-Denton & Page-Gould, 2008). The participants for the study were found using social media group contacts through Facebook (Black student affairs professionals, Women of Color in Student Affairs, and the PAN African Network of ACPA. If needed, due to an insufficient number of interested participants, snowball sampling was used as a secondary

sampling measure. A snowball sampling technique identifies cases of interest from people who know people that have cases or experiences that hold rich information (Creswell & Poth, 2018).

In terms of the sample size, for hermeneutic phenomenological studies, it would depend on the phenomenon or the experience. Dukes (1984) offered the following suggestions regarding sample size for phenomenology studies she asserts, “Strictly theoretically, a sample size of one will suffice. This claim is startling but not unreasonable. The aim of a phenomenological study is finally, to uncover the necessary structural invariants of an experience, and those invariants are fully discoverable in any individual case”. (p. 200) However, although any number could be sufficient in terms of sampling within phenomenological studies as it is more about uncovering the core of the phenomenon, Dukes (1984) advises against small sampling size. Consequently, Dukes (1984) posits that a low sample size could endanger the researcher in seeing what they want to understand concerning the phenomenon or falling “prey” to facts about that particular case. Thus, an effort to avoid sweeping generalizations and to avoid an incorrect analysis, Duke (1984) suggests, “it is wise to expand the sample to include three, five, or perhaps even ten subjects. (p.200). Thus, an effort to reach saturation, seven participants were chosen as the purpose was not to generalize findings. Within qualitative research, saturation in terms sampling enables the researcher to find as many incidents or applicable cases where the phenomenon is uncovered, and no new information aids in understanding the phenomenon (Creswell, 2018).

Additionally, utilizing a hermeneutic circle (see Appendix E), which includes the transcribed interviews of the participants, their written reflections, my pre-assumptions, and Black Feminist Thought, a deeper understanding of the phenomenon surfaces. Additionally, the researcher expanded the areas of student affairs to the 39 functional student affairs areas (see

Appendix C), which captured a wide array of experiences in various workplace environments within student affairs.

Interview Protocol- See Appendix C. With Participants (First Interview) A semi-structured interview protocol offered the best choice, which developed a rich textual representation of the phenomenon under study. Utilizing this method, enabled the researcher to not only have set questions for their participants to answer but also left room for flexibility. Specifically, Smith & Osborn (2004) regarding semi-structured interviews, suggests that "It facilitates rapport/empathy, allows greater flexibility of coverage and allows the interview to go into novel areas, and it tends to produce richer data" (p. 59). The interviews were recorded, transcribed, and placed within a password protected computer (please see area *risks, ethical considerations, and benefits* for specific details regarding data safety). The transcription service rev.com transcribed all interviews from the study. Participants were also given a demographic questionnaire (Appendix D) that aided the researcher to get a better understanding of the participants.

Second Process. Participant written reflection. After the first interview, participants were asked to write a reflection (see Appendix A), which asked them to write a reflection of not only the interview but how they understood the phenomenon. The written reflections also served as a process of trustworthiness within the study.

Third Process- Participant Member Check. Participants were contacted after the interviews were transcribed that served as a member check to verify the content of their interview. This process served as ways that the researcher triangulated the data.

Fourth Process-Participant Member Check After Analysis. Participants were sent the analysis from the findings from the study to verify if the analysis was consistent with their understanding and to provide any additional information if necessary.

Treatment of Data. Hermeneutic Phenomenology is a method that places the focus on the interpretation of the participants and posits a socially constructed ontological understanding. Moreover, the ways to interpret the meaning will be through the hermeneutical circle or a circular process. Allen & Jensen (1990) explain the process by asserting, "The hermeneutical circle of interpretation moves forward and backward, staring at the present… Through rigorous interaction and understanding, the phenomenon is uncovered. The interpretive process that underlies meaning arises out of interactions, working outward and back from self to event and event to self" (p.245)" Thus, in this way, the hermeneutic circle became a vehicle that not only interpreted what was discussed within the interview but uncovered unexamined understandings from the participants. Moreover, as Gadamer offered, as cited within Debesay, Nåden, & Slettebø (2008) that understanding is within our prejudices, or preunderstandings as we never enter the world without them.

Furthermore, and as those prejudgments were used to help in analysis, it served as ways to uncover the hidden areas of understanding. Debesay et al. (2008) assert, "Hermeneutics is, therefore, a process where, according to Taylor, we attempt to render clear something that appears unclear" (p.58). To that end, Speziale et al., (2011) offered three additional steps within hermeneutic phenomenology, that also were utilized within the hermeneutic circle. Therefore, creating a hermeneutic circle proved to be extremely useful in exploring the phenomenon under review.

Hermeneutic Circle (Operationalizing it) & Dedoose (See Appendix E for Graph).

To create the hermeneutic circle for this study, the researcher focused on the works of Speziale et al. (2011) and Fielden (2003), as they both gave guidance on creating hermeneutic circles for textual analysis. Lastly, the qualitative online format of Dedoose was used to aid the researcher to organize and establish themes in addition to hand-coding. Dedoose is free online software that enabled the researcher to develop codes (parent codes and child codes) that surfaced from the data. Utilizing Dedoose helped me to stay organized regarding the themes and codes, and additionally contributed to creating exemplars (Fielden, 2003) that revealed the phenomenon.

Steps for the Hermeneutic Circle

1.) Listen-Follow along with interviews and create codes and themes and put in Dedoose

Resources utilized: Participant written reflections, Participant audio interviews, and transcriptions of the interviews from the participants

a. Once interviews were completed, and participants served as member checkers for the validity of their transcribed interviews, the researcher began the analysis process utilizing the hermeneutic circle.
b. First, a process of hand-coding was utilized to have at least three-four themes before coding in Dedoose as this effort aids in coding the data.
c. Then, I proceeded with following along with the written transcriptions and the audio files and created codes within Dedoose
d. The audio files were stopped as descriptive themes that emerged from the interviews were written on the side to the transcripts. As this was the first cycle within the coding process, the codes ranged from words to full sentences that

centered the essence of the phenomena. This statement is consistent within Saldaña (2015) as the researcher offers the following, ..” Data coded during the first cycle coding processes an range in magnitude from a single word to a full paragraph, an entire page of text, or a stream of moving images” (p. 4).

e. Additionally, the codes themselves ranged from both Descriptive codes, which summarized the topic and provided insight that examined what was spoken in the interview but also what was seen within the conversation, to the more analytic approach of conceptual coding (Saldaña, 2015).

f. Conceptual coding or analytic coding assigns a meaning to the interview data. Thus, utilizing conceptual coding offered the opportunity to gain a deeper understanding or a grander analysis of the essence of the phenomenon, which made it ideal for all qualitative approaches, especially phenomenological inquiries (Saldaña, 2015).

2.) Review participant written reflections and continue to create codes and put into Dedoose

3.) Utilize my Preunderstanding/Assumptions to continue revealing the phenomenon

a. Once I had finished coding/analyzing the material from the participants (written reflections, transcription), I proceeded to utilize my presumptions within the analysis process.

b. This process consisted of re-reading my assumptions and coding the data based on codes that surfaced from Step 1.

c. The point here was not to create new codes but to see where they fit within the participants' reflections

4.) Re-Reading of all data (Pre-Assumptions, Participant Interviews) and write down thoughts of what it could mean; and (if applicable) align codes that fit participant experiences with the phenomenon

5.) Reading/Review of Fieldnotes and Critical Journals; aligning codes or adding ones if applicable

6.) Read-Published literature/ Black Feminist Thought Standpoint and aligning codes/themes

7.) Creating Themes which ground the phenomenon/lived experience

   a. All of the material from the analysis process thus far (steps 1-6) were additionally hand-coded and placed within an excel spreadsheet. From that process, 375 codes surfaced from the coding process.

   b. Next, in preparation for textual analysis within Dedoose, the researcher organized the interview passages and separated the paragraphs by topics and subtopics. Glesne, 2011, as cited within Saldaña (2015) Supports this effort as the researcher asserts, rather than running data together as long unbroken passages, separate the text into short paragraph-length units with a line break between them whenever the topic or subtopic appears to change (as best as you can , because in real life “social interaction does not occur in neat, isolated units. (p.19)

   c. Additionally, the benefit of organizing the interview data in this manner enabled the researcher to continue the coding process and develop additional conceptual codes that were utilized within the analysis process.

   d. Next, the 375 descriptive and conceptual codes were analytically lumped together to gain the essence of the phenomenon. Precisely, the descriptive and conceptual codes were placed within an excel spreadsheet to ensure that the researcher

remained organized and connected to the data. The codes themselves were assigned macro-level conceptual codes, which provided a broader understanding of the meaning of the data as it related to the phenomenon and research question. Utilizing this type of analytic coding technique offers an understanding of the phenomenon beyond a specific person and moves toward broader concerns that surface within the data (Saldaña, 2015).

e. Therefore, through this process, 39 conceptual codes and descriptive subcategories emerged that offer possibilities regarding the essence or core meaning of the phenomenon (see Appendix F).

f. The next step within the hermeneutic circle involved taking the 39 conceptual and descriptive codes and placing them within the database Dedoose for textual analysis. This process served not only as a useful tool to remain organized in terms of the data but created opportunities to do more in-depth coding and analysis.

g. Thus, once the 39 conceptual codes, or parent codes, were placed within Dedoose a final level of the line by line analysis transpired. This work was conducted to provide a deeper level of analysis to establish themes and codes. This process was also representative of the hermeneutic circle. Additionally, field notes and related literature also offered valued insights at this level as well, which was also a step within the hermeneutic circle.

h. After conducting a line by line analysis, it surfaced as beneficial to conduct a code co-occurrence analysis regarding the data. The utility of a code co-occurrence analysis within this study provided a more in-depth insight not only in the codes

but how they were connected to other themes that surfaced through the analysis process.

i. Other themes that surfaced within the study will be discussed at a later date.

Rationale of the Hermeneutic Circle Process

The steps within the Hermeneutic Circle were not arbitrarily chosen; instead, every step serves an intentional focus towards revealing the lived reality of Black women SAPros. Hermeneutic Phenomenology is an interpretivist process that is focused on reveling the core essence, or rather the meaning of the phenomenon. In order to fully gain an understanding of the phenomenon, the researcher must always return to the thing itself, or rather the experience itself, and reflect on its meaning through the process of interpretivism. Utilizing a hermeneutic circle as a tool for analysis moves the researcher to always situate the experiences; instead, they are spoken or written, within the circular process. The researcher cannot deviate from the circle but must move through it towards a textual representation of the lived reality of the participants.

Risks, Ethical Considerations, and Benefits

The Lifeworld of Participants: Protection and Anonymity

Description of Participants

As my study endeavors to interview current Black women SAPros who have (or are) experiencing stress and fatigue within Historically White Institutions, it is imperative that their names and schools mentioned were de-identified. All participants identified as Black women student affairs practitioners, or SAPros and were given pseudonyms to protect their identity. Additionally, in efforts to protect their identity and to ensure that the integrity of the process was protected, the audio and transcriptions were kept within a password-protected computer.

Pseudonyms were given as related to the alphabet and when the interviews were scheduled. Therefore the names given to the participants were as follows: Abby, Bridget, Carmen, Cassandra, Donna, Elizabeth, Jessica, and Gloria. Beyond pseudonyms, no identifiable titles or specifics will be provided as details could endanger their anonymity, and that would be the antithesis of this inquiry. Furthermore, in terms of phenomenology, the purpose is to arrive at a connected essence of the lifeworld of being a Black woman within student affairs, specifics regarding their identity is not connected to the methodological understanding

Additionally, all participants were between the ages of 26-57, and all worked within HWIs. In terms of working within the 39 functional areas as defined by NASPA (as cited earlier), participants identified working within 28 areas throughout their careers within student affairs. These areas consisted of the following: Academic Advising, Admissions, Career Services, Campus Activities, Civic Learning, and Democratic Engagement, Community Service/Service Learning, Commuter Student Services, Counseling Services, Disability Support, Enrollment Management, Financial Aid, GLBT Student Services, Greek Affairs, International Student Services, Intercollegiate Athletics, Learning Assistance/Academic Support Services, Multicultural Services, Nontraditional student services, Orientation, On-Campus Housing Recreational Sports, Student Conduct (Academic Integrity), Student Conduct (Behavioral Case Management), Student Media, Student Affairs Assessment, Student Affairs Research, TRIO, and Veterans Student Services. In terms of years of experience working within student affairs, the longest time worked within student affairs was 25 years. While the lowest total was experience was eight years.

Limitations

The limitation of this study is that a majority of my participants came from the same institution as that was where a majority of interest in the study surfaced. Although all Black women are not a monolith, the fact that most came from the same institution could have been an issue when attempting to uncover the phenomenon. In addition, this could have been an issue when describing specifics regarding the participants' experience as again, since they primarily originated from the same institution, I needed to guard their anonymity. This concern was addressed by using synonyms and not giving any specifics regarding the occupation of the participant. Lastly, as the purpose is to arrive at a connected essence of the lifeworld of being a Black woman within student affairs, specifics regarding their identity is not connected to the methodological understanding

Researcher Positionality and Assumptions (Axiological Assumptions)

Researcher positionality is paramount within a hermeneutic phenomenological inquiry as the researcher is deemed more than a separate entity that is removed from the process; instead, they are understood as a tool for interrogation of the phenomenon itself. In fact, Kumar (2010) asserts, “It is through our understanding of the phenomenon that we are able to interpret or know it” (p.63). However, first, it was imperative that I outlined my pre-understanding or pre-judgments of the phenomenon under study as it is the starting point for the interpretative process, Gadamer (1989) as cited within Terhune (2005) asserts, “Nothing can be understood without first understanding self and the experiences that have shaped one’s self” (p.7). The axiological assumptions, (pre-assumptions) transpire within step two (2) of the hermeneutic circle. The pre-assumptions were then analyzed and coded within Dedoose.

This process was also similar to my axiological paradigm, which infuses my value perspective that grounds the study. Creswell & Poth (2018) acknowledge, "The inquirers admit the value-laden nature of the study and actively report their values and biases as well as the value-laden nature of information gathered from the field" (p.21). Therefore, just the assumptions are listed below; the research question served as a way to underscore these assumptions as well. As a reminder, here are the research questions:

1. What are the intersectional challenges Black women SAPs at HWIs encounter (challenges specific to Black women, racially-gendered challenges) that produce workplace stress, fatigue, and exhaustion?
2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Researcher Assumptions

I assert that, due to my participants working within HWIs, they will experience racialized and gendered trauma, which will have a direct effect on their emotional and physical wellbeing. Although they are student affairs professionals, how they operate as women and as Black professionals will be different from their white women and Black male or nonbinary colleagues. It is my assumption; however, the racialized and gendered trauma will also be different from their women of color colleagues. Although there are similarities in the ways that they are needed and institutionally sought out on their campuses, there will be a community expectation of support, which also has a historical and racialized significance. Lastly, concerning Black male SApros, although there is a racialized commonality that connects their experience as Black people paradoxically, the gender dynamics of being women will compound their experience. More directly regarding racialized/gendered trauma, I assume that Black women SAPros will

experience a cumulative effect of the ways that their race and gender are viewed not only to their students but how they are deemed useful to the campus functioning. The assumption being, if the campus needs a person of color and a woman to help diversify a program or handle the Black and Brown students on campus, they fit the role through their dual identities as Black women.

Additionally, I also assume that how they discuss their roles in terms of how they care for their students will be tied to their race and gender as Black women. Further, it is my assertion that they will have a real unabashed view of the racialized and gendered challenges that their students experience as they will have experienced similar challenges. Further, as Black women within Student Affairs, it is my assumption that they will have peer-support networks that connect to their race, gender, or as minorized persons. Moreover, I also assume that they will have real-life- health implications (high stress, hypertension, et al.) as a result of their work environment. Lastly, I assume that faith, spirituality will be one of the ways in which they cope with the racialized-gendered challenges. If none of my participants discuss faith as a means of survival, it still holds importance as the assumption aids in contextualizing how I understand the phenomenon through my biases as a Black woman SAPro of faith. Further, it is less about proving or disproving how faith is utilized than it is in examining the means of workplace resistance for Black women SAPros.

Assumptions about HWIs

I assume that HWIs beyond institutionalized safe spaces such as multicultural affairs or diversity advocacy, students of color will still struggle to find comprehensive support on their campuses. Further, the institutionally identified people within HWIs will be seen as the fixers regarding their race-gendered relations with their communities.

Assumptions about student affairs within the HWIs culture of student affairs

First, I see Student Affairs as a culture, and embedded within that culture are values and an ideology that is unique to the culture itself. To that end, it is my assumption/assertion that Student Affairs is a field that is not equipped to respond to the needs of its practitioners, particularly its Black women practitioners. As a field whose directives are to support the whole student, often their intersectional needs are not entirely accepted or understood. Furthermore, within that same vein of 'supporting the whole student' as a field, it upholds an unsustainable expectation that practitioners are to carry out supporting not only their students but the institutional agenda without a comprehensive look at self-care practices.

Assumptions regarding how practitioners of color are treated within HWIs

I assert that SAPros of color are not just student affairs practitioners; they are also people of color and experience a cumulative effect of their intersectional identities. Specifically, I believe that SAPros of color within HWIs will be overworked, overburdened, and exhausted from not only the institutional demands but the additional work which is placed on them via their colleagues within higher education. Furthermore, I assume they will experience a burden and a triggering effect due to their statuses as people of color to constantly represent their communities' interests on their campuses. This process of institutional demand will be the institutional expectation regardless of their daily duties, or rather in addition to them. To that end, they will also be seen as role models or areas of institutional support by students, faculty, and staff of color. Just as this effort intensifies through the lens of practitioners of color, intersectionally, their work, and the weight of it intensifies through their intersectional identities.

Assumptions Regarding how Black women SAPros are Treated within HWIs

Black women SAPros operate not only through their duties as SAPros but authentically through their intersections. As Black women SAPros, they will be institutionally seen, and institutionally under-supported. Specifically, within HWIs, they will be seen as the institutional fixers who are expected to be everything to everyone, and for that, there will be no reprieve. Just as they as Black women often operate as institutional supporters for their students who experience racialized- gendered trauma, they too experience these injuries. In terms of gender roles, regardless of whether they claim the role personally, will function as the mother, sister, friend or confidant to many of their students, particularly ones of color. Furthermore, I assume not only will they be busy with the nature of student affairs work but will also be called upon by their colleagues to take care of their students as well, especially if they are students of color.

Researcher's Self Reflexivity

Just as Hermeneutic phenomenology begins with researchers identifying how their biases and assumptions are within their interpretations, it is also essential to establish researcher self-reflexivity. Specifically, Kahn (2000), suggests that the ways in which hermeneutic phenomenologists attempt to reduce their bias falls into two distinct areas. The researcher continues by stating, "The first area consists of things the researcher does to identify personal preconceptions…. The second area consists of those things a researcher can do to open up the process of inquiry to outside scrutiny" (p.86) .

It initially operates similarly to bracketing or eidetic reduction; however, it manifests differently in that the process of pre-reflection helps to understand the phenomenon. For the sake of my project, critical journaling was used (see Appendix G for journal notes). Specifically, Khan (2000) suggests, "Continuing the process of reflection is aided by keeping a journal that

contains more writing about the same issues that are uncovered during bracketing" (p.88). However, the apparent purpose here is to be intentional about the assumptions and preconceived notions uncovered during the study. Additionally, I focused on the two relationships which were crucial to the process, which surfaced as the relationship with the participants (and all that entails) and the data (Khan, 2000; Khan, 1993).

The journaling process was a part of the field notes and was used to aid in understanding the phenomenon. Thus, the journal process transpired continuously and throughout the experience. Questions that were used to help develop a reflexive stance as a researcher were, according to Khan (2000), "How and when did different understandings emerge, and in how many prior and various forms? In what ways did the investigator challenge his or her own understanding of data, and to what extent were preliminary interpretations tested over the course of the study?" (p.89) Moreover, it was also helpful for me as I similarly identified with my informants due to my identity-based areas of being a Black woman, student affairs practitioner who has experienced workplace trauma. In this way, the critical journaling aided me in being explicit with my biases concerning the phenomenon. Additionally, this served to check biases through an internal validation but also was utilized and checked within the hermeneutic circle towards an interpretation of the phenomenon.

Trustworthiness

Guba and Lincoln (1994) as cited within Cope (2014) offer a model grounded within five aspects of trustworthiness:

1) Credibility, 2) Dependability, 3) Confirmability, 4) Transferability , 5) Authenticity (p. 89)

Credibility

The credibility relates to how confident the researcher is that the findings will connect to the research design, informants, and the context (Lincoln and Guba, 1994; Guba, 1981). Cope (2014) states, "Credibility is enhanced by the researcher describing his or her experiences as a researcher and verifying findings with the participants" (p. 89). Sandelowski (1986) asserts, as cited within Cope (2014) that, "A qualitative study is considered credible if the descriptions of human experience are immediately recognized by individuals that share the same experience" (p. 89)

Operationalizing it within the study

As this methodology is based on a critical interpretative framework that is culturally derived and historically situated (see Gray, 2013), it was vital that the participant's truths were accurately represented. This process was articulated through the member-checking process, which transpired immediately following the interview itself and after the initial analysis of the findings. Thus, ensuring that the method towards discovering the phenomenon of the study was consistent with the lifeworld of the participants. This process also served as a way of triangulation within the study. Creswell defines triangulation as, "When qualitative researchers locate evidence to document a code or theme in different sources of data, they are triangulating information and providing validity to their findings" (p. 260).

Written Reflections. After the first interview, participants were asked to write a reflection (see Appendix A) of not only the interview but how they understood the phenomenon. This process was supported by Van Manen (1990) when he discussed the hermeneutic phenomenological process towards understanding, "It seems natural, therefore, that if we wish to

investigate the nature of a certain experience or phenomenon, the most straightforward way to go about our research is to ask selected individuals to write their experiences down" (p. 63). The written reflections were used within the analysis portion as a part of the hermeneutic circle.

Dependability

Regarding trustworthiness, Fielden (2003) explains dependability as something which is, "Where the researcher process itself can be audited, whereby another researcher can easily follow the decision trail used by the investigator of a study to arrive at similar conclusions" (p. 76). Therefore, it was imperative that I documented all of the steps which transpired within the study. Thus, an effort to create steps that can be recreated by other researchers, Appendices A-E, which outlined my process were provided for the benefit of dependability.

Operationalizing it within the study

Transparency is crucial within any research process and was particularly imperative within this phenomenological inquiry. Specifically, within the research process, transparency will manifest as being explicit regarding the criterion sampling, the location selected, methods utilized (Van Manen, 1990) as well as the interrogation of the hermeneutic circle within the analysis. Specifically, this was disclosed within the fieldnotes and within critical journaling. Both were used within the hermeneutic circle, which was utilized for data analysis. This step was made explicit within Step 5 of the hermeneutic circle.

Confirmability

Schwandt and Schwandt (2001) define confirmability as "concerned with establishing the fact that the data and interpretations of an inquiry were not merely figments of the inquirer's imagination. It called for linking assertions, findings, interpretations, and so on to the data themselves in readily discernible ways" (p. 309).

Operationalizing it within the study

The process of auditing is appropriate for confirmability. Schwandt and Schwandt (2001) defines an audit trail as, "...An organized collection of materials that includes the data generated in a study.. a description of the procedures used to generate data and analyze them; a statement of the findings or conclusions of the investigation; notes about the process of conducting the study.." (p. 10).

Thus, the audit trail for my phenomenological study was the hermeneutic circle (see Appendix E), which examines not only the participants' interviews but their written reflections, journals, and my biases. In this way, being clear about the procedural steps that were used to analyze the data and documenting how excerpts center the phenomenon allows for confirmability. Documenting in this way, similarly to the hermeneutic circle, is supported within Cope (2014), when she asserts, "The researcher can demonstrate confirmability by describing how conclusions and interpretations were established, and exemplifying that the findings were derived directly from the data" (p. 89).

Transferability

As hermeneutic phenomenology centers a cultural and historical context, the idea of generalizing the findings or results is not feasible within this paradigm. At best, Guba (1981) offers, when discussing the naturalist inquiry regarding transferability (that grounds phenomenology and ethnography), "The naturalist does not attempt to form generalizations that will hold in all times and in all places, but to form working hypothesis that may be transferred from one context to another depending upon the degree of "fit" between the contexts" (p. 81).

Operationalizing it within the study

This step of trustworthiness, Transferability, was utilized by grounding the experiences through Black Feminist Thought as the theoretical framework as it rejects generalization analysis but asserts a collective history that Black women share. By using this framework, which grounds a raced, gendered, and class positionality, it remained true to the tenet of transferability as it posits a historically situated phenomenon that is grounded within their identity as Black women.

Authenticity

Regarding trustworthiness, Schwandt and Schwandt (2001) define authenticity as, "an approach to inquiry that aims to generate a genuine or true (i.e., authentic) understanding of people's experiences…. achieved through the methods of unstructured interviewing and participant observation" (p. 11). However, with hermeneutic phenomenological inquires, this takes on a more in-depth view regarding the lived experience. Schwandt and Schwandt (2001) continue their point when the researchers assert regarding hermeneutic phenomenology, "it is in this context that authenticity refers to a notion of being or existence that is not objectified" (p. 11).

Operationalizing it within the study

Member checking, similar to other areas of trustworthiness, was an integral piece towards credibility. As stated previously, member checking transpired at every critical juncture of the process; after the interviews were transcribed and after the interpretation of the analysis was revealed.

Researcher Self Care

As the researcher is embedded within the process while doing qualitative work, and more directly within a Heideggerian approach to phenomenology, self-care practices must be identified and outlined. Although I was interested in examining the intersectional challenges Black women SAPros encounter that produce workplace stress, fatigue, and exhaustion, it was imperative that I was aware of how their stories affected me as the researcher. Behar (2014) speaks to this noting, … "as a storyteller opens her heart to a story listener, recounting hurts that cut deep and raw into the gullies of the self, do you, the observer, stay behind the lens of the camera, switch on the tape recorder, keep pen in hand?... But if you can't stop the horror, shouldn't you at least document it?" (p.2)

Just as there was value in the discussions from a contextual standpoint, I had to be mindful of how I processed those experiences. Rager (2005) speaks to this idea of safeguarding oneself while conducting research that explores emotionally triggering phenomenon by suggesting that researchers should adopt strategies such as member checking, journal writing, peer debriefing, personal counseling and work on maintaining balance while conducting their inquiries as a way to practice authentic self-care. As critical journaling aids in better understanding the phenomenon, it also operated as a mode of self-care within my study. As I read the stories and listened to their voices as they recalled their experiences, if I was triggered, I attempted to write through that emotion and come back only when I was ready to begin processing. Through this effort, it was very crucial to guard not only the stories of the participants but my wellbeing as well. In this way, I became vigilant in practicing self-care, which was truly imperative when examining this type of phenomenon.

Phenomenological Description of Essence

Lifeworld in Action: Black Women SAPros

Hermeneutic Phenomenology is a process that is uniquely attuned to the lifeworld of the participant. It is a research approach that encapsulates the individual experience with the phenomenon and moves that understanding to a universal essence of an experience. Regarding the process that distills the essence of experience, Speziale et al. (2011) assert, "..phenomenology of essences involves probing through the data to search for common themes or essences and establishing patterns of relationships shared by particular phenomenon" (p 82). The process of revealing the lifeworld of the participant towards a universal essence of experience was the hermeneutic circle. As a reminder, the steps were as follows:

1.) Listen-Follow along with interviews and create codes and put in Dedoose
2.) Review participant written reflections and continue to create codes and put into Dedoose
3.) Utilize my Preunderstanding/ Assumptions to continue revealing the phenomenon (Appendix A)
4.) Re-Reading of all data (Pre-Assumptions, Participant Interviews) and align codes that fit participants experiences w/ the phenomenon
5.) Reading/Review of Fieldnotes and Critical Journals aligning codes or adding ones if applicable
6.) Read-Published literature/ Black Feminist Thought Standpoint and aligning codes/themes
7.) Created Themes which ground the phenomenon/lived experience

Description of Participants

All participants identified as Black women student affairs practitioners, or SAPros and were given pseudonyms to protect their identity. Pseudonyms were given as related to the

alphabet and when the interviews were scheduled. Therefore the names given to the participants were as follows: Abby, Bridget, Carmen, Cassandra, Donna, Elizabeth, Jessica, and Gloria. Beyond pseudonyms, no identifiable titles or specifics will be provided as details could endanger their anonymity, and that would be the antithesis of this inquiry. Furthermore, in terms of phenomenology, the purpose is to arrive at a connected essence of the lifeworld of being a Black woman within student affairs, specifics regarding their identity is not connected to the methodological understanding

Additionally, all participants were between the ages of 26-57, and all worked within HWIs. In terms of working within the 39 functional areas as defined by NASPA (as cited earlier), participants identified working within 28 areas throughout their careers within student affairs. These areas consisted of the following: Academic Advising, Admissions, Career Services, Campus Activities, Civic Learning, and Democratic Engagement, Community Service/Service Learning, Commuter Student Services, Counseling Services, Disability Support, Enrollment Management, Financial Aid, GLBT Student Services, Greek Affairs, International Student Services, Intercollegiate Athletics, Learning Assistance/Academic Support Services, Multicultural Services, Nontraditional student services, Orientation, On-Campus Housing Recreational Sports, Student Conduct (Academic Integrity), Student Conduct (Behavioral Case Management), Student Media, Student Affairs Assessment, Student Affairs Research, TRIO, and Veterans Student Services. In terms of years of experience working within student affairs, the longest time worked within student affairs was 25 years. While the lowest total was experience was eight years.

Research Questions

1. What are the intersectional challenges Black women SAPros at HWIs encounter (challenges specific to Black women, racially-gendered challenges) that produce workplace stress, fatigue, and exhaustion?
2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Analysis and Interpretation of Findings

Findings

I used Dedoose to produce a table of the co-occurring codes within the data. The largest co-occurrence was the intersection of *Black women don't get to be weak or tired,* and *Black women cannot disengage from their work role*. These codes had the highest code co-occurrence at 66. Thus, in a continued effort to provide a deeper level of analysis and to continue to unpack the 66 codes which co-occurred within the data, all of the codes which transpired within the data were placed within a table for the continued purpose of data analysis. An example of this process is in Figure 1:

Figure 1: Code Co-Occurrence Chart (Top 2) (Example)
Top 2 Code Co-Occurrence (Codes that were co-occurring)

Code Co-Occurring **(Primary)**	**Additional Codes Reflected within the sample (Secondary)**	**Excerpt** **(The Codes emerged from the expert)**
• Black women Don't Get to be Weak or Tired • Black women Cannot Disengage	1. Frustration, Irritation: Black Woman Work Load vs. Whiteness and Work 2. (Secondary) Historically Gendered and Historically Raced Upbringing	*"Gloria: Yeah so I have to take you back to history for me, specifically in how in the African-American community I was brought up. I mean, that's where I see the biggest difference because my Caucasian counterparts at five o'clock it stops and it doesn't matter. It's very much put back onto that student of well you should have got here on time, or you should have planned so now you just have to deal with the repercussions."*

from Work Role		
• Black women Don't Get to be Weak or Tired • Black women Cannot Disengage from Work Role	1. Historically Gendered and Historically Raced Upbringing	*"Gloria: You would sit there and watch people ask like hey can you come pick up fill in the blank, and it's like, yes, yes. You didn't hear somebody say no, they're going to have to find a way, catch an uber or something, no you don't hear that, you don't hear that at all. It's always yes, yes, we'll find a way, we'll figure it out, and that's the mentality that we also push forward as well."*
• Black women Don't Get to be Weak or Tired • Black women Cannot Disengage from Work Role	1. Gendered Expectation (Exhaustion Role) 2. Raced Exhaustion 3. Responsibility to Role 1st Self 2nd 4. Workplace (Raced & Gendered Timeline)	*"Carmen: I'm people's mama at times when they need advice or advisor. I'm the consultant for the university on a lot of things, a lot of issues. So, alumni, I have to be available for that. I have to go to events even at the, you know.* *Carmen: Nobody asks me, "Is this t he right, is this a good day for that event?" It's just that you have to go. You know, so I work weekends. Last semester, I think I worked every weekend except for the weekend that I have my staff to sorority mix. Every, and that's once a month. So that was every weekend from like September until Thanksgiving."*

Next, the researcher created a code frequency chart that captured the codes which occurred within the initial code co-occurrence. The top three codes from the frequency chart were selected. This process resulted in a 2 X 3 analysis. An example of this frequency chart is seen in Figure 2.

Figure 2
Top Code Frequency Chart

• Black women Don't Get to be Weak or Tired • Cannot Disengage From Work Role	1. Black Women: Jill of All Trades	Frequency 32
• Theme: • Black women Don't Get to be Weak or Tired • Cannot Disengage From Work Role	2. Frustration, Irritation: Black Woman Work Load vs. Whiteness and Work	Frequency 15
• Black women Don't Get to be Weak or Tired • Cannot Disengage From Work Role	3. Heightened Raced & Gendered Expectations	Frequency 15

Lastly, for an additional layer of member checking, participants were sent an email that detailed the resulting themes from the data to provide insight and feedback regarding the results.

Conclusion

In summation, as the purpose of this study is to understand the intersectionally lived experiences of Black women SAPros who work at HWIs, the ideal methodological choice surfaces as a hermeneutic phenomenological inquiry. As a phenomenological-hermeneutic study is grounded within a philosophical tradition and a research approach, utilizing this methodology aids in fully understanding the phenomenon. More directly, this method transitions the essence of the phenomenon into a textual representation. As consistent with other phenomenological studies, providing information regarding the philosophy and the approach was paramount. Creswell (2018) supports this assertion as he asserts, "An individual writing a phenomenology

would be remiss to not include some discussion about the philosophical presuppositions of phenomenology along with the methods in this form of inquiry" (p. 76).

However, as this study is based on critical interpretivism as an ontological positioning and a theoretical standpoint of Black Feminist Thought, it was essential to proactively decenter whiteness and maleness within the study. This process was operationalized within the hermeneutic circle (see Appendix E) and went along with the hermeneutic circle. As this process also includes an interrogation of my pre-assumptions regarding the phenomenon, it also aids in keeping the focus on the participants' experience and focuses less on my own interpretations. As the chapter continued to map out ways that trustworthiness was maintained within the research study, it was imperative that due to the sensitive subject matter that was discussed, it was important that I was vigilant in protecting my wellbeing as the researcher. Steps within this process were utilized as methods of self-care but also were incorporated within the hermeneutic circle. Efforts such as researcher critical journaling and memoing were useful touchstones that were utilized to uncover intriguing revelations regarding the phenomenon. The chapter commences with highlighting the steps which lead to the findings of the phenomenon, which were revealed through the hermeneutic circle. Thus, ending the chapter with the central phenomenon of the experience of being Black women SAPros within working HWIs.

Chapter 4: Findings

Phenomenological Essence of Fit: Emergent Themes & Subcategories

Emergent Themes

Black women working within HWIs as Student Affairs Practitioners are the institutional fixers, the Olivia Pope, and sometimes, the saviors for their students. They advocate, support, and uplift the communities which they often find themselves responsible. Albeit commendable and worthy of praise, this effort places them in precarious positions were their wellbeing is secondary to the institutional mission.

After analyzing the participants' lived experiences, the researcher identified two main themes and three subcategories that emerged from the study. The themes were as follows: Black Women Don't Get to be Weak or Tired, and that Black Women Cannot Disengage From their Work Role. The subcategories which emerged from the data were: Heightened Raced and Gendered Expectations, Frustration, Irritation: Black Women Workload vs. Whiteness and Work, and Jill of All Trades. The emergent themes and subthemes will be described using the participants' words to illuminate the lived experiences and to provide insight into the participants' lifeworld.

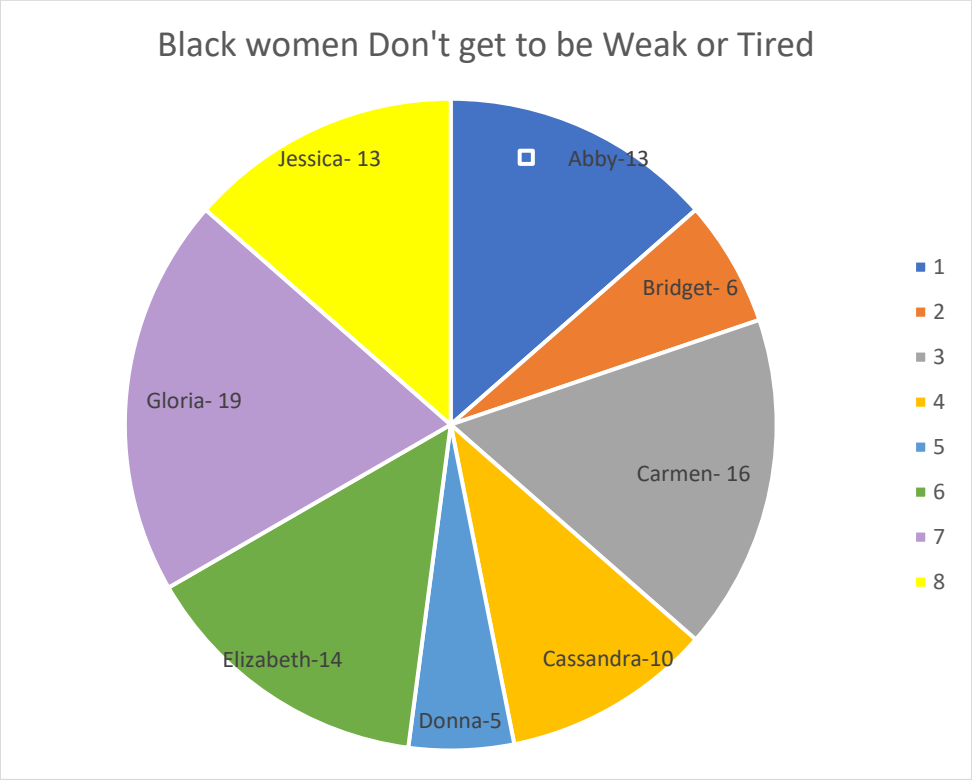
The section will be organized by first discussing the two primary codes and the participants' essence for the themes. By first discussing the two primary codes, it will provide a broad understanding of the phenomenon. Afterward, the sub codes and the lifeworld of the participants will be listed as these areas aid in exploring the phenomenon of a Black woman SAPro working with historically white institutions.

Definition of Primary Codes

Black Women Don't Get to Be Weak or Tired

Themes within this code were the inability for Black women to be vulnerable or weak, that they had the responsibility for all that was diversity and that they did not have the ability to say no when they were asked to handle the Black issue or the diversity issue. Additionally, as Black women who were also student affairs practitioners, they were invested beyond the close of the business day. Please refer to Table 3 for the Participant Breakdown of Black Women Don't Get to be Weak or Tired

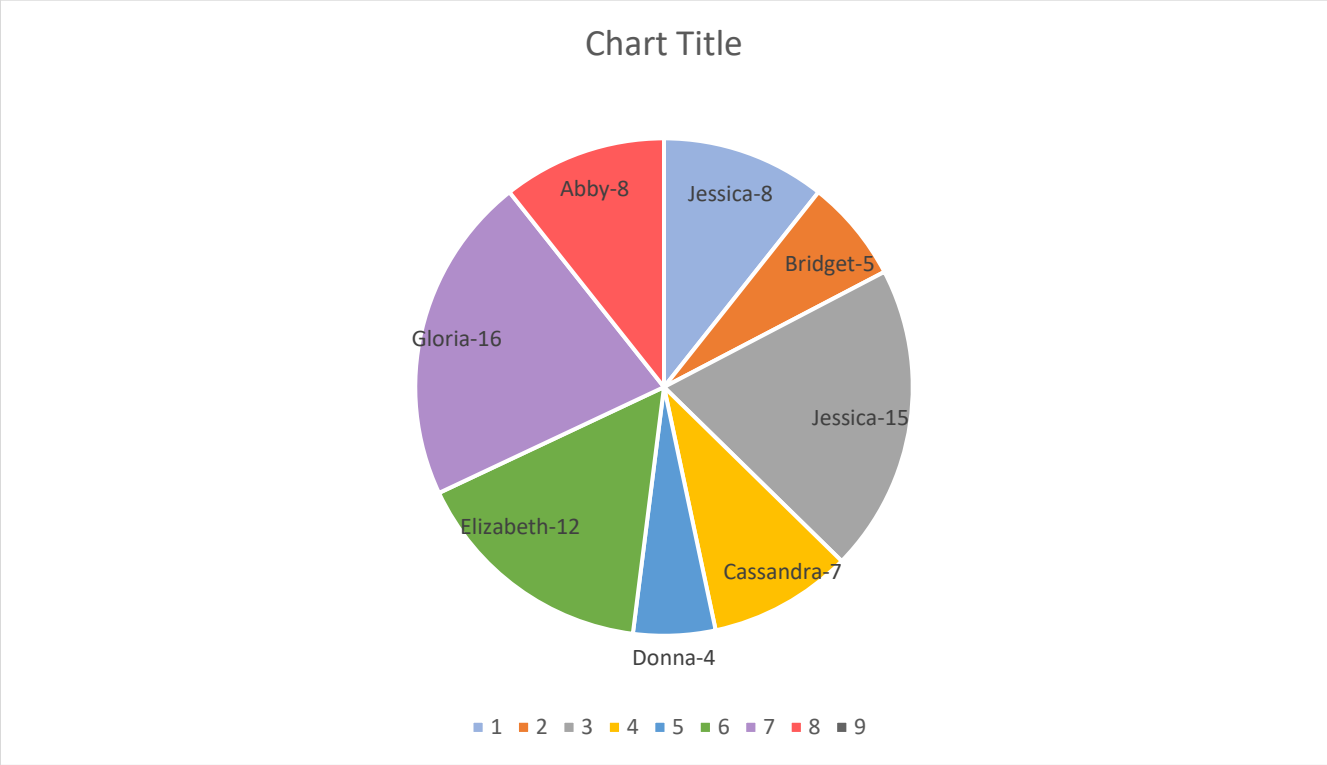
Table 3: Black Women Don't Get to be Weak or Tired



Black women cannot disengage from their work role

Themes within this code were that as Black women, the responsibility and their job role never ended, that they were not able to ever disappoint, and they were never able to take a pause or break instead or replenish. Please refer to Table 4 for the Participant Breakdown: Black Women Cannot Disengage from their work role

Table 4: Black Women Cannot Disengage From their Work Role

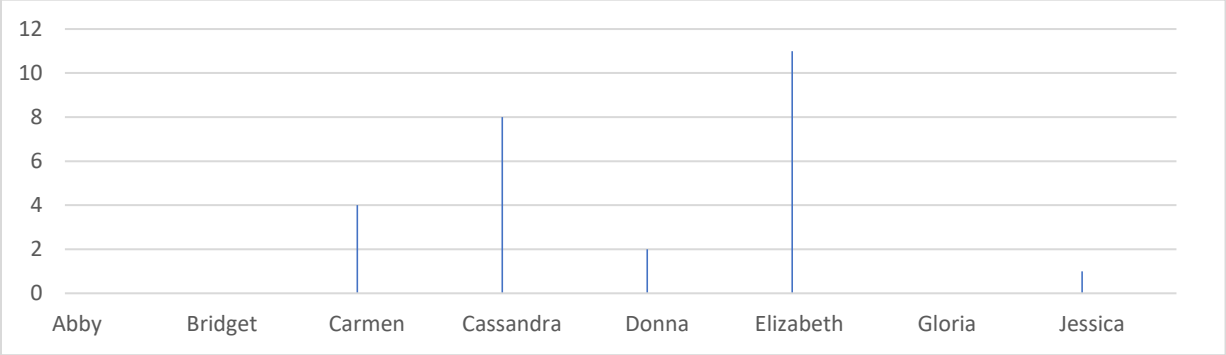


Analysis of Sub Codes

Heightened Raced & Gendered Expectations

Themes within this code were that they were unable to make any types of mistakes because of their solo status (the one and only) on their campus. In this same vein, anything beyond excellence from their perspective was not to be tolerated, and that failure was not an option for them as Black women. Please refer to Table 5 for a specific participant breakdown for this area.

Table 5: Heightened Raced & Gendered Expectations



Lifeworld of Black Women SAPros

Black women within HWIs do not have the luxury of being vulnerable, weak, or seemingly less than competent. This effort is magnified when connecting their identities within their roles as student affairs practitioners. Cassandra supports this assertion when she suggests, "Student Affairs, in particular, I think, is a field where you can't turn it off, and I think if you're African-American and female, you really can't, just because we're so empathetic, and we care about what we're doing…" Thus, it is their role as practitioners with the field expectation to care for the whole student, which places them as representatives for their race as Black people and gender as women. Many of my participants (4) shared similar viewpoints as they expressed feeling as if they were symbolic institutional tokens due to their blackness and their womanness. In one such instance, Elizabeth discussed how she often felt tokenized within her role but also how that positionality was complicated due to her visibility as the sole Black woman. That taxing responsibility of being the one who was viewed not only through her womanness but also through her blackness on countless committees and assignments was a constant within her professional career. Although Elizabeth was honored to be able to fill an institutional need, that effort did not come without complications. However, this expectation, regardless of not being within their specific job descriptions, exposed many to feel as if failure of being anything beyond the embodiment of Black girl magic was not acceptable. Elizabeth again spoke to this feeling

when she offered the following regarding her experience, “We don't get to fail, and so that within itself is stressful. But it's even more stressful when you continue to have success and not failing. Because then it becomes an expectation that you don't fail.” This pressure or unrealistic expectation to perform miracles without room for failure can move many towards workplace burnout; however, even for Black women, this too seems impossible. Carmen speaks to this inability to fail in spite of feeling burnout when she states, “I don't think that burnout takes that away. Right? So for other people. But burnout doesn't take away the work. You know black people. At least me as a black woman..” In this way, even workplace burnout, which is a natural function of overworking, becomes a luxury and is inaccessible for them as Black women. Thus, the paradox of being Black women working robbed their ability to demand a reprieve. Remarkably, it was during my interview that some within the study (2; Abby, Elizabeth) struggled to think of the last time that they were given time to simply pause and reflect on the trauma of their role because the expectation was that they must constantly be moving. Regardless of the cost to their emotional or physical wellbeing as student affairs practitioners who were exposed due to their Blackness and their womanness.

However, this effort, which made demonstrating one's physical and emotional exhaustion a moot point, also demanded their allegiance within a performative capacity. Thus, whether they be sick, well, or emotionally burdened they as Black women, through a heightened raced and gendered expectation, were not able to demonstrate that effort. In one such instance, Donna shared the following, “. .I believe every day I made an attempt not to allow it to change at work. And so, even though I was tired, and I was exhausted, and worried and concerned and stressed, I still walked in the door, I had my door open for any and every student that wanted to come in….”So not only are they working in spaces where vulnerability and exhaustion are seen as

emotions which cannot be demonstrated or instead are not allowed, it begs to question who does receive such luxury? It was my assertion that it was less about my participant's decisions to be the heroes, or Black superwomen but rather how they were seen impenetrable from the stress and strain from their roles. They operate, thrive, and exist in environments that deem their service not only necessary to the function of the university but see their overworking and burden as their reasonable service as Black women. Thus, creating environments where inequity and workplace burnout are inextricably tied together. Merging spaces where whiteness is protected while Black femaleness must continue to move regardless of the injury because they do not entirely matter within the lens of an imperialist white supremacist capitalist patriarchal society (see bell hooks).

Thus, conveying the position that while white femaleness must be protected, Black femaleness is not. This unequal paradigm created a tenuous dynamic for all of my participants, (8) where the intersectional vulnerability of Black women cannot be seen. Within her reflection, Carmen channels not only her experience as a Black woman working within an HWI, but how Black women, in general, are expected to function. This was especially true as it related to helplessness or demonstrating vulnerability not only as a woman but as a Black woman. Comparing her journey against the backdrop of whiteness, Carmen surmised, “White people get that. Black people do not. We're often called upon to stretch. Right? So you need to be with the students because the students they need to know that you are there for them.” As Black women, they must continue working in spite of how they may feel or how it may impact them as they cannot be the priority. While discussing workplace responsibility and burning out as Black women, Carmen offers the following,

> So work would not be any different. Work is the work. It does not change. And that resolve for me is that you can be burnt out. Because I absolutely have been burnt out in

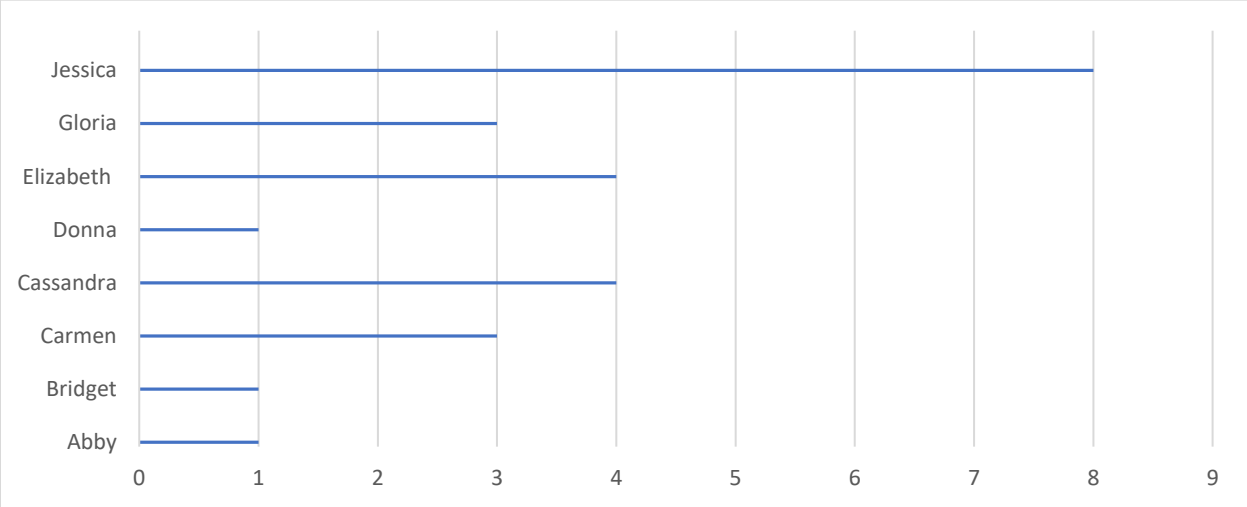
> my jobs. But you don't get to stop working. You gotta keep working. You ain't dead. So the work is still available to you…7Exercise in self-hate is what I call it.

Thus, this effort which places heavy burdens on them as Black women SAPros demands their total allegiance even to their own personal detriment. Although one could argue that they are operating within their role as student affairs practitioners as many times, they are too the institutional fixers, but this is where an intersectional analysis of work is useful. They do not cease being Black, nor do they stop being women simply because they take on the duty as student affairs practitioners who work within HWIs. In fact, it is through those intersections that complicate the work that they do and makes the ways in which they are utilized within their roles more complex.

Frustration, Irritation: Black Woman Workload vs. Whiteness and Work

Themes within this code were that there was the frustration of the raced and gendered workload while their white colleagues do not do the same type of work. Additionally, there was a feeling that their role, responsibility, and stress would be different if they were white males as they don’t do the same amount of raced and extra gendered work. Lastly, there was a perception that they, as Black women, do not get the luxury of being carefree like the white men and women in student affairs. Please refer to Table 6 for a specific participant breakdown for this area.

Table 6: Frustration, Irritation: Black Woman Workload vs. Whiteness and Work



Lifeworld of Black Women SAPros

The work that Black women do within student affairs does not happen in silos but rather in the community of their white colleagues. As Black women, they are expected to not only assist the institutional mission through their doubly minoritized identities but are also expected to handle any diverse campus crisis that may arise. This is a sentiment that was shared by all (8) of the participants interviewed, which is I found to be intriguing. For the participants, their white counterparts were not utilized within the same manner and often were often not expected to show up for their students outside of the traditional 9-5 workday. Some of this work and what it requires could be attributed to the village mentality or a collective historical upbringing, which beckons a time of racial uplift for the Black community.

Gloria explains how she is called upon on her campus when she asserts, “Yeah, so I have to take you back to history for me specifically in how in the African-American community I was brought up. I mean, that's where I see the biggest difference because my Caucasian counterparts at five o'clock it stops and it doesn't matter...” Thus, this example demonstrates how a collective consciousness and responsibility is placed back within the Black community, while this process

is not consistent with the responsibility of their white colleagues as their work is not tied to a raced or historical dynamic. Cassandra shared the following regarding how she viewed the collective responsibility of being a Black woman SAPro compared to that of the majority population (here she is referring to her white colleagues), "At five o'clock, most majority population folks can go home and be like, "Oh, it was a day at work," and whatever, whatever, but we just don't turn that off…" Thus, for Cassandra, it was as if not only could she not turn it off; for her, she felt an obligation in her role that was tied to the wellbeing of her students. And this practice of supporting students, even while being overextended, was not unique to solely the story of Cassandra. In one such statement regarding how she viewed her responsibility to Black students compared to her nonmarginalized colleagues, Jessica shared the following standpoint, ".. I think that's a very different level of connection than what I've seen my nonmarginalized colleagues feel. They care about students, absolutely, but they don't own them, right? And I own, these are my babies that need to graduate…"

What is evident here is the level of personal responsibility and ownership of students and how that was a part of her very being, not only as a practitioner but as a Black woman. Jessica continued her statements regarding how she conceptualized her service to students of color when she offered the following understanding, "I don't think my non-female, non-African American colleagues deal with those particular issues because, in many cases, I think that the non-minoritized kids have other support systems they rely on including their own parents…" To Jessica, her role as a practitioner, specifically within communities of color, operated similarly to a mother figure that communicated a message to not only her students but their families that they would be cared for on her campus.

Broadly, the work of the women interviewed mimicked a familial type of responsibility as to their students; they symbolized something more in-depth than their roles as practitioners. However, this practice was not always understood, valued, or respected outside of their community as Black women. Supporting this assertion, Gloria shared the following statement within her interview, “So outside of the purview of your entire job. So I feel like from like my coworkers, and this is specifically from when I worked at admissions. My coworkers around me wouldn't understand like how do you burnout; you're always doing something different. … it looks so different from their role, so they're like I don't understand how you get burnout...”

Thus, it is through the practice of not viewing their work as Black women as valid or an essential functioning of their work role as Black women, where the extra burden of handling the *Black issue* surfaces. The rationale being that because their work could not be as stressful or strenuous as they suggest, because it does not surface within the work-life of their non-female colleagues of color, they should have no issue taking on any additional responsibilities. Regarding this practice of expecting a different level of responsibility from them as Black women as opposed to their white female colleagues, Carmen stated, “…the experience of having people send all the Black students to me, even if I wouldn’t have the information they needed. Often requiring me to either learn more about additional areas (doubling my work capacity) .. I have been given more work with no additional compensation…” Paradoxically it is the need for them as Black women who do their work through their intersectional identities, which places them in situations where they cannot expect to have the same workload as their counterparts.

Which was something that Jessica grappled with as she noticed how often her white female colleagues had the freedom to leave their offices for lunch while she rarely would leave her office. In a quote from Jessica regarding this difference of professional practice and freedom

which operated differently for her as a Black woman, Jessica offered the following sentiment, “I have a colleague who works; again, we're not currently in student affairs, but she came on the same time that I did. I eat at my desk most days... She goes to lunch with colleagues every day, different faculty members, and she includes that as part of her work. ... I don't have time to do that…” For Jessica, it was less about the type of work but the weight of serving the university as a Black woman required. Her time, energy, and allegiance as a Black woman must be in commitment to her role, without reprieve. Which operated differently for her white colleague, which she acknowledged was beyond problematic and surfaced as a concern for Jessica.

Broadly, although one could assert that this example could be attributed to the hectic nature of their work or due to a specific time of year, however for (3; Jessica, Elizabeth, and Cassandra) of the Black women participants who were interviewed, the reasoning was all-encompassing and was additionally connected to their intersectional identities. For Jessica, Elizabeth, and Cassandra, how they operated as Black women could not be separated from who they were as practitioners. Especially as it related to the acknowledgment that their work operated differently than their white counterparts. They, as Black women SAPros, were traumatized, triggered and working regardless if doing so was to their own personal detriment. Therefore conveying an unsustainable standard where taking breaks was not acceptable for them as Black women but is something which was within the purview of their white female colleagues. Elizabeth expressed frustration regarding this unequal expectation as she offered the following assertion,

> Because taking a break, I can't get caught taking a break. But it's my right to have a break. … I would say racially that's something that we deal with all the time as African Americans, having to be there, showing up, being the best, not taking breaks. When

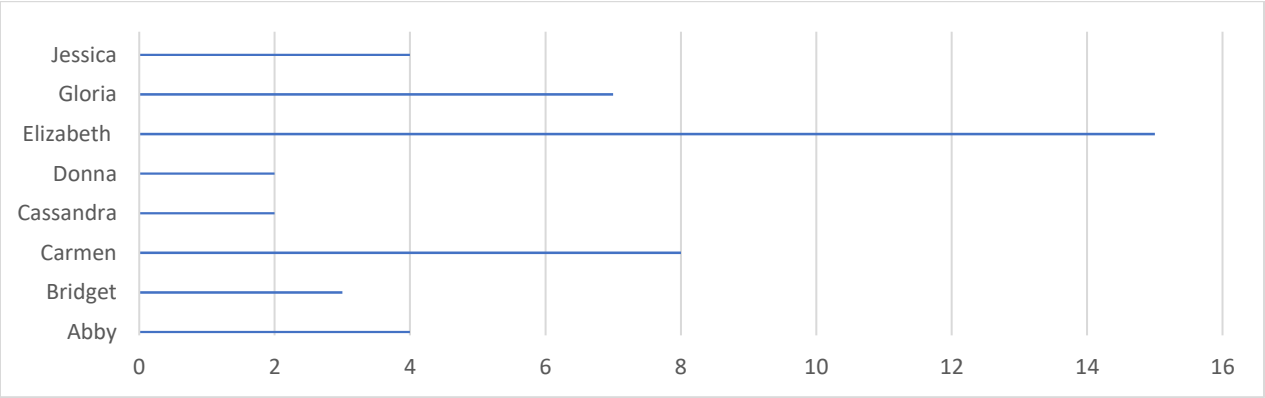
everyone else can take a break, you don't take a break. Because it shows that you're a worker, and it shows that get your business done, in our community.

It was as if taking a break within the eyes of her work colleagues communicated a level of incompetence that was connected to her Blackness and was representative of the larger Black community. On a broader intersectional standpoint, in terms of the participants, although their gender as women would have welcomed a reprieve, their Blackness made the ability to take a break inaccessible. It was as if stopping to take a break or expressing the need for one would somehow communicate that they as Black women were not competent, although the same standard was not critically applied to their white female counterparts. However, within the culture of overworking and the hectic nature of student affairs, this practice, if left unchecked, often moves Black women towards eventual workplace burnout and fatigue.

Black Women: Jill of All Trades

Themes within this code were that the Black women professionals needed to be the "Jill of All Trades," meaning that they can and will do everything needed to do their job. This surfaces as the university expectation as well. Please refer to Table 7 for a specific participant breakdown for this area.

Table 7: Black Women Jill of All Trades



Lifeworld of Black Women SAPros

The ways that Black women work within HWIs are fundamentally tied to their upbringing as members of a racially minoritized group. If it is like Carmen asserts, "..you learn from a very early age that your needs and wants are not as important as the work that it takes,.." than they as a collective group may be racially and gender primed at birth to view themselves as second compared to their workplace mission. Especially as it relates to supporting and advocating for communities of color within their campus, even if that is not their direct mission. Jessica spoke to this double bind between her work and home life how often she would overextend herself, even at the expense of spending time at home. She expressed that because she felt a strong affinity for her students and the responsibility of being a Black woman within student affairs, this effort required a different level of responsibility. Even at the expense of her own personal time with her family, regardless if it was outside of the traditional workday**.**

Although Jessica was justified in saying that this was her personal time and, therefore beyond the scope of her workday, she felt an internal pull that she had to support her students. Although the decision would cost her valuable time that could be spent with her family, for Jessica, there was no other option. As it was her assertion that her non minoritized colleagues would not support this student in the ways that she would as a woman of color, she not only deemed it worth the risk but necessary. This effort of serving one's community, often to the detriment of their own needs, was evident not only within the narrative of Jessica but is demonstrative of a broader concern the work-life of Black women. Whether that be racial uplift, or operating through the collective consciousness, the history of Black women's labor, often impacts not only their personhood as women but also impacts their families. Thus for many interviewed, although their labor held a historical significance, functioned through the lens of a

work that was tied to how they loved their students. This effort and how it functioned as a byproduct of their love was consistent within the story of Jessica as she shared the following,

> I'm fully and actively engaged in making sure that students will succeed to the extent that I'm writing checks for textbooks, and I'm buying cap and gowns, and you need $200? Okay, I'm going to sign that to you to make sure that you can get home because I think as an African American, particularly working with other students of color, their success is my success.

It was evident within the interview, although this practice would be foreign to her non minoritized colleagues; for her, the ways that she supported students was key to their success and was non-negotiable. Moreover, this raced, and gendered work that resulted in deep care and concern for others made them beacons of hope and inspiration for others within their office and beyond. This aspect of care was evident within all of the interviews (7), although the ways that they conceptualized that emotional labor operated differently. In one such instance, Donna spoke to this effort happening within her role as she stated, "…My door is literally, and we joke because it's a revolving door like everybody is in my office, whether it's staff of color or students, or maybe not even. It could be some of my white peers and colleagues, but everybody feels welcome to come inside and talk." Albeit magnanimous and extremely kind, this effort often contributes to longer hours and time away from their families as their work had to come secondary to this type of workplace care.

As a result of this type of work, Donna offered the following explanation, …"I had to put on this, not façade, but because I had to keep so much energy to keep it going, even though I was tired and burnt out, I would come home and literally crash, because I was so exhausted…", which was problematic for her personal life. Although this type of workplace bind of continually

needing to function through a superhuman capacity was shared by all of the participants, this effort and how it impacted their wellbeing only registered within their personal worldview and not the administration. More directly, the perspective that their emotional labor as Black women must supersede their humanity has direct ties to capitalist racist and gendered ideologies that are incapable of seeing their effort as anything beyond the functionality of the institution (la paperson, 2017). Thus, tying this practice of work without a raced and or gendered respect towards their humanity to settler colonialism which goal is to, as cited within la paperson's (2017) work, "Turn people and land into property, a property that can be utilized for the benefit of the capitalist gains to reproduce whiteness."(Squire & Nicolazzo, 2019, p.7) Meaning, the institution demands their allegiance as Black women, and they as the workers must comply.

The emotional taxing experience of overextending themselves beyond the efforts of their white colleagues continued to be shared throughout the interviews. In one such case, Abby mentioned being inundated with an on slot of students of color who were experiencing multiple stressors. She revealed that within her role, she was personally responsible for figuring out how to help them all, even if that meant time beyond the traditional workday. As Abby worked within an office that personally took on the village community mentality, she had no other choice than to extend her time to be the departmental fixer. In speaking about how she prioritizes this level of responsibility, she shared the following understanding, "We got to start all the way over, you know? So? Okay. So that can cause a level of trust …. You might be fifty-five, and you just got your GED last week, and, uh, you might not be able to write...at all. Okay. go in there with them. …. So they become literally a part of your life." Within this example and the passion that it was shared, it was evident that students not only expected to be supported through this village-like care but experienced love, validation, and acknowledgment.

This love labor that Black women practice has a historical, cultural, and spiritual foundation, especially as it relates to being able to be everything for everyone. Connected to that point, Abby explained how the work that she does as a Black woman is intersectionally linked to her race, culture, and spiritual upbringing. Within her interview, Abby explained how she operates as a faithed Black women practitioner as she offers the following regarding her positionality[2], "…It's race and the African-American culture, traditional Christian, Charismatic experience...Being kind and going above and beyond, you're like, you're being your brother's keeper, that's a huge part of why I get up every day. I want to make sure my brother is taken care of. My brother is clothed. My brother does well, .. And then you think about yourself.." Therefore, as Black women, a legacy and a way of working is established where they never can exist through a sole status as it must always be about the ones who are in their charge.

This further extends not only their day but, in turn, makes them the go-to people on their campus and in their departments. Bridget offers the following scenario, which targets this concern as she asserts, "So that takes up quite a bit of time. And the planning for that, and the scheduling that, which means that your paperwork on your desk grows…. It's a multi-layered, multi-task role. And it's bigger than the role that my white counterpart would take on….." Therefore, it is with this effort that demands extended hours, days, and weekends which operates differently than their white counterparts where a comfortability amongst their peers' functions. Elizabeth speaks to this irritation as she offers the following statement, "So that's a little frustrating when you feel like ..., and you physically see it. … I definitely show up the most to all of those throughout the year. Part of it is also because I'm a woman who is not married and does

[2] Abby uses the term African American instead of Black. As the researcher I wanted to maintain the integrity of the quote, although I am using the term Black I am attempting to be careful not to use them interchangeably.

not have any children...."Thus, for Elizabeth, the concern was not merely that she was accessible and the one who could do it all but was complicated by numerous factors. As Black women are not a monolith, nor are their experiences, all the same, what Elizabeth shared was intriguing as the ways that singleness and Black femaleness are utilized within the academy was interesting.

Although it was not something that surfaced in other interviews, it is definitely tied to a jill of all trades mentality through work and how Black women are seen within the academy. In attempting to unpack how she grappled with being the one who did it all within her role, Elizabeth shared the following understanding, "I've just noticed ... it's attributed ... in a way I feel it's attributed to, oh she's just a hard worker, she's very responsive, she gets things done. But in comparison to my other counterparts that are in the department, I don't feel like they work as many hours as I do…" This feeling of doing it all yet not receiving credit or rather validation for the work seemed to be a real point of contention for Elizabeth as it was shared throughout our interview. Particularly as it relates to feeling the stress and burnout of workplace fatigue while yet still performing workplace miracles. In one such instance, Elizabeth shares an example regarding the feeling of being burned out within her position but yet still not being able to disengage from that work fully. Elizabeth spoke to being responsible for not only her position but many other *duties* as assigned, which often pushed her closer towards physical and emotional exhaustion.

Although admittedly, Elizabeth shared how oftentimes she was tasked with additional responsibilities because of her efficiency and resiliency as a worker, she often left work feeling as if this effort was a toxic trade-off. However, what became apparent within not only her interview but at least (3; Carmen, Gloria, Jessica), anything beyond excellence or performing miracles or operating within a Black Girl magic persona was not acceptable, as Elizabeth

suggests, .”..we don't have the luxury of not performing at a high level, right?” For Elizabeth, although burnout and exhaustion were a genuine symptom of her position and the fact that other things were being sacrificed on the altar of her position was a non-factor. She was unable to grant herself the needed break for personal wellbeing in spite of what that effort costs her personally. Whether that be a personal demand or a job expectation, this practice exposed Elizabeth and many others within my interviews to have real-life consequences that often were left unexamined.

In the same interview, Elizabeth spoke of a time where she was pulled in so many directions that she was unable to stop and use the restroom all day due to the hectic nature of her position. Although one may conclude that life within student affairs is often hectic and extremely non-traditional, for Elizabeth not going to the restroom and seeing to the needs of everyone else became a constant practice which many began to expect. An overarching theme that became apparent within the interview, and also within many of the other interviews, was how often their workplaces benefited from this otherworldly care that could function devoid of taking breaks because their humanity was irrelevant to the institutional functioning.

Through a similar sentiment, Gloria spoke of the fatigue of being pulled in multiple directions while also needing to handle her other duties as assigned. Pointedly, Gloria remarked, “.. I feel like it was always questions why are you burned out, I just don't understand, and I'm like how do you not understand? Like what, did you see I was at 42 different things last week did you look at my calendar….” Consequently, it was this desire to help others, which translates into saviorhood to their own physical and emotional detriment as Black women. However, they still show up, although emotionally and physically drained. Elizabeth spoke of the workplace exhaustion that was endemic to her position as she offered the following statement,

“Emotionally, I was giving, and so I was tired. I was physically drained when I left work that day. I remember talking to someone outside of the field that weekend, and I was like, "This is the things that people don't realize that we go through or that we deal with as part of our job." … Although their non minoritized colleagues may admit seeing them come in early or stay late, it seldom moves them into lending support, which for many of my participants was beyond problematic but an example of a larger concern.

The ways that Black women work and how they operate through the duality of their intersections often places them in scenarios where they experience extreme fatigue, burnout, and exhaustion. However, what was apparent throughout all of my interviews was that although they might have been exhausted, this effort never forced them to leave their positions as for their students, they represented something larger than themselves.

The Essence of Fit: Black Feminist Thought

The Meaning of Self-Definition and Self Valuation

Self-definition and self-valuation within the lives of the Black women SAPros interviewed, enabled the participants to reclaim narratives which attempted to rob them from their personal agency within the academy. Black women practice their care while resisting the moniker of the institutional mammy; their love work functioned through how they intersectionally identified. As it happens, just because they were called upon to handle the diverse issue or attend to the student of color, they did so through an ethic of care that was grounded within a community of connectedness. Through the concepts of racial uplift and Black womanhood, they cajoled, loved, and supported the communities whom they were responsible. For the Black women interviewed, their love work was translated through the moniker of the Strong Black Woman.

Strong Black Woman

Through self-definition and self-valuation, the participants rejected any labeling, which deemed their love work as unfavorable. To their students, colleagues, and the administration, they represented competent, engaged professionals who were not only institutional assets but formidable allies. Operating as strong Black women, many of the participants interviewed reclaimed narratives that deemed them lesser due to their Blackness and their womanness. As strong Black women, they were Black girl magic personified, which left little room for weakness. To the outside world, the participants interviewed operated within a superhuman capacity because they never seemed to get tired or exhausted.

However, although many of the participants rejoiced in the reclamation of this moniker, it is essential to view it through a raced and gendered analysis. The application of strong Black womanhood is often placed in opposition to and against the lens of white supremacy. Strong Black womanhood evokes strength against the treatment, which deems their race and gender inferior. Fundamentally, they are strong because it is their shield against the marginalization which they are exposed to within the academy as Black women. Their strength is not optional within an imperialist white supremacist capitalist society as it is a requirement due to their Blackness and womanness.

The Interlocking Nature of Oppression (BFT)

As the participants interviewed all identified as Black women, they encompassed a unique standpoint that frames their experiences as Black women working within HWIs. Although, the ways that they conceptualized their experiences as Black women working differed, they still were grounded within an interlocking standpoint of oppression which targets their race and gender.

Vulnerability

The lived realities which ground their lifeworld as women cannot be separated from their Blackness, as interconnectedly, it frames their experiences. It is their Black womanhood that deems them targets for institutional overworking and the saviors of their Black and brown students. Which is directly linked to a heightened raced and gendered expectation. Whether that effort is self-inflicted through their own works as Black women or assigned through the hands of their institutional oppressors. The inability to demonstrate their vulnerability as Black women were striking as it implied that others outside of their status as Black women could claim this label while they could not. The Black women interviewed did not merely experience marginalization and an inability to be vulnerable because of their Blackness, nor only through their womanhood. In truth, it is contextualized through their identities as Black women who work within HWIs. When Black female participants spoke of the lack of vulnerability that was afforded to them, it was contrasted against the genteel vulnerability, which was afforded to white women through their white womanhood. It was not an examination of which one was more salient, their race, or their gender as it was often too difficult to ascertain. However, what was clear was how whiteness was regarded and protected, while blackness was not afforded such courtesy.

Collins (1986) underscores this perspective when she asserts, "The oppression experienced by most Black women is shaped by their subordinate status in an array of either/or dualities. Afro-American women have been assigned the inferior half of several dualities, and this placement has been central to their continued domination" (p. S20). In actuality, the subordinate status for them as Black women made their claims regarding vulnerability unknowable to ones outside of their community. Which is not only unfortunate for them as Black

women but directly impacts the ways that workload is administered and their plight within the academy is understood.

Black Girl Magic

Although Black Girl magic is often viewed positively, it also must be viewed through a nuanced lens as it cannot be all positive nor all negative. Within the participants' interviews, the concept of Black Girl Magic often negated the fatigue and exhaustion which they were exposed due to their raced and gendered intersections. As Black women operating within the troupe of Black girl magic, excellence was an inescapable prison that would not allow for weakness. For how could their magic not protect them from the harmful treatment which their Blackness created?

The exhaustion, which many expressed from having to live up to this unrealistic expectation, did not match the complete utter fatigue and exhaustion which they felt after coming home. However, they continued to stretch, not allowing their exhaustion to demonstrate anything else beyond Black girl magic because anything else could not be tolerated. This was demonstrated by the example one of the participants shared in regard to not drinking water or using the restroom all day. It was as if stopping to relieve herself communicated a message that was not conducive to Black girl magic and, therefore, was the opposite of the identity which she was assigned. In truth, Black girl magic within HWIs is conjured in opposition to and in defense of whiteness and maleness within the academy. And it would always be necessary within an imperialist white supremacist capitalist patriarchal society; however, it does not protect them as Black women from injury.

The Importance of Afro-American Women's Culture

Although the lived reality of Black women SAPros is not a monolith, there are often shared historical and cultural underpinnings that ground their experiences. In actuality, the culturally grounded messaging which many Black women receive at birth prepares them to live in a society that has been stratified due to race, gender, and class oppression. This perspective is supported through Collins (1986) theorization as she asserts,"…Black women's culture may help provide the ideological frame of reference, namely, the symbols values of self-definition and self-valuation -that assist Black women in seeing the circumstances shaping race, class, and gender oppression" (p. S22).

Whether that perspective is a collective understanding of racial uplift or a message that implies the need to work harder than their white female counterparts, they as Black women are clear regarding their reality. Working within an HWI will be reminiscent of surviving within the outward society where racism, bias, sexism, prejudice, and misogynoir reign supreme. So, when they face treatment that centers racially gendered microaggressions, they are not shocked as they understand they have not entered systems that have been cleansed from the toxicity of racism and sexism. It was evident through the participants' interviews that they were surviving and thriving through a shared cultural understanding. A collective cultural understanding was present and thriving as participants shared that their ancestors survived more and therefore gave them a historically grounded strength to survive. While another collective cultural understanding was apparent as they conveyed, they were primed to always think collectively regarding the culture and to recognize the role which they played within that understanding. Although they took divergent paths that articulated these visions and assertions, it yet supported a collective

knowing. It is this knowing which positions them as beacons of support for their campus communities, which often centers Black and Brown students.

This collective cultural knowing also centered the importance of a support system that for the participants centered their families and close friends. Through these support systems, they found solace from the treacherous terrains that centered their existence within systems that often exposed them to racism and sexism. Although participants did not mention people on their campuses, which supported them, it was clear how much they valued a support system that was disconnected from their work role. Through these relationships, they found support and validation, which was needed after the extreme fatigue and exhaustion from working within their role as Black women SAPros. However, although these relationships were life-giving and sustaining after the days, weeks, and months of workplace exhaustion, many participants had nothing to give to these systems of support, which left many yearning for a change within the lifeworld as Black women SAPros.

Conclusion of Chapter 4

Black women SAPros are the masters of surviving and thriving in spite of treatment that deems them inferior due to their race and their gender. Through a shared collective understanding which grounds a cultural and historical understanding, their lifeworld centers an impenetrable essence, which says that they cannot be weak, tired, and never fully vulnerable. Although, as a collective, they continue representing a strong Black woman collective consciousness, it often comes through their own exhaustion and fatigue. Intersectionally, their womanness does not protect them, nor does their Blackness. They are caught between two competing tropes, one that groups collective magic while the other limits their ability to be fully human through a vulnerability. As both Black people and women collectively, they function

differently than their white women counterparts and are not extended the same grace within their role. Not only are they expected to do all as Black women, but they also are to occupy two roles with that expectation and are to do both impeccably. Black women SAPros are to be the jewel of their communities while supporting the institutional mission that often participates in their subjugation as Black women. Failure for them is not an option, and that is a heavy burden that directly impacts their mental, spiritual, and physical wellbeing.

Yet, the institution continues operating in ways that deny their humanity through a culture of overextension; that oftentimes fails to understand a raced and gendered exhaustion within the lives of Black women in student affairs.

Chapter 5: Conclusion

Black Women's Work: Labor

Through a superhuman manifestation, Black women practice their love labor similarly to someone who functions injured. Beyond conjecture and assumptions, the Black women who were interviewed shared both the highs and the lows of their dedication. Yet, submerged within their stories of rescuing their communities or being the StrongBlackWoman to their departments was a dangerous trend that speaks to more significant implications of how we view the labor of Black women within higher education.

Intersectionally Killing them Softly

It is not an oversimplification to connect a stellar work ethic to how the Black women SAPros operated within their working environments. Through committee assignments and special project recommendations, they exemplified an ideal employee who simply functioned to serve their institution. However, this hallowed analysis is not truly indicative of the physical and emotional consequences of that service. More pointedly, it is through this type of simplistic connection that sustained practices that contributed to their metaphorical death as Black women. They were being metaphorically killed through their double bind of service which demanded their allegiance, but also made them feel as if there was no other option. They often operated tired, overburdened and physically drained however, because they still continued to show up nothing changed in terms of their environment. Further still, it was their institution, their departments, and unfortunately their students who benefited from this type of deadly dedication. It served of little importance to acknowledge that this type of work had troubling, if not damaging implications on them just as long as they did their job. This labor was killing them daily and it seemed as if they would never be able to stop the pain from their service.

Killing them Softly While the Institution Benefits

Through an imperialist white supremacist capitalist patriarchal (see hooks, 2004) acknowledgment that is undergirded in settler colonialism, it did not matter that the labor of Black women was metaphorically killing them. Within all of the stories shared during the interviews, there was a common thread that exposed a lack of care and concern as it related to the well-being of them as professionals. However, the institution was never created to care for their wellbeing as they were just expected to show up regardless of the implications of that effort. Although pessimistic and rather bleak, to be concerned with the needs of Black women is genuinely counter to the capitalistic endeavors of the institutional functioning which we have all become accustomed to. For that reason, as long as they as Black women continued to function, whether they are injured or not, the institution would ultimately benefit.

Discussion & Interpretation of the Phenomenon

The labor of the Black women SAPros, who were interviewed, functioned through a raced and gendered work ethic and responsibility. However, beneath the surface of that labor and work ethic symbolized a deep love and affinity for their students and their roles. For them, as practitioners who were also Black women, this labor became their motivation and served as a driving force behind their actions within student affairs. Yet, this love did not negate their physical and emotional exhaustion as this love provided no earthly shield for their physical and emotional protection.

Beyond sharing the joys of their service as Black women, the participants within this study spoke to the intersectional challenges of their service as Black women, which led to symptoms of workplace fatigue and exhaustion. In one such moment, Cassandra offered the following statement, “So, on top of my job, you're also playing the role of sort of counselor,

which is fine, but you're taking on these students' hopes and fears, and all that kind of stuff, and that's not the kind of thing that you can turn off at five o'clock." Consequently, the effort of working beyond one's day was universally shared by all of the participants and was interestingly connected to their responsibility as Black women. Whether this effort was mentioned through the lens of a StrongBlack woman or functioned through Black Girl Magic, the consequence was the same, burning out while working within their careers.

However, the phenomenological narratives of the Black women SAPros interviewed were complex and nuanced and offered something more profound than the traditional narrative of a working student affairs professional. Through a welcoming of their standpoint as Black women, their work was seen beyond the duties and was connected to a deeper raced and gendered underpinning. This is vital when attempting to truly understand the plight of a Black woman SAPro as not to subsume their experiences within others outside of their womanness and their Blackness. Therefore, in order to create a phenomenological understanding of the raced and gendered lifeworld of a Black woman student affairs practitioner, the chapter will flow within the following sections: Demographic Analysis, Interpretation of the Literature & Essence of the Phenomenon, Recommendations for Practice, Recommendations for Future Research and Conclusion and Final Reflection.

Demographic Analysis within the Primary Codes

Just as Black women SAPros are not a monolith, neither were their demographic experiences. Although based on the selection criteria, there was not a difference as it related to their race and their gender, there was a difference when examining the years of student affairs experience. Therefore, this point of analysis was compared with the two primary Codes: Black Women Cannot be Weak, and Black women Cannot Disengage from the Work Role. Lastly, it

was imperative to focus narrowly on the two primary codes and the analysis within the demographics to give a broader understanding and insight within the lifeworld of Black women who were SAPros.

Black Women Cannot be Weak & Years of Student Affairs Experience

In this theme, Black women were expected to work extended hours, even outside of their work role and handle all things dealing with diversity or rather, "the Black issue." Please review Appendix H for the Black Women Cannot be Weak & Student Affairs Experience demographic analysis.

When looking at the years[2] of experience and the total theme frequency[3] of Black Women Don't Get to Be Weak, the areas of interest whereas follows: Carmen, Elizabeth and Gloria (8yrs of Experience, 49.0 -Don't Get to be Weak), Donna (13 years of experience, 5.0-Don't Get to be Weak), and Bridget, Cassandra and Jessica (25 years of experience, 29.0-Don't Get to be Weak).

When examining the trend, the theme (Black women Don't Get to be Weak) peaks at 49.0 with eight years of student affairs experience. The next point of interest is that as the years increase, whether they were working eight years within student affairs or was able to obtain 25 years within the field, the assertion that they could not demonstrate any sign of weakness or vulnerability did not waiver. Some of the participants connected this practice to a historically raced and gendered upbringing as Gloria provided the following assertion, "But it's one of those things that I feel like again being brought up in the African-American world you're just constantly told when you come to the table when you're at the table you need to make sure that

[2] Abby was not discussed here as she did not fill out the years of experience on her demographic questionnaire.
[3] The years worked are grouped together in 3 years worked (demographic) areas: 8, 13, 25. The total frequency is the raw total (added together) counts based in the description ratio of total for the three different areas (8, 13, 25).

you're ready. You have to be better, stronger, brighter than the other folks across the table from you. I feel like that's ingrained in just our culture."

However, simply because this is a message that many connected to a raced and gendered upbringing or a cultural expectation, that does not remove the stress and harm from this practice of overworking. An example of this damaging practice was evidenced by Gloria as she offered the following unfortunate scenario,

> "… I don't have the opportunity to show weakness, and that what that looks like. So my boss may not ever know that I'm having these issues because I'm not going to sit down. He's a man; I'm not going to sit down and be like hey by the way I've missed three periods, there's probably something going on here. I'm not going to do that, but why shouldn't I? I should be able to do that, but I'm not going to because we don't have the time".

On a broader scale, beyond being a non-sustainable ethic of work, it also embeds another message. The implication being that their humanity as people is less important than their workplace responsibilities. This is not only a dangerous message but places the onus on them as workers to care for their emotional and physical wellbeing as it would never be the focus of their employers. It would be an oversimplification to allude that this is not the fault of the institution but rather them as the professionals working. In truth, they serve because they must and because there is a need and their institutions if making claims of caring for their students and their success, too must care for their workers.

Black Women Cannot Disengage from the Work Role & Years of Student Affairs Experience

In this theme, much like with the previous theme, Black women felt as if their job was never finished. Please review Appendix I-Black women Cannot Disengage from the Work Role & Years of student affairs experience demographic analysis.

When looking at the years[4] of experience and the total theme frequency[5] of Black women Cannot Disengage from the Work Role and Years of Student Affairs experience the areas of interest were as follows: Carmen, Elizabeth and Gloria (8yrs of Experience, 43.0 -Black Women Cannot Disengage), Donna (13 years of experience, 4.0- Black Women Cannot Disengage), and Bridget, Cassandra and Jessica (25 years of experience, 20.0- Black Women Cannot Disengage). When examining the trend regarding the years of experience with the frequency of the theme, it appears to peek around eight years of experience. This also was the definite trend represented within the previous (Black women Cannot be Weak) demographic analysis. Within both areas, participants stressed their exhaustion and fatigue over never being able to really disengage from their role and how, through that effort, they must always represent strength and resilience. An example of this was evidenced when Cassandra offered the following sentiment within her interview,

> At five o'clock, most majority population folks can go home and be like, "Oh, it was a day at work," and whatever, whatever, but we just don't turn that off. If we know we have a student that's battling, for example, suicide, or if we have a student that is thinking about dropping out, or if we have ... You go home, and you're thinking about money.

[4] Abby was not discussed here as she did not fill out the years of experience on her demographic questionnaire.
[5] The years worked are grouped together in 3 years worked (demographic) areas: 8, 13, 25. The total frequency is the raw total (added together) counts based in the description ratio of total for the three different areas (8, 13, 25).

> How can I get them some money? How can I help them? They're really in trouble? Why can't I seem to get any support for this kind of thing?

What cannot be denied, even within Cassandra's usage of the word "we" is the ownership and responsibility that she claims as a Black woman within student affairs. However, that is not the only thing that this excerpt demonstrates. It is as if the onus, or rather the responsibility for the holistic care, resides only with them as Black women, while their colleagues are removed from that responsibility. Yet, institutionally, this practice, which demands their full embodied selves through a total allegiance, operates to the betterment of the institution while at the detriment of them as workers. And this labor was not tied solely to a gender dynamic, nor only a raced responsibility, but it was their responsibility intersectionally through their blackness and their womanness. This double-bind, which demands their service, was shared throughout all of the interviews within this study and is indicative of the lifeworld of Black women SAPros.

Lastly, according to the demographic analysis of Appendix I, the theme Black women Cannot Disengage seems to decrease as the years progress from 13 to 25, which is encouraging. However, the fact remains that this taxing effort could move them sooner to workplace exhaustion and emotional fatigue even as the theme Black Women Cannot Disengage surfaces within their work life.

Interpretation of the Literature & Essence of the Phenomenon

Black women SAPros advocate, uplift and serve their students and their divisions through their fully embodied selves. Resisting practices that make their identities as SAPros the most salient of their identities, they occupy spaces where racism, sexism, and misogynoir reign supreme. However, they persist, in spite of the intersectional challenges that they face, oftentimes navigating the treacherous terrains on behalf of their students as well as themselves.

In part, they communicate this effort of intersectional navigating through a collective consciousness of care as they understand that without them, their students may struggle to survive. It is essential when attempting to explore the lifeworld of a Black woman SAPro that the ways which they identify are also carefully examined as they do not serve and leave their identities behind. The following sections will discuss the findings of the study, which target the essence of the phenomenon with the interpretation of the literature. The headings are as follows: StrongBlack Woman + Black Girl Magic+ Sisterella=Emotional Exhaustion, Vulnerability is Not an Option & Burnout and Saviors and Outsiders Within & Institutional Tokens. Lastly, the section will also utilize the participants' words in an effort to fully capture the lifeworld of Black women SAPros within HWIs.

StrongBlack Woman + #Black Girl Magic+ Sisterella = Emotional Exhaustion

Themes Integrated: Black Women Cannot Disengage

The StrongBlack woman is a hero to everyone except themselves, as they can never fully be the focus. It is with this selfless focus where their love labor operates to fuel their collective consciousness as Black women. However, this moniker is not only suffocating for them as Black women but robs them from their ability to claim injury from the effort of caregiving. Walker-Barnes (2014) supports this claim as she offers the following understanding,

> The StrongBlack Woman is a legendary figure, typified by extraordinary capacities for caregiving and for suffering without complaint. She is a cultural myth that defines- and confines-ways of being in the world for women of African descent……the manifestation of strength that has become normative for Black women is uniquely racialized and gendered (p.3).

However, the definition which “defines and confines” (see quote above) can only operate for so long without consequences. The consequences for them as Black women could be as Walton and Oyewuwo-Gassikia (2017) asserts as cited within Harrington, Crowther, and Shipherd (2010) state, ..”extreme [Strong Black Woman] ideology prescribes a narrow range of acceptable responses to adversity, and denies African American women the right to experience and express certain emotions or vulnerabilities” (p. 464). The same comparison can be made with the concept of Black Girl Magic as it too has the ability with its sweeping generalizations to deny Black women the permission to be human (Walton and Oyewuwo-Gassikia, 2017). According to Walton, Oyewuwo-Gassikia, (2017), as cited within Wilson (2016), “BlackGirl Magic is a term used to illustrate the universal awesomeness of Black women. It’s about celebrating anything we deem particularly dope, inspiring, or mind-blowing about ourselves” (p. 464). Similarly, the participants within this study discussed how their strength or magic as Black women flowed through all of their decision making. Yet, what was interesting was how often their stories would be interwoven with moments where they must work in superhuman selflessness that would deny any pain, irritation, or injury that they experienced in order to continue conveying their strength or magic as Black women. In one such instance, Elizabeth provided the following regarding this expectation to perform within a superhuman capacity as she offered,

> .. I feel like going back to that high level and high quality, that sustainable ... or unsustainable.. look at it. Even though I was talking about high quality and how that shows up in my work, I think that also shows up in my kind of work. For me, it's contributed ... high quality is contributed to being accessible. High quality is being available. High quality is being there, present, ready. So because of that, I think that I

> sacrifice going to the bathroom, or I sacrifice drinking water, subconsciously not knowing.

Beyond the narrative capturing a dangerous practice that can have health implications, what it also communicates is how often Black women within these systems do not feel allowed to claim personal time to stop and conduct basic practices that are reasonable and humane. However, just as recognizing the humanity of its Black women workers is in direct opposition to the formation of institutions of higher education (Wilder, 2014), it also has its roots in settler colonialism.

According to Morris (2019), Settler colonization or colonialism is "the removal and erasure of Indigenous peoples in order to take the land for use by settlers in perpetuity"(p. 1). However, there have been Black studies scholars and others who have theorized the concept from the lens of anti-Blackness in terms of the relationship that it produces against white male hegemony (la paperson, 2017; Glenn, 2015; Sexton, 2010). la paperson (2017) offers an explanation regarding the relationship between the settler and the other, which in this analogy refers to Black people. The researcher offers, "Black bodies become squatters, become subjects …settlers become protected by the rule of force; their violence against Black "squatters" becomes legitimate; … Black bodies becomes exchangeable juridical objects to be recast as needed for settler property making" (p. 2). More directly, within a settler colonialism framework, the dichotomous relationship between the settler and the other is better understood, especially as it relates to whose humanity is considered. Glen (2015) offers the following understanding,

> "..Settler Colonial project was a racialized and gendered national identity that normalized male whiteness. Since settlers initially were exogenous others seeking to claim rights to land and sovereignty over those who already occupied the land, they needed to develop conceptions of indigenous peoples as less beings, unworthy of consideration" (p. 60).

If we think about the relationship of settler colonialism beyond the concept of the land but its impact on people, then the relationship between both and how that impacts the work of Black women SAPros within HWIs can be made clear. More precisely, within a settler colonialism concept, Black women SAPros, who are the StrongBlack Women, could never be granted reprieve or rather consideration because they are unworthy of it. Which as a result, can lead to their emotional exhaustion as Black women workers within student affairs. This position of not being worthy of consideration for pauses or breaks was consistent throughout all of the interviews within my study and is central to uncovering the phenomenon of Black woman labor. In one such instance, Jessica, who was one of the participants from the study, expressed that she felt guilty for needing to take a break, and felt unworthy compared to her ancestors who survived slavery. In a quote regarding this comparison, Jessica offered the following understanding,

> So coming from a family of folks who work really for every dollar that they have, the notion that I would take an afternoon off because I need to rest or because I'm tired … Whatever, you better get up. I mean, we come from a people who nursed their children picking cotton in the field. There is no rest for that and so not only is it different I think for women of color to identify that they need to take time for self-care it can be tough to find places where you can say that out loud and not feel like you're going to be scrutinized for doing it.

Intriguing still, is how she integrated her concept of care through a raced and gendered concept, which utilizing an intersectional framework helps to analyze. As stated in previous chapters one and two, respectively, the intersectional framework with its inclusion of class, sexuality, and nation, provides an understanding of intragroup differences of Black women and others of color (Crenshaw, 1989; 1991).

Furthermore, the concept of intersectionality was consistent throughout all of the participants' interviews as for them how they filtered their stress, fatigue, and exhaustion flowed through their intersections as Black women. This finding underscores previously mentioned studies that were listed within chapter two, as it continues to make the point that any theorizing regarding the lived experiences of Black women SAPros must be done through their intersections (Hughes & Howard-Hamilton, 2003; Mosely, 1980; Mitchell, 2018;). In one such example that truly exemplified how Black women discuss their stress and frustration through an intersectional framework, Bridget wrote the following within her written reflection,

> Black women professionals must continue to hold in their frustration, stress, and anxiety as they try to deliver needed services, assistance, and information and perform the positions they were hired to do. Voicing frustrations only get us labeled as difficult employees resulting in us being dismissed from the university altogether. These continual and daily reactions to never-ending campus-based racism produces stress that is both physical and emotional. This is not a good work environment for the black professional.

In this way, the Black woman professional must keep silent and be grateful regardless of how it may impact their wellbeing as workers. This finding also supports the Krieger (1990) study, which was previously mentioned in chapter two, which found that although Black women experienced hostile racist and sexist treatment, they kept quiet and accepted it. Which beyond being problematic, again connects to the idea of worthiness which was discussed previously. Although this study was different from the Krieger (1990) work in that no one mentioned experiencing hypertension due to their environment, many yet expressed having other health complications due to their experiences as Black women who were SAPros.

On a broader scale, whether the intersectional effort of supporting their community as Black women SAPros came through the labels StrongBlack Woman or #BlackGirl Magic, the fact remains that this honoring of others at the expense of their own wellbeing established a precedent that would be difficult for them to break. In one example of this double-bind were one of the participants, Abby found herself to be too overburdened and exhausted to participate in a spiritual activity she offered the following scenario,

> Then, I also over-committed this week ….I'm not a bus company, but I was today…So, it's a snowball .So, I say all of that to say what does that look like, forgetfulness, and then it's the rapid decline and frustration. And then physically, it's like I have this burning sensation in my chest. I'm like, at this point, "Abby get it together.". Spiritually, I will miss church. It's not that I refuse to go, it's just usually I'll sleep through it, you know?

Although one may conclude that going above and beyond, especially outside of the typical work-day, is common practice for many student affairs divisions; however, this overworking was often connected to how they as participants saw their duty through their race and gender. This perspective also connects to the concept of the Sisterella Complex, within the Jones and Shorter-Gooden (2009) work, that was discussed within chapter two. In part, Sisterella is a caregiver and a saint who practices her love and devotion for others in spite of her fatigue, stress, and utter exhaustion. To her, as the Black woman caregiving metaphorical saint, she gives so much of herself that there often is not much left for her, let alone her family (Jones and Shorter-Golden, 2009). Furthermore, it is through this effort of selfless care and concern that it can lead to some to feel isolated, alone and depressed if left unchecked. Jones and Shorter Golden (2009) support

this assertion as they speak to the Sisterella complex within the lives of African American[6] women as they grapple with the cognitive and emotional impacts of racism and sexism and how it can lead to depression. The researchers offer the following statement that which grounded many of the participants' experiences who were interviewed within this study,

> Sisterella suffers quietly. More often than not, she doesn't make waves. She doesn't create firestorms. She turns in rather than acting out. She may feel angry, but beats up on herself rather than the world…She takes on the expectations and demands of her family, her job, and the larger society but doesn't push in turn for the support, nurturance, and caring that she needs (p.125).

Intriguing still, is the very systems which they, as Black women support, will continue to function, whether or not they leap to provide support or not; which prompts the response, if they as Black women do not stop to take care of themselves first, then who will?

Vulnerability is Not an Option & Burnout

Themes Integrated: Black Women Don't Get to be Weak & Heightened Raced & Gendered Expectations

Black women SAPros care through every fiber of their existence. It is through that selfless care that leaves no room for them to be vulnerable or demonstrate any weakness. In a collective community consciousness, they are encouraged to care for their community as Black women, and many, if not all, who were interviewed took on that responsibility. Whether this responsibility was explicitly stated, or simply assumed, the fact remained that they often were unable to escape the obligation.

[6] The authors use African American however, within this study I have made the intentional effort to use the term "Black". When I refer to the language which they are using I will use their terminology not the one that I have used within this study.

As a researcher, when listening to the participants as they spoke their truths regarding their inability to demonstrate anything less than strength was not only exhausting but excruciating. I listened as they shared moments which for them seemed like a normal or typical day, which may be for them it was, but for someone who has been outside of student affairs, it felt almost masochistic in nature. Whether they were talking about how normal it became for them to miss periods, forget meals with their families or experience heart palpitations, it seemed almost like a regularly accepted occurrence. It felt as if they were trying to prove a message which no one outwardly conveyed in terms of their worth as workers or were attempting to debunk myths regarding the work ethic of Black women. This effort to dispel myths that were connected to the belief of Black women being lazy was discussed within chapter one with the work of Jones and Shorter-Golden (2009). In one such example that is representative of this effort to fight against notions of Black woman laziness, even at the expense of their own wellbeing, was shared within Cassandra's interview. She offered the following statement regarding this concern and how it was also indicative of workplace burnout as a Black woman SAPro,

> Okay, so it's one thing to have burnout on your job because it's long hours, and as you said, extra duties as assigned, but the other piece of that, that majority population people do not experience, is that they don't have to fight the microaggressions. They don't have to fight the gaslighting. They don't have to constantly prove that what they know is true. They don't have to constantly be questioning about why they're there and if they're making a contribution.

What is intriguing regarding this statement, which is similar to the ways that all of the participants shared their narratives, is how she, as the participant connected the experience of

burning out within her position to her experiencing racist hostility on her job. This finding is similar to the Howard-Hamilton et al. (1998) study within student affairs but goes further by connecting the experience of burnout intersectionally for Black women. Similarly, the finding does connect to studies that ground raced and gendered knowing to experiences within student affairs (Hughes & Howard-Hamilton, 2003; Williams et al. 1997, Mosley, 1980, Patitu, & Hinton, 2003).

Furthermore, in demonstrating a fortitude that could be contributed to the StrongBlack Woman narrative that was mentioned earlier, was how many of the participants refused to allow the vulnerability of their racist or sexist situations to impact their work as professionals. In one such example, Donna spoke to how hesitant she was to show any vulnerability or weakness as it related to experiencing workplace burnout or fatigue to her colleagues. She offered the following statement within her interview, "...For the most part, I still showed up and did my best at work. So I would say, for me, no, it didn't change at work. It changed a lot at home. And so, because I had to put on this, not façade, but because I had to keep so much energy to keep it going, even though I was tired and burnt out…" Further still, beyond exhibiting repression of vulnerability as a student affairs worker who is also a Black woman, this troubling and yet non-sustainable practice reverberated throughout all of the interviews with this study. However, just as in Donna's narrative, no one spoke of leaving their positions. This finding differs from burnout studies that were mentioned within chapter two regarding leaving their positions as professionals due to the experience of workplace burnout (Marshall et al.,2016; Howard-Hamilton et al., 1998; Mathieu , 2012). It could be interpreted as regardless of the stress, exhaustion or fatigue which was brought on by their positions, they as Black women would remain in their role as student

affairs practitioners; and would be in direct opposition to how their bodies experienced this allegiance.

However, it was more than just the participant's hesitancy to demonstrate their vulnerability or weaknesses as Black women SAPros that contributed to their workplace burnout. In part, their vulnerability to show weakness often worked in connection to an internal drive, personal force, or self-identified calling to serve their communities at all costs. In one such example, Abby, one of the participants, shares the following sentiment, “You know, even to that point, I'm going to make sure that others succeed. And what does that look like? And the question I don't ask myself and the thing that I don't do well is Abby, if you don't take this pause, you're not going to be able to fuel others, you know? It's like, you need to replenish. What does that look like and where's your breaking point?” Although it was clear for Abby that a break was definitely needed, she struggled with taking one for the sake of her students. This type of dedication within the participants regardless of how fatigued, exhausted or burned out they might have felt like Black women SAPros did not remove their desire to serve and support their students because for many, they were the only ones fighting for the rights of their students.

Saviors, Outsiders Within & Institutional Tokens

Themes Integrated: Jill of All Trades, Frustration, Irritation: Black Woman Workload vs. Whiteness and Work

It is not an unfair comparison to connect saviorhood to how the participants advocated and served their students and their institutions. Although admittedly being a savior was far from their intent as professionals, it yet surfaced as motivation as to their students they were their protection from any potential institutional harm. However, how they were used by their

institutions through saviorhood or being viewed as institutional tokens, the impact on them as professionals would not be as life-affirming.

There was a specific hierarchical order to the ways that the participants as Black women structured their work lives. Oftentimes, it felt as if their work and their students came first, followed by their duties as assigned, while their emotional and physical wellbeing often came as an afterthought. In one such example that captures not only the ordering of her professional responsibilities but her physical exhaustion as a Black woman, Carmen provided the following understanding within her interview,

> I think that I'm an advisor. I'm a manager sometimes. I'm a leader, sometimes. I'm a finance manager…I'm a judge sometimes where I have to make decisions on things and see what's what. I have to be kind of an intel pro and get information from different people on different things. ...I'm people's mama at times when they need advice or advisor… Nobody asks me, "Is this right, is this a good day for that event?" It's just that you have to go. ... I think I worked every weekend …Every, and that's once a month. So that was every weekend from like September until Thanksgiving.

Beyond this excerpt is an example of someone who is a master at handling a multitude of responsibilities, a different perspective which grounds a raced and gendered analysis is useful to fully unpack this scenario. Especially as it relates to the expectations of Black womanhood within the lives of Black women, on a broader scale, Black women must always be able to shift between the worlds of work not only for the wellbeing of their students but for their livelihood (Jones & Shorter-Golden ,2009). Further, this need to shift in order to protect themselves is also contributed due to their statuses as outsiders who are within. As previously discussed within chapter two, Black women automatically through their identities represent an outsider whose

presence is needed but is an outsider due to systems of racism, sexism and misogynoir (Collins, 1990a; Clayborne & Hamrick, 2007).

More connectedly, the participants' positions as student affairs practitioners within HWIs did not negate their designation as outsiders who are within because this status was imbedded within their identities as Black women. In part, their service and support of their communities are in spite of their positional statuses as outsiders within the institution. Intersectionally, it is their labor as outsiders within that also expose university embedded efforts that designate them as institutional tokens. In one such example, Carmen explains how she is seen outside of her unit through being the go-to-person for the "diverse issue." She explains, "I say that is because what I'm asked to do often is help with retention and recruitment of students, you know, in various ways, to put out fires… I'm often called to be the black person on a committee…Or if you need the expertise of somebody, if you need advice for some project you're working on, before you do it, reach out to the black lady basically. And I feel like I'm a catchall." For Carmen, she understood that she was not being called based on all of her years of expertise that she did have as a practitioner, but based on them needing to fill the need for a Black person and a woman. This type of tokenizing transpired similarly throughout many of the interviews within the study, and with the same participant understanding of their dual worthiness as Black women. In an example that perfectly exemplifies the exhaustion and fatigue which was created through tokenizing them as Black women, Elizabeth provides the following assertion,

> It sometimes can feel tokenizing when you're the one that's constantly being called upon from the departments, because they're like, oh, we need someone from academic affairs. Oh, let's call student success. Oh, let's call Elizabeth, and she's gonna be the ... Elizabeth, and she's gonna be the only person on the panel who is African American, or who is a

> woman. But we can check off multiple boxes because she's a woman and she is a minority….So it's deferred to me. While it's nice to get that visibility, it also causes extra work.

From a practical standpoint, it could be said that these departments are wanting to go to the specific source to truly target their need; however, that effort does nothing to speak to the stress and fatigue which is caused by that type of employee targeting. Thus, the finding from this study that Black women SAPros are dually tokenized through their race and their gender is also supported within the Mosely (1980) study, which was discussed within chapter two. Mosley (1980) study found that often Black women professionals were hired for their ability to represent two requirements, "the need for a Black and the need for a female" (Mosley, 1980, p.6). Although Elizabeth was discussing how she has targeted within committee work the intent behind her receiving contact and how she interpreted that request is the same.

Just as participants spoke to their frustration of having to fill a multitude of roles and how often they felt tokenized through the experience, many discussed the irritation that they felt from receiving a different workload than their white counterparts. In one such example, Elizabeth highlighted her frustrations as a Black woman working within her role,

> I should get a pay raise for doing these things. No one else in our department is doing them, and you don't even know how to do them. So if I were to leave, here's everything that would leave with me, and I need a pay raise. But just knowing how much value I add to the department, but being underpaid and underappreciated is stressful within itself. And sometimes I feel like that is racially charged because I'm managed by a white woman who knows my power, who knows my black girl magic. ..So it's this fine balance

of being like, oh I really like Elizabeth, she brings a lot of value. But let me keep her in her place so that she doesn't realize her potential.

Although her colleagues may assert that she is receiving additional responsibilities because of her work ethic and her incredible drive, that analysis stops short from capturing the real concern. More precisely, that oversimplification does not speak to the differences between how she, as a Black woman, receives responsibilities or them through their whiteness, receives work assignments. Nor does that explain the frustration that she and many of the other participants experienced because of their workplace inequity. In another example that speaks to the frustration of being expected to do more than her white colleagues was mentioned within Carmen's interview. She details this frustration by stating, "I have had to endure sexist comments from people who felt they were developing me when in reality I had more experience than they did. I have been told directly and indirectly to do more with less while watching others just do less. All the while I have been called upon to help students to fight for their own rights. It has been exhausting to say the least." Interestingly, her story is not just indicative of the dichotomy of work between her as a Black woman and her white colleagues, but also the emergence of raced and gendered microaggressions.

The surfacing of raced and gendered microaggressions within this study as it connects to the lived experiences of Black women SAPros was not a shocking finding. As discussed within chapter two, raced and gendered microaggressions often are a daily occurrence that sends troubling messages to women of color who are in a racially and gendered minority group (Sue et al., 2007; McCabe, 2009). Therefore, to hear these messages embedded within the narrative of not just Carmen but the other participants as well support the assertion that racist and gendered

microaggressions within the lives of administrators is a common occurrence for Black women (Hughes and Howard-Hamilton, 2003).

Implications & Recommendations

Implications

The labor of Black women SAPros truly functions as love made flesh. While their students feel honored and are blessed by that love, and their institutions benefit from their selflessness, it never comes without consequence for them as Black women professionals. While existing literature that centers the Black experience within student affairs has examined racial battle fatigue, I found it to be insufficient in fully capturing the phenomenon. Mainly as it related to the raced and gendered experiences of Black women SAPros and how that connects to workplace burnout, compassion fatigue, and secondary trauma. As such, the research study investigated the following two research questions: 1.What are the intersectional challenges (challenges specific to Black women, racially gendered challenges) Black women SAPros at HWIs encounter that produce the symptoms of compassion fatigue, such as workplace stress, fatigue, and exhaustion? 2. How do Black women SAPros at HWIs respond to the physical and affective experiences resulting from their professional positions?

Through conducting a hermeneutic phenomenological study and with the utilization of the hermeneutic circle as a tool for analysis, two main themes and three subcategories emerged which provide an understanding of the lifeworld of a Black woman student affairs practitioner. The themes were as follows: Black Women Don't Get to be Weak or Tired, and that Black Women Cannot Disengage From their Work Role. The subcategories which emerged from the data were: Heightened Raced and Gendered Expectations, Frustration, Irritation: Black Women Workload vs. Whiteness and Work, and Jill of All Trades. In reflecting on the study's two

emergent themes and three subcategories, I present several recommendations for Black women student affairs professionals[7], student affairs practice and further research.

Black Women Student Affairs Practitioners

Rescuing while Dying

The Black women interviewed were never able to demand that their humanity and their personhood be valued. This was especially true with participants who had eight years of service within student affairs. It was not that they did not acknowledge the racially and gendered toxicity of their working conditions as it was more complicated for them due to their Blackness and their womanness. Similar to someone who works due to a grander purpose, it was as if their metaphorical deaths meant more because of the communities that they were serving. However, operating through a "self" "less" commitment to their positions as Black women, which disregards their own needs as Black women, should not be the norm for Black women who are SAPros. Furthermore, although this was found within my study, it should not be their responsibility as Black women to rescue, defend and acquiesce to every need in regards to a person of color. Not only does this effort place more responsibility on them, especially as it relates to killing them softly, but releases their colleagues from any culpability in this action. Although examining the specific health consequences to this type of care was beyond the scope of this study, the intersectional stress from the institutional and departmental demands can have dangerous health implications for Black women in general (Krieger, 1990; Pieterse et al., 2013; West, Donovan, and Roemer, 2010; Makosky, 1982), and one could assert if left unchecked could have dangerous consequences for them as well.

[7] This is written through my positionality as a fellow Black woman SAPro and is in alignment with the methodology

StrongBlackWoman & #BlackGirlMagic

As the labor practices of Black women incrementally move them closer to emotional and physical exhaustion, paradoxically, it is through the StrongBlackWoman and #BlackGirlMagic that makes acknowledging their exhaustion almost inaccessible. In actuality, the strength of the Black women interviewed was, in fact, not magical, nor was it of an ethereal nature, but a demand that operated through a double-bind allegiance. Outwardly, the participants were the true embodiment of the StrongBlackWoman and #BlackGirlMagic, right down to their inability to demonstrate any other character feature. However, it was less about their choice to cast themselves within these roles than it was the expectation of their service as Black identified women. This service was not through victimhood but rather a fully aware understanding of the needs of their institution, and in particular their students. However, fully examining the costs to this type of allegiance often went unexamined, which was to their detriment. The implications being, when they gave their all through the StrongBlackWoman trope or #BlackGirlMagic, there was often nothing left for themselves, let alone for their personal lives.

Tentative Solutions

It is not, nor should it be the responsibility for Black women to change the system which operates in killing their soul as well as their physical body. However, it will never be the first directive from the administration to care for the needs of Black women because they can never be the priority through an imperialistic white supremacist capitalist patriarchal system. The recommendations and tentative solutions, especially as it relates to this study is that a community of care among them as Black women must be created. This was something that none of the participants had as many of them felt a mistrust regarding their environment. Although this type of mistrust was understandable, especially as it related to their institutional environment, it

removes the needed agency and support that they could find invaluable to their survival. Beyond the recommendation to fiercely guard their time, through a collective understanding, they must create a community for each other as they as Black women will never be protected.

HWI: Institutional Implications

As institutions that were not initially created for the benefit of Black people, or women, the HWIs that served as backdrops within this study functioned as they were initially created. Especially as it related to supporting the needs of Black women within the institutional setting, however, it was less about supporting the needs of their workers, but instead serving students which led to more capital for the institution, was always the focus. Nevertheless, although attending to the needs of their employees is not the primary objective, not acknowledging them, especially as it relates to supporting Black women, SAPros had troubling consequences. As previous research has stated, students of color academically and socially benefit from seeing themselves represented within the administration (Patitu, & Hinton, 2003; Hurtado, 1992; Williamson, 1999). Moreover, although many of the participants who were interviewed spoke to the value of supporting students, they all spoke to the exhaustion and fatigue of these practices. Showing up within their positions not only had implications on their personal health but also how they interacted with their colleagues at work. The implication of this study, particularly within HWIs is that if attending to the needs of their employees, especially their employees of color remains a nonexistent focus it can directly impact the retention and recruitment efforts for students and staff of color. Although, the participants who were interviewed did not speak of leaving their positions, some who were interviewed did speak of not receiving support from their institutions regarding their responsibilities. It was that lacking support that determined whether they saw a future within their roles.

Higher Education & Student Affairs Practice Implications

Through an indoctrination that transpires while in master's programs within student affairs, student affairs professionals are instructed that the students must always come first while their needs must always be secondary. However, through a deeper intersectional lens that was utilized within this study, it became apparent that for Black women this effort is magnified. Although it can be acknowledged that Black women SAPros, and more particularly the ones in this study did not service only their respective communities as people of color, that did not remove the fact that they were seen as the fixers for all issues as it related to diversity. The field implications were that when they allowed the onus, or rather the responsibility to be solely placed upon the metaphorical backs of Black women that everyone who did not fit a racialized and gendered responsibility was removed from it. This practice of placing all the responsibility for diverse work on communities of color, or more directly Black women has a historical lineage that directly correlates to slavery, bondage and servitude. However, the only difference is that although the physical shackles of servitude have been removed the psychological ramifications of care without regard to the humanity of the worker still remain.

Tentative Solutions

Student affairs is broken, and maybe it always has been however that should not be the ways that a field that promotes student wellbeing and care should operate. However, before attempting to recommend a tentative solution, first, a shift regarding how we see the work and the workers must be enacted. More directly, through a critical lens it would require a complete restructuring of the system through the process of decolonization, especially as it relates to work. Through the process of colonization that is racialized, gendered and classed, Black women are seen as property that is exploited for the needs of the land. The "land" example here is the

institution, or more directly historically white institutions. Through this same ethic Black women are expected to love, cajole and acquiesce to the needs of the community as they can never be apart of that community because of their status of being an outsider within it. It is even through this process that as a field that no one questions why the onus is on Black women to care for the community as it is something that has always been done. However, taking this study into account and thinking deeper as it relates to the platitudes that the field uses when discussing practitioner wellbeing a true awaking can emerge. The field must deconstruct and dismantle practices and policies that place the responsibilities of care and concern at the feet of its minoritized communities, or for all intense and purposes, Black women. Only then, can a true revolution be had that will directly impact the field and its workers because it is as stated within the Combahee (1983) statement, "…If Black women were free, it would remain that everyone else would have to be free since our freedom would necessitate the destruction of all the systems of oppression" (p.2).

Recommendations

Black Women Student Affairs Professionals

As a former full-time student affairs practitioner, I began this study through personal investment, as while working within the field, I struggled to find anything which truly grounded the intersectional realities of Black women. Especially as it related to centering how we, as Black women, serve our students and our communities, which is through those intersections. Thus, birthed the desire to truly and authentically explore the intersectional realities of Black women were student affairs practitioners.

What should be abundantly clear by the end of this study is the value of what you do as student affairs professionals. That labor of love cannot and should not be ignored. However, that

love should never come at the expense of your emotional and physical wellbeing. Through centering the experiences of Black women who were interviewed for this study, and from my own experiences as a Black woman student affairs practitioner, recommendations for an authentic and on-going self-care emerges. As someone once told me that I could not pour anything from an empty vessel, it should be acknowledged that the love in which you serve cannot be to your own demise. As evidenced in the study, our institutions will not take better care of us than we should of ourselves. Yes, our students love and need our support, as we often are the ones who fight for our student's success; however, we must fight just as hard for our own wellness as Black women. I encourage you to take care of your wellness, not for the sake of supporting the institutional mission, but for your own wellbeing. Lastly, what we do within student affairs can be both exhilarating and exhausting, and it is ok to say no for your own personhood.

Recommendations for Student Affairs Practice

Student affairs as a profession must start authentically and critically examining the intersectional lives of its workers. Just as we understand that universal theories cannot truly capture the experiences of students outside of the margins, so too must this point be made for recommendations for practitioner wellness and self-care. For many professionals of color, and more directly, Black women, how we serve our students is directly tied to our identities[8]. The racism, sexism and misogynoir that they as Black women experience does not cease simply because they have been hired as student affairs practitioners. Just as adamant as we are about creating climates that are supportive to students of color, we must be just as vigilant in creating safe and supportive working environments for professionals of color, or more directly Black

[8] This is supported as a finding from the study.

women. Lastly, as a field, we must begin to care about how we are using Black women and other professionals of color within student affairs. We must stop placing the onus on them as the one professional of color or woman to fill a need and educate ourselves to be additional authentic advocates for students, especially regarding students of color as it should not be the sole responsibility for Black women and other professionals of color to care.

Recommendations for Further Research

As I was interested in examing the raced and gendered experiences of Black women SAPros as professionals, it would be interesting to center-specific areas within student affairs. This desire surfaced from this study, as I noticed how some of the participants who worked within multicultural affairs spoke of their rationale in supporting students, versus others who worked within admissions or TRIO. Second, in comparing the Marshall et al. (2016) study that examined student affairs attrition, and my study that highlighted burnout, stress and compassion fatigue, another idea for future research emerged. Within the Marshall et al. (2016) study, 27% of the participants left student affairs within 8-10 years and listed excessive hours and burnout as leading factors that led to them leaving the field. Additionally, within my study, all areas of interest peaked at eight years of working within student affairs[9] . However, they failed to leave the field as the years progressed. One could assert that with the Marshall et al. (2016) study solely in mind that the Black women in my study would eventually leave their roles; however, leaving was never mentioned within my study. It would be interesting to explore the motivations behind remaining within their positions in comparison with others who chose to leave their roles within student affairs. Although some of it came out in my study, a more directed study

[9] For reference please see Appendix H for the Black Women Cannot be Weak & Student Affairs Experience demographic analysis and Appendix I-Black women Cannot Disengage from the Work Role & Years of student affairs experience demographic analysis.

regarding student affairs attrition within the lives of Black women SAPros could be intriguing. Lastly, although this was not a significant finding within my study, however, based on my personal interest, I want to explore how faith and or spirituality aids in helping to cope with working within student affairs. This stems from my own personal experiences of working within student affairs and it could prove to be an exciting study.

Conclusion

Through every fiber of their being, Black women SAPros function and serve through who they are as Black women. In truth, it is the motivation of their service as Black women and how they are deemed critical and needed for their students, which encourages them to continue as student affairs practitioners. However, often it is their love and dedication which can have dangerous if not toxic effects on their wellbeing as professionals if not adequately acknowledged.

Black women resist and persist in spite of the daily raced and gendered practices that serve to burn them out within their positions. In part, they serve not only their students but their institutions through a determination that can be best described as #BlackGirl Magic. However, it is not martyrdom that fuels their action but a grounded positionality and a collective knowing and understanding of the outside world that many of their students may encounter. Lastly, as Black women SAPros serve not only their students but their communities, they must remember that this effort is not more important than their wellness as their institutions will not treat them better than they treat themselves.

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Appendix A

Written Reflection Prompt for Dissertation Study

Written Reflection Prompts

TWO (3) QUESTIONS

1. What experience (s) led you to become a Black woman working within Student Affairs?
2. Please briefly describe the emotional and physical experiences as a Black woman working within student affairs responding to race and racism on your campus?
3. What, if any, new reflections or insights have emerged throughout the process?

Written Prompt Sent to Participant (via e-mail): _____

Written Reflection Received by Participant (via e-mail): _____

Appendix B

NASPA 39 FUNCTIONAL AREAS

"In the annual VPSA Census, NASPA identified 39 functional areas that are often housed within student affairs divisions and created profiles detailing the organizational structure of each functional area. These Functional Area Profiles include the location of the functional area within the institutions and job titles and reporting structures for the responsible student affairs staff member. Visit the methodology page for details on the individual data points found in the profiles" (NASPA)

Academic Advising	Admissions	Alumni Programs	Campus Activities	Campus Safety
Career Services	Civic Learning and Democratic Engagement	Clinical Health Programs	College Union	Community Service/Service Learning
Commuter Student Services	Counseling Services	Disability Support Services	Enrollment Management	Financial Aid
GLBT Student Services	Graduate and Professional Student Services	Greek Affairs	Intercollegiate Athletics	International Student Services
Learning Assistance/Academic Support Services	Multicultural Services	Nontraditional Student Services	On-Campus Dining	Orientation
Recreational Sports	Registrar	Spiritual Life/Campus Ministry	Student Affairs Assessment	Student Affairs Fundraising and Development
Student Affair Research	Student Conduct (Academic Integrity)	Student Conduct (Behavioral Case Management)	Student Media	TRIO/Educational Opportunity
Veterans' Services	Wellness Programs	Women's Center	On-Campus Housing	

Link: http://census.naspa.org/functional-areas

Interview Protocol- See Appendix C. With Participants

Interview Questions

Beginning:

1. What is your role within student affairs? And how does it fit within supporting the institutional mission?
    a. Prompt: Tell me about what you do? (If I get silence) (Only ask if needed)
2. Does your institution have a diversity plan, and what is your role within it?
    1. Probe: (If they have) How does it connect to your overall duties?
    2. Probe: (If they don't) Do you function in ways that answer that need?

(REFLECTION QUESTION)

3. Lets Reflect- Thinking through your responses, how might your answers be different if one of your identity markers changed. For example: if you were not Black? Or woman?

Prompt: (If I don't get what I need here) How would this be different if you were a white woman doing the same work?

2. What are the challenges of your role and how do they contribute to workplace stress and fatigue?
    1. Probe: How are these challenges raced and gendered?
3. Have you ever felt burn out? (Clarify as needed—Explain that they don't always leave)

Probe: How did that manifest? Physically, Emotionally, etc.

Probe: How did it effect your behavior?

4. As a Black woman, how does Burnout out impact you differently than your colleagues?
5. How did you feel differently about your work responsibilities during this burnout period?

Probe: Was your interaction with your students and or colleagues different?

Probe: If so, how?

6. REFLECT;
    1. In thinking about your duties and role responsibilities, how much of it is tied to racial or cultural expectation?

Probe: Is that self or Institutionally imposed?

Or, a combination of both?

7. When hearing traumatizing events as shared by your students or colleagues, how do you handle them?
    a. Probe: Does this create personal stress for you?
        1. If yes, how?
        2. If no, how do you process this information?
            b. Probe: Does this impact your role/job performance?
        3. If yes, in what ways?
8. In what ways do you exercise self-care?
9. How do you practice self-care in periods of burn out or fatigue?
10. Do you believe self-care is an important part of your professional and/or personal routine?
    1. Probe: Are there race, gender, or cultural components dimensions to your self-care practices?
11. Is there anything that you want to clarify or add to the discussion? (Last Question)

Demographic Questionnaire (Appendix D)

Appendix D:
Demographic Questionnaire

Name:_____ Date:_____

To begin the study, I would like to ask some general questions:

1. What is your age range? (Please Circle)
    a. (18-25) (26-33) (34-41) (42-49) (50-57) (58 or older)

2. Please Circle which Functional Area within Student Affairs which you have experience.

Academic Advising	Admissions	Alumni Programs	Campus Activities	Campus Safety
Career Services	Civic Learning and Democratic Engagement	Clinical Health Programs	College Union	Community Service/Service Learning
Commuter Student Services	Counseling Services	Disability Support Services	Enrollment Management	Financial Aid
GLBT Student Services	Graduate and Professional Student Services	Greek Affairs	Intercollegiate Athletics	International Student Services
Learning Assistance/Academic Support Services	Multicultural Services	Nontraditional Student Services	On-Campus Dining	Orientation
Recreational Sports	Registrar	Spiritual Life/Campus Ministry	Student Affairs Assessment	Student Affairs Fundraising and Development
Student Affair Research	Student Conduct (Academic Integrity)	Student Conduct (Behavioral Case Management)	Student Media	TRIO/Educational Opportunity
Veterans' Services	Wellness Programs	Women's Center	On-Campus Housing	

3. What is your position currently? _____

4. What division is it under?_____

5. How many years of experience do you have within Student Affairs functional units?
   _____

6. Considering your Student Affairs experience, was it only within Predominately White Institutions/ Historically White Institutions? (Please Circle : Yes No)

    a. If, it was at other types of locations, please list. _____

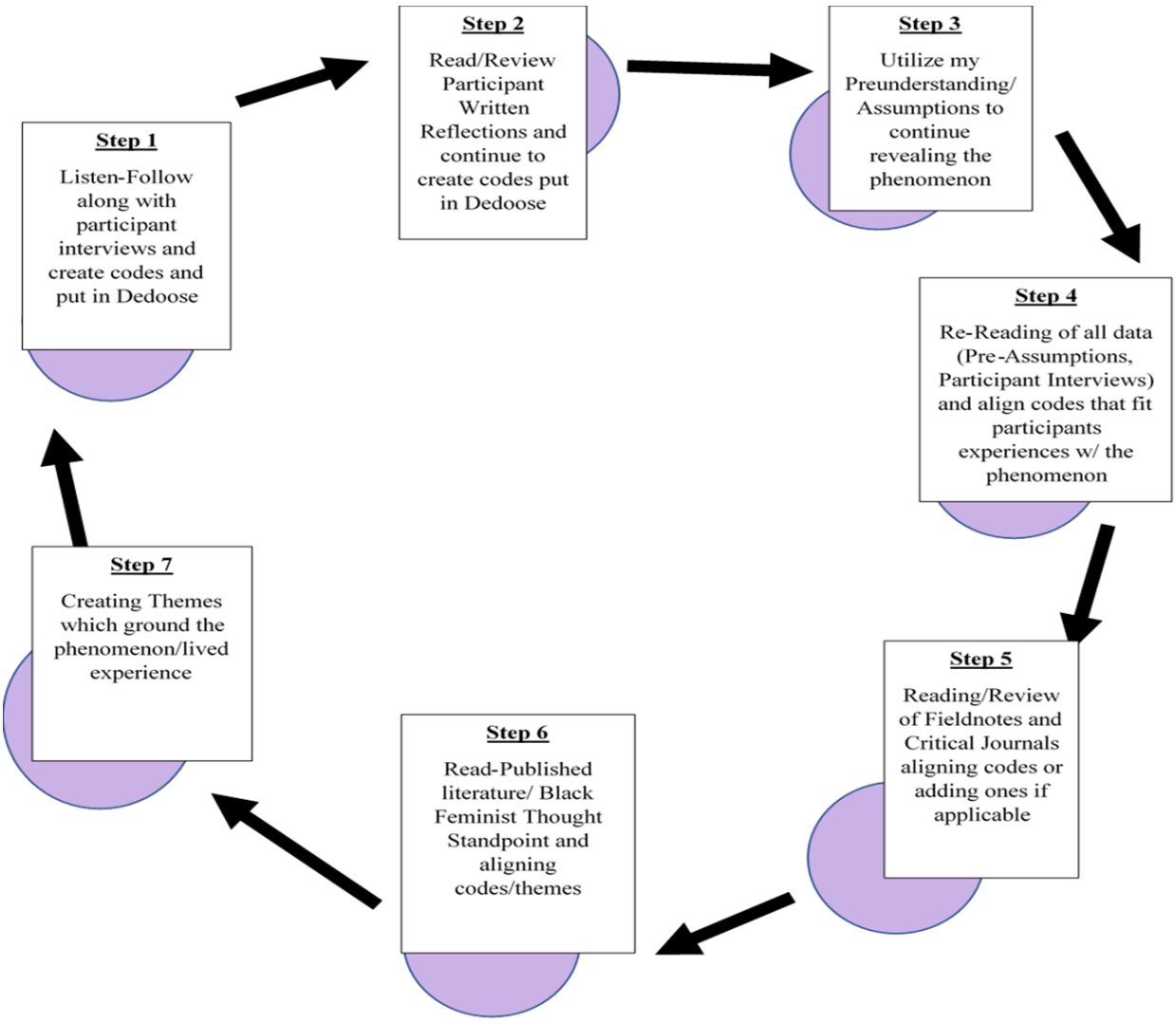
7. What is your gender identity? (Please Circle)
    a. Man or Male or Masculine
    b. Woman or Female or Feminine
    c. Non-Binary*

8. How do you identity via race? (Please Circle)
    a. African American or Black
    b. Asian or Asian American
    c. Latinx or Chicanx
    d. Arab or Middle Eastern
    e. American Indian/First People or Alaska Native or Indigenous
    f. Pacific Island Native
    g. Multiracial or Biracial
    h. White or Caucasian

9. Do you already have pre-existing health conditions such as hypertension or heart disease that was diagnosed before entering your role within student affairs?
    a. If comfortable answering, what was it? _____

Hermeneutic Circle (Appendix E)

* Also this is for Decentering Whiteness and Maleness



Appendix F

2nd Round: Conceptual Codes

39 Conceptual Codes

141 Sub Codes

Conceptual Codes-Think phrase that represents a suggested meaning (BROAD) than a single item.	**Sub Codes**
Hyper Awareness of Blackness and Femaleness (blue code)	(6)Hyper-Aware of How They are Perceived, Getting Prepared for Battle, Different Expectations for Role as Black women (Felt) Compared to White Colleagues, Raced Challenges While Working, So beyond the "typical" student affairs burdens (long hours ect) they also experience microaggressions, questioned or gaslighted, Spirituality is used as=shield to not be the angry black girl and to handle stressful situations
Stereotype Threat: Hyperawareness of Blackness and Femaleness	(3)Walks the line between being the angry "Black woman" and righteous anger, Second guessing themselves when they communicate their frustrations or anger or whether they are "too loud" to not fall into the stereotype, Spirituality is used as=shield to not be the angry black girl and to handle stressful situations
Spirituality: Resilience and Resistance	(9)Spiritual Amor, Mediations and Affirmations for Encouragement, Listening to Preaching or Inspirational Sermons, Using Spirituality as Protection, God Provides a Purpose for their existence, Faith as ways to Cope, Prayer became how she coped, Using Prayer as means to believe that things could/would change, Spirituality is used as=shield to not be the angry black girl and to handle stressful situations
Christianity forming Workplace Ethics and Responsibility	(2) Being a Christian taught to serve as your duty/responsibility to God (reasonable service), God Secures through Exhaustion

Black women Don't get to be Weak or Tired	(16)Overcommitted, Responsible for All that is Diversity, Extreme Business, Duties as Unassigned (Race and Gender), No Room for Personal Self Error, High Expectations, Unforgiveness of Self w. Unmet personal expectations for handling all things, Must Please ALL people, Cannot Say No when called on to handle "the Black issue", Inability to be Vulnerable or Weak, Fighting for their students of color, Black women Don't get the luxury of Being Care-Free like White Men in SA (or white women), Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color), Hard to get a work-life balance because couldn't emotionally disengage, Burnout sometimes impacted how much she could give to her family, Came home exhausted and couldn't give anymore to anyone
Heightened Raced & Gendered Expectations	(6)High Professional Expectations, Cannot make a mistake because of solo status, Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color), Excellence is Required for Black Women, Failure is Not an Option for Black women, Anything Less than Black Girl Magic Not Allowed
Black Women: Jill of All Trades	(1)Black Professional Needs to be a Jill of All Trades (can do everything)
Raced and Gendered Microaggression Exposure	(3)Experiencing Raced/Gendered Microaggressions , Microaggressions targeting the ways that they speak (too loud), So beyond the "typical" student affairs burdens (long hours etc.) they also experience microaggressions, questioned or gaslighted
Raced Exhaustion	(3)Body Feels weight of raced responsibility, Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color), Exhaustion from having race hiring conversations

Gendered Expectation (Exhaustion) (Role)	(3)More Responsibilities Assigned to Gender, Women are to Take care of everyone and everything, Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color)
Raced Fatigue	(2)Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color), Exhaustion from having race hiring conversations
Raced Expectations (Role)	(4)Different Expectations for Black women (unspoken or spoken), Can't Say No to handling issues of race on campus, Responsible for Saving and Handling all that is Black, Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color),
Historically Gendered and Historically Raced Upbringing	(4)The role was demonstrated for women by how they served in the church, Black women not raised to be singular it is always about taking care of the village community , Inability to be Vulnerable started in Childhood, Evokes predecessors and "sisters" come before that have endured so she will as well
Inability to Reflect due to Busyness	(3)Too busy to personally reflect on raced or gendered challenges, Unexamined Consequences to raced and gendered workplace traumas, Say yes without reflecting on the cost of that decision
Responsibility to Role 1st, and Self 2nd.	(4)Needs of others Trump their own, Responsibility of role because students of Color/Black need them, Reputation around the campus of supporting Black students and others (reputation proceeds them), Can't Leave because Students of Color Need them
Cannot Disengage From Work Role	(4)Responsibility to the Job and Role NEVER ends, Cannot Disappoint, Cannot Take a Pause in order to Replenish, Trouble sleeping

Health Implications and Lived Consequences	(6)Chest Pains, Burning Sensation in Chest, Burnout -Migraines (debilitating) , Back problems, exhausted/fatigue and Blood sugar issues- Racialized hostile work environment, Burnout (yes): extreme exhaustion, not being able to focus and developing anxiety and worry
Inward Burnout Consequences	(10)Spiritual Life Suffers, Forgetfulness, Burnout (yes): extreme exhaustion, not being able to focus and developing anxiety and worry because of busyness, Excessive Sleeping, Couldn't replenish energy even on weekends, Wake Up angry and Stressed, Raced and Gendered stress = Overeating, Weight gain (food was support), Trouble sleeping
Outward Burnout Consequences	(9)Missing Church, Wore Black or Non-Colored Clothing to make easer, Stopped Laughing, Impacted Homelife, Extreme Exhaustion, Not taking Time Off or Not Taking Vacations, Clumsy or bumping into things when stressed out, Burnout sometimes impacted how much she could give to her family, Came home exhausted and couldn't give anymore to anyone
Black Women, Burnout and Workplace Alliance	(3)Burnout doesn't equal leaving, Burnout does remove the Commitment, Black students see them as family
Lack of Grace for Unmet Challenges	(1)Internal expectation without grace on self
Hesitant to Name Race or Gender Double Bind	(1)Struggle/Hesitant to Name Race or Gender Bind
(1)Reclaiming Time: More of Work to Begin Balancing	Reclaiming of time (must decide)
Frustration, Irritation: Black Woman Work Load vs. Whiteness and Work	(3)The Frustration of Raced Workload while White Colleagues Don't do the Same Work, Their Role, responsibility and stress would be different if they were white males as they don't do the same amount of raced and gendered extra work, Black women Don't get the luxury of Being Care-Free like White Men in SA (or white women)
Representation & Black Women	(3)Loyalty to other Black Professionals so stays in the role, Students come to them because they look like them (race and gendered) and burnout happens because of it

Workplace Relationships	(1)Stopped Interacting with Colleagues out stress and of self perseveration,
Self Care Practices	(7)Hair Appointments, Self Care for the Benefit of Self (important), Taking a break and spending time with friends, Counseling and Taking Better care of self, Exercise, Writing and Music, operating as self-care, Self-care is important= Unplugging, being quiet and being silent to re-center
Communities of Support	(4)Family, God, Friends and Partners, Having a supportive village of support (friends etc) for resistance is key,
Workplace Support and Burnout Affect	(1)Importance of Supportive Supervisors
Environment and Burnout	(5)Toxic Work environments that affected wellbeing, Overlooked and disrespected by supervisors, Burnout -Migraines (debilitating) , Back problems, exhausted/fatigue and Blood sugar issues-Racialized hostile work environment, Burnout was caused by Workplace aggression from supervisors/superiors,
Workplace (Raced & Gendered) Timeline	(3)Her work as a Black woman professional extends beyond the traditional workday and multiple nights and weekends for beyond duty work, Responsible for Keeping Black students in Line, Black women in SA are invested beyond the close of the day (because they are empathic to the cause of students of color)
Profession (Student Affairs) Culture	(3)In a profession where self-care isn't encouraged (races and profession-specific), Fatigue based in their role, So beyond the "typical" student affairs burdens (long hours etc) they also experience microaggressions, questioned or gaslighted
Raced Workplace Purpose	(2)There is a raced purpose in the work, lived reality as a Black woman informs how she operates in practice,
Diversity embedded Role	(1)Diversity is in Role and What she Does,
Lack of Critical Mass (Black Women)	(3)Few Black women in Department or Unit, The One and Only Black woman, Isolated/Alone and stressed because only black person in area and no one could relate both raced and gendered,

Not being the Bag Lady: Protection from Student Harm	(3)Very Clear about Not being a Counselor to students, Didn't take the weight of students burden, Believed in Taking students to the counseling center when it was beyond their ability
Burnout Impacting Homelife and Personal Connections	(2) Burnout sometimes impacted how much she could give to her family, Came home exhausted and couldn't give anymore to anyone

Appendix G: Primary Codes & SubCodes
TOP CODES

Code Co-Occurrence

Black Women Don't Get to Be Weak or Tired

- Inability to be Vulnerable or Weak
- Responsible for All that is Diversity
- Cannot Say No when called on to handle "the Black issue"
- Black women in SA are invested beyond the close of the day

Cannot Disengage from Work Role

- Responsibility to the Job and Role NEVER ends
- Cannot Disappoint
- Cannot Take a Pause in order to Replenish

Black Women: Jill of All Trades

- (1)Black Professional Needs to be a Jill of All Trades (can do everything)

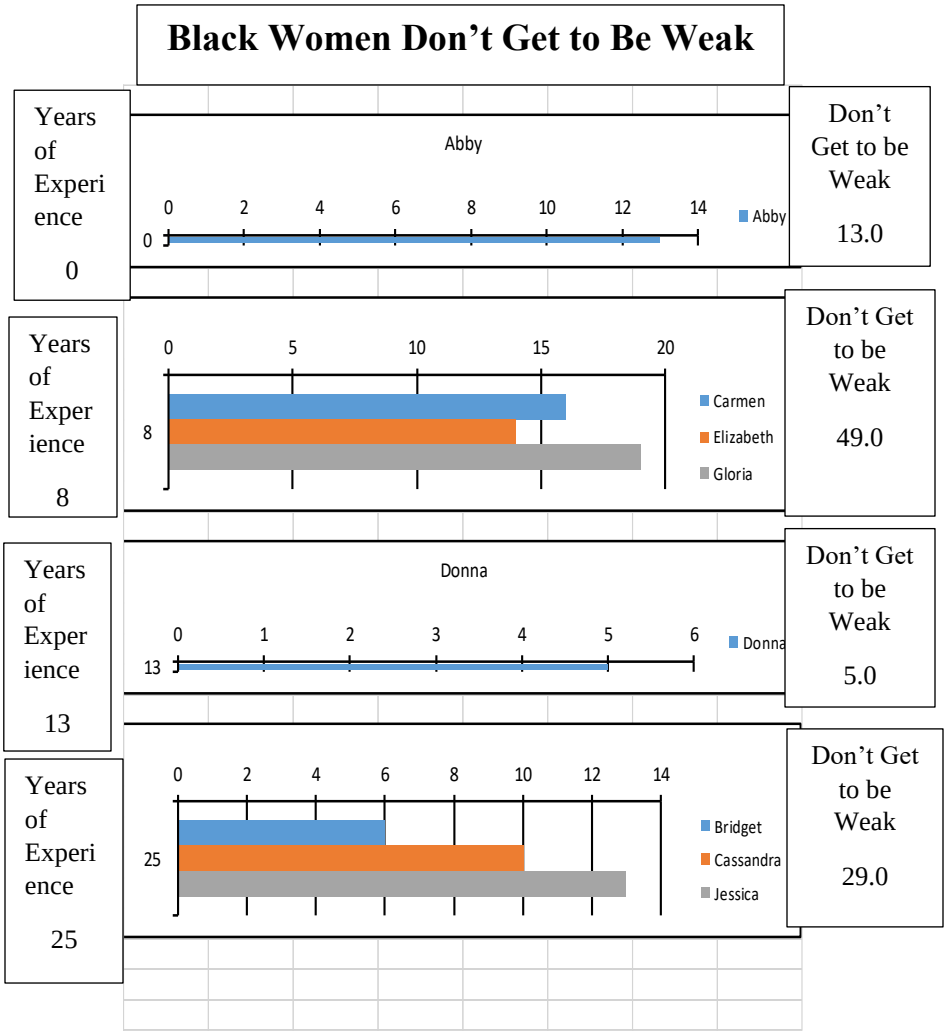
Frustration, Irritation: Black Woman Work Load vs. Whiteness and Work

- The Frustration of Raced Workload while White Colleagues Don't do the Same Work,
- Their Role, responsibility and stress would be different if they were white males as they don't do the same amount of raced and gendered extra work,
- Black women Don't get the luxury of Being Care-Free like White Men in SA (or white women)

Heightened Raced & Gendered Expectations

- Cannot make a mistake because of solo status
- Excellence is Required for Black Women,
- Failure is Not an Option for Black women
- Anything Less than Black Girl Magic Not Allowed

Appendix H: Black Women Don't Get to be Weak and Years of Experience



Appendix I: Black women Cannot Disengage and Years of Experience

