A PICTURE OF HEALTH? EXPLORING BIPOC UNIVERSITY STUDENT EXPERIENCE OF BURNOUT

By

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Dedication

This thesis is dedicated to all the students who have suffered, are suffering, and will suffer while completing their education. You may not always feel seen, but you will always be loved.

Table of Contents

List of Tables

List of Figures

Abstract

Burnout is a growing health problem in universities. Burnout may be defined by shifts in exhaustion, negativity, and efficacy due to excess stress in multiple contexts and levels of the population. Particularly, Black, Indigenous, and additional students of Colour (BIPOC) may experience more burnout compared to white students due to additional stressors tied to COVID-19 and social justice movements, such as experiencing social isolation and making sense of movements tied to their personal race, status, and gender. Previous research has examined BIPOC student burnout but has not explored burnout within this socio-political context or using participatory methods. Photovoice has emerged as a creative way to examine health issues. Therefore, this photovoice study aims to explore how BIPOC university students experience burnout within this socio-political context in Halifax, NS. The project used photovoice's nine-step participatory process to capture BIPOC student burnout perspectives, enabling community reflection, promoting critical dialogue, and prompting action through photography. Finalized themes included *BIPOC Student Burnout: Inside and Out*, *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions,* and *Picturing Perfectionism: The Pressure to be 'Exceptional' within Academia*. The project addressed a unique gap in BIPOC student burnout literature, unearthing the complexities between burnout experiences, race, determinants, and inequities within this socio-political context. The findings may have also empowered students to create change regarding BIPOC student burnout prevention, which could strengthen community action towards reducing burnout experiences and inequities within universities over time.

List of Abbreviations Used

BIPOC: Black, Indigenous, and People of Colour
PTSD: Post-Traumatic Stress Disorder
SDOH: Social Determinants of Health
BLM: Black Lives Matter
TRC: Truth and Reconciliation Commission
MMIWG2S: Missing and Murdered Indigenous Women, Girls, and 2-Spirited Individuals
ECM: Every Child Matters
SAH: Stop Asian Hate
C-PAR: Community-based Participatory Action Research
ABM: Arts-based Methodologies
CRT: Critical Race Theory
PWI: Predominantly White Institution

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CHAPTER 1: INTRODUCTION

Burnout is a growing health problem within North American universities. According to the 2019 American College Health Association National College Health Assessment II (2019), 87.6 % of Canadian students felt exhausted (not from physical activity), 88.2% of students felt overwhelmed by all they had to do, and 68.9% felt overwhelming anxiety within the past 12 months all of which are characteristic of burnout. In particular, student populations that have been marginalized, such as Black, Indigenous, and People of Colour (BIPOC) may experience significant burnout as they try to make sense of social justice movements tied to their personal race, position, and gender (Jones et al., 2018; Motz & Currie, 2019). BIPOC students may also be susceptible to burnout by disproportionally experiencing COVID-19 stressors, such as working on the frontlines or experiencing social isolation (Banerjee et al., 2020; Buselli et al., 2020; van der Velden et al., 2020). While previous research has examined burnout among BIPOC students, it has not explored burnout within the context of social justice movements and the global pandemic or using participatory methods (Ariani, 2020; Gómez, 2019). Photovoice has emerged as a creative means of exploring aspects of university student burnout using a participatory lens; however, it has not yet been used to explore BIPOC student burnout within this socio-political context (Girang et al., 2020; Wang & Burris, 1997).

This study aims to explore BIPOC university student experiences of burnout within the context of COVID-19 and social justice movements. This first chapter provides a brief overview of the literature on BIPOC university students, burnout, and this socio-political context. The chapter also includes the study rationale, research purpose and questions, key terms, brief overview of the study, researcher's interest in the work, and study significance. The second chapter presents the findings from the literature review. The third chapter describes the

conceptual framework, methodology, plans for quality and rigor, ethical considerations, and plans for knowledge translation. The fourth chapter outlines the main findings, followed by the discussion in chapter five. This includes the discussion of the findings, application of Critical Race Theory, and strengths and limitations. The thesis concludes with a sixth chapter outlining a summary of the study, the study's relevance to health promotion, and implications for research, policy, and practice.

Brief Overview of the Literature

This section provides a brief overview of the current literature examining burnout, BIPOC university students, the COVID-19 pandemic, and social justice movements. It first discusses university student burnout followed by BIPOC student burnout and BIPOC student burnout within the context of the global pandemic and social justice movements. The section concludes by outlining the research purpose and objectives for the study.

University Student Burnout

University student burnout literature gives researchers a general idea of outcomes linked to academics, health, and student sub-populations (Alkhamees et al., 2020; Allen, 2020; Bakare et al., 2019; Brooke et al., 2020; Ezeudu et al., 2020; Garinger et al., 2018). Student burnout literature focuses on examples from Canada and the United States, which are not representative of all student burnout experiences but can be used to make inferences about the current context in which burnout is occurring in Halifax (Brooke et al., 2020; Canel-Çınarbaş & Yohani, 2019 Garinger et al., 2018). Previous research associates university burnout with academic outcomes, such as academic achievement, self-efficacy, stress, and maintaining school-life balance (Barker et al., 2018; Desai et al., 2018; Rahmatpour et al., 2019). The literature also ties burnout to various health outcomes, such as poor sleep patterns, diet and nutrition, depression, anxiety, and

a lack of social support (Allen et al., 2021; Ijaz & Khalid, 2020; Van der Merwe et al., 2020).

Finally, research explores burnout in specific populations, such as racialized student populations (Brandow & Swarbrick, 2021; Canel-Çınarbaş & Yohani, 2019; Torres-Harding et al., 2020). Current studies take place primarily in a North American context and focus on burnout among racialized students to address racial inequities in university settings (Agarwal et al., 2020; Desai et al., 2018; Mostert & Pienaar, 2020; Sharma & Subramanyam, 2020). Studies of racialized student burnout associate aspects of burnout, such as distress and emotional exhaustion, with mental health outcomes, such as increased depressive symptoms, anxiety, allostatic load, and self-esteem (Cheadle et al., 2020; Hop Wo et al., 2020; Kelly et al., 2021; Lui, 2020; Nadal et al., 2014). Racialized students are also disproportionally affected by mental health challenges, such as post-traumatic stress disorder (PTSD; Forrest-Bank & Cuellar, 2018; Hargons et al., 2021; Motz & Currie, 2019). Therefore, racialized students are an important population to consider in burnout research as they are disproportionally affected by negative mental health outcomes tied to burnout at the university level.

BIPOC Student Burnout

BIPOC student burnout research examines aspects of burnout among Black, Indigenous, and additional students of colour (Blake et al., 2021; Currie et al., 2020; Salami et al., 2021). While some of this literature is Canadian, most studies come from the United States (Blake et al., 2021; Currie et al., 2020; Salami et al., 2021). These studies do not capture the all of BIPOC students' racialized experiences but can be used to represent the current context in which BIPOC student burnout is occurring in Halifax and the racist society in which we live (Blake et al., 2021; Currie et al., 2020; Salami et al., 2021). Overall, the literature associates BIPOC student burnout with health outcomes, racial factors, and social determinants of health (SDOH; Hop Wo et al.,

2020; Kelly et al., 2021; Lui et al., 2020). Research often focuses on burnout among BIPOC sub-populations including Black, Indigenous, and additional students of colour.

While Black student burnout literature has tied burnout to a variety of factors, exploring it within this socio-political context could reveal new insights about the socio-cultural factors shaping inequities tied to burnout, such as racism and Black Lives Matter (Cunningham-Williams et al., 2020; Kelly et al., 2021; Mendoza et al., 2018; Williams et al., 2020). Literature examining Indigenous student burnout ties highlights relevant factors, such as the impact of Indian Residential Schools but is limited due to decreased post-secondary enrollment and community mistrust (Gone & Kirmayer, 2020; Hojjati et al., 2018; Kim, 2019; Sharma & Subramanyam, 2020). Therefore, examining Indigenous student burnout could help address this literature gap and deepen researchers' understanding of the historical oppression of Indigenous peoples (Barnes & Josefowitz, 2019; Hop Wo et al., 2020; Motz & Currie, 2019).

Finally, previous research exploring burnout among additional students of colour often compares burnout among understudied student groups who are coloured, such as Asian students, to burnout among groups that are frequently studied, such as Black students (this is how the literature references people of colour; Daftary et al., 2020; Fortuna et al., 2020; Molock & Parchem, 2021; Oliver et al., 2019). Therefore, studying burnout among additional students of colour could help contribute to the literature gap examining understudied racialized groups other than Black and Indigenous groups (Cheadle et al., 2020; Forrest-Bank & Cuellar, 2018; Franklin, 2019; Hope et al., 2018).

BIPOC Student Burnout within the Context of COVID-19 and Social Justice Movements

Based on previous research, BIPOC students may experience mental health challenges associated with burnout in the context of the COVID-19 pandemic and social justice movements

but the literature examining BIPOC student burnout within this context is limited (Corbin et al., 2018; Hop Wo et al., 2020; Jones et al., 2018; Molock & Parchem, 2021). It is important to note that both the COVID-19 pandemic and social justice movements are not stagnant events but dynamic contexts that continue to permanently change society in the short- and long-term including BIPOC students' burnout (Hop Wo et al., 2020; Jones et al., 2018; Molock & Parchem, 2021). Therefore, the study's findings may be useful long after the global pandemic and these movements have subsided by capturing BIPOC student burnout experiences related to social justice movements and the pandemic in Halifax while they were still shaping society.

BIPOC student burnout literature mainly comes from the United States so does not represent a universal student experience but can be used to inform our understanding of BIPOC student burnout within the current context of social justice movements and the global pandemic. Particularly, research may investigate aspects of BIPOC student burnout within the context of the global pandemic or social justice movements but do not directly address burnout within both contexts (DiMaggio et al., 2020; Gómez, 2019; Motz & Currie, 2019; Stockman et al., 2021; Torres-Harding et al., 2020). In addition, research has not examined BIPOC student burnout using participatory methods (Barlow, 2018; Currie et al., 2020; S. Liu et al., 2020; Mance et al., 2020). The increased disproportionate effects of mental health challenges, and tensions associated with the global pandemic and social justice movements all place BIPOC university students at greater risk of burnout over time (Hop Wo et al., 2020; Jones et al., 2018; Molock & Parchem, 2021). Therefore, exploring BIPOC student burnout within this context is key to empowering students to share their burnout experiences, reducing inequities shaping BIPOC student burnout, and preventing BIPOC burnout in university settings (Barnett et al., 2019; Burton et al., 2020; Rahmatpour et al., 2019).

Study Rationale

Despite the literature examining university student burnout, there are significant gaps in research examining BIPOC student burnout (Barnett et al., 2019; Desai, et al., 2018; Gómez, 2019). Many BIPOC student burnout studies have examined aspects of Black student burnout, but few have explored burnout among Indigenous and additional racialized students (Barlow, 2018; Hop Wo et al., 2020; Jones et al., 2018; Robinson-Perez et al., 2020; Tran et al., 2018). Burnout literature has included students of colour, such as Asian Americans, Latinx/Hispanic Americans, Southeast Asian, and Asian/Pacific Islander, but it often combines them with Black and/or Indigenous students and does not focus on them directly (Lewis et al., 2020; Molock & Parchem, 2021; Torres-Harding et al., 2020). The study aimed to include under-represented groups by targeting them in recruitment and fostering a safe and inclusive study environment. Examining burnout among BIPOC students could help decision-makers identify similarities and differences in student burnout experiences to target students disproportionally affected by burnout (Franklin, 2019; Lewis et al., 2020; Sharma & Subramanyam, 2020).

Previous research investigating BIPOC student burnout within the context of the COVID-19 pandemic and social justice movements is limited, does not directly address burnout, and may focus on one of these contexts but not both (Crooks et al, 2021, Hop Wo et al., 2020; Kelly et al., 2021). Exploring BIPOC student burnout within both contexts could reveal insights about the cumulative effects of this socio-political context on BIPOC student burnout. Finally, traditional methods discuss survey data, outcomes, and lived experiences related to BIPOC student burnout within this context, but not participatory methods (Barlow, 2018; Craig et al., 2020; Kim et al., 2019; Mance et al., 2020). Using participatory methods could help to empower BIPOC students to share their perspectives on burnout with university decision-makers or community leaders to

help effectively address burnout within targeted or broader discrimination and mental health strategies (Craig et al., 2020; Girang et al., 2020; Kim et al., 2019; Reese et al., 2020).

Research Purpose and Objectives

My study purpose and objectives were constructed to align with the photovoice methodology (Wang & Burris, 1997; Wang, 2006). The purpose of this study is to explore BIPOC university student burnout experiences within the current socio-political context in Halifax, Nova Scotia by addressing the following objectives (Wang & Burris, 1997):

- To enable BIPOC students to record and reflect upon their campus community's strengths and concerns connected to their burnout.
- To promote critical dialogue and knowledge about burnout through group discussion of photographs.
- To reach university decision-makers and create social change regarding burnout among BIPOC students.

Key Terms

This section defines the key terms that will be discussed throughout the thesis. Previous research mainly defines burnout using the key tenets of Maslach's multidimensional theory of burnout (1998): emotional exhaustion, depersonalization, and lack of personal accomplishment. Each tenet is a unique contributing factor to the excess stress developed as part of occupational burnout. Emotional exhaustion refers to feeling energetically and/or emotionally exhausted, depersonalization includes feeling negative or cynical towards one's job, and lack of personal accomplishment meaning having a reduced sense of efficacy and/or accomplishment (Maslach, 1998). Researchers and organizations such as the World Health Organization (2021) initially used the tenets to define burnout from solely an occupational health perspective, but further

research has applied the theory to burnout among populations such as university students to examine burnout in different contexts (Allen et al., 2021; Durand-Moreau, 2019; Obregon et al., 2020). In addition, researcher definitions of health may significantly shape definitions of burnout as it is a health issue (WHO, 2021). This study aimed to explore burnout using a health promotion lens; therefore, the definition of burnout will include health as a dynamic, holistic, and multi-faceted concept rooted in the context in which we live. For the purposes of this study, burnout may be defined as a dynamic status of biopsychosocial exhaustion, negativity, and efficacy resulting from excess stress at multiple levels of the population within the wider socio-cultural context in which we live (Maslach, 1998; WHO, 2021).

While the study focuses on BIPOC student burnout, it first discusses racialized student burnout. Using the term may help to quickly refer to all racial student groups that often experience marginalization within the context of social justice movements and the global pandemic, but it can be problematic as white students are also a racial student group and may experience marginalization within this context differently (Corbin et al., 2018; Kelly et al., 2019; Mills, 2020). Therefore, for the purposes of this study racialized students may be defined as racial student groups existing beyond and within BIPOC groups that do not solely identify as white. This will be used to limit the study's focus to racial student groups experiencing significant marginalization, stress, and burnout within this context compared to those who only identify as white without excluding those who identify as being partially white (i.e., mixed race or multi-racial). It also acknowledges the role of racial identity in definitions of race and could encourage students to discuss how their racial identity shapes their burnout experience.

Previous political writings have de-capitalized the 'w' when referring to white groups due to the asymmetrical power relations and racial inequalities tied to the systemic exclusion of non-

white populations (Danisewski, 2020). BIPOC student burnout within this socio-political context is heavily politicized as an area of health research and as a lived experience due these racial inequalities and injustices (Clarke, 2021; Mukhtar et al., 2021). Therefore, I will also de-capitalize the 'w' when referring to white groups and populations to reflect these inequalities and injustices (Danisewski, 2020; Mukhtar et al., 2021).

Previous literature has examined burnout among different racialized student groups, but it was not until recently that research and society began using the term 'BIPOC' (Clarke, 2021; Grady, 2020; Mukhtar et al., 2021). The term is typically used to quickly refer to racialized groups identifying as Black, Indigenous, or additional People of Colour (BIPOC) that experience significant marginalization and oppression in society given the rise of social justice movements, such as Black Lives Matter (Clarke, 2021; Grady, 2020; Mukhtar et al., 2021). Using 'BIPOC' presents challenges, such as lumping various racialized population groups with their own unique forms of oppression into one group and not accounting for the impact of the healthy immigrant effect. However, the increased use of BIPOC in public and research discourse about mental health among these racial groups within the context of social justice movements and the COVID-19 pandemic led me to adopt the term within the study. BIPOC may be defined as racialized individuals, communities, and/or populations who identify as Black, Indigenous, or People of Colour (Clarke, 2021; Grady, 2020; Mukhtar et al., 2021).

The term BIPOC will be used to discuss these racial groups collectively and limit participants to BIPOC university students to determine whether students identify with the term and how that identification may or may not relate to their burnout (Clarke, 2021; Grady, 2020; Mukhtar et al., 2021). In addition, the term 'people of colour' is often ambiguous due to its attempt to include all races that are not Black or Indigenous. Therefore, based on the definition

of BIPOC and racialized students, additional people of colour may be defined as individuals, communities, and/or populations who identify as people of colour other than solely Black, Indigenous, or white (i.e., including those who identify as mixed race or multi-racial).

Previous research has explored how aspects of BIPOC burnout may relate to current social justice movements, such as the relationship between racial battle fatigue and the Black Lives Matter movement but does not detail the social justice movements contributing to the socio-political context in which burnout is occurring in Halifax (including the Halifax Regional Municipality; HRM; Corbin et al., 2018; Hop Wo et al., 2020; Jones et al., 2018). Key elements of these movements may interact to shape this broader context, and therefore, played a significant role in shaping the study (Corbin et al., 2018; Hop Wo et al., 2020; Jones et al., 2018). I acknowledge that this study was written in a moment in time and the context in which burnout is occurring is constantly shifting. Consequently, the social justice movements and context discussed at this time may differ beyond the end of the project, but they are still important as they helped to capture how the movements shaping this context ebb and flow over time. Discussing these movements was also important when depicting how they interact with the persistent and ongoing backdrop of racism in society as they shape this context over time.

Based on previous literature and current events, the social justice movements significantly contributing to this context include Black Lives Matter (BLM), the Indigenous land rights movement, the Truth and Reconciliation Commission (TRC), Missing and Murdered Indigenous Women, Girls, and Two-Spirit people (MMIWG2S), Every Child Matters (ECM), Stop Asian Hate movement (SAH), the Feminist and Black Feminist movements, and the climate change movement (Corbin et al., 2018; Currie et al., 2020; Hannan, 2021; Jones et al., 2018).

BLM's focus on police brutality, gun violence, and shootings among African Americans

in the United States has a significant impact on the context in which BIPOC burnout is occurring in Halifax because it helps to raise awareness for similar instances of violence within Halifax and African Nova Scotian communities (Benjamin, 2020; Kelly et al., 2019; Love Nova Scotia, 2020; Wortley, 2019). These protests and acts of violence have significant implications for BIPOC student burnout within Halifax communities, such as increased feelings of trauma, burnout, and decreased sense of safety (Jerrett, 2022; Jones et al., 2018; Love Nova Scotia, 2020; Wortley, 2019). Notable Indigenous movements in Canada and the United States have also significantly shaped the context in which BIPOC burnout is occurring in Halifax by raising awareness for Indigenous rights, testimonies, and traumas caused by colonial policies (Carson, 2021; Hannan, 2021; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019). For example, national inquiries and testimonies regarding the Indian Residential Schools (IRS) and the Missing and Murdered Indigenous Women and Girls (MMIWG) caused local cases of abuse, mistreatment, trauma, and recovery of women and girls' bodies to rise to the surface (Barnes & Josefowitz, 2019; Hop Wo et al., 2020; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

The SAH movement may significantly shape the context in which BIPOC student burnout occurs by emphasizing advocacy and anti-discrimination against people of Asian descent in Halifax communities (AAPI Equity Alliance et al., 2021; Berman, 2021). The movement may raise specific issues that could contribute to Asian student stress and burnout within and outside of university settings, such as microaggressions, violence, and hate crimes (AAPI Equity Alliance et al., 2021; Berman, 2021; Gómez, 2019). The Feminist and Black Feminist movements in Canada and the United States may significantly impact the wider context in which female BIPOC student burnout is occurring in Halifax by raising awareness for

women's rights, such as equal pay and intersectionality (Allan, 2022; Corbin et al., 2018; Hannan, 2021; Kelly et al., 2019; Mayworks Kjipuktuk-Halifax, 2019; Nova Scotian Advisory Council on the Status of Women, 2021; Women and Gender Equality Canada, 2021). This advocacy may promote feelings of burnout tied to female BIPOC student and community members' race and gender roles, such as working full-time jobs with unequal pay while fulfilling caregiving roles and being disproportionally affected by COVID-19 (Allan, 2022; Corbin et al., 2018; Women and Gender Equality Canada, 2021).

Finally, the climate change movement may significantly shape the context in which BIPOC student burnout is occurring by raising awareness for the impact of climate change on local BIPOC students and communities (Hannan, 2021; Hall & Crosby, 2020; Waldron, 2018). Local climate strikes and media have helped to emphasize issues specific to racialized communities, such as environmental racism in Page and Daniel's (2019) *There's Something in the Water* (Page & Daniel, 2019; Waldron, 2018; Woodford, 2021). Research and media also suggest that BIPOC students and communities are disproportionally affected by climate issues tied to COVID-19, increasing burnout related to factors such as, caregiving, employment, and access to health services (Buselli et al., 2020; Hall & Crosby, 2020; Molock & Parchem, 2021).

In summary, all these social justice movements may significantly shape the socio-political context in which BIPOC student burnout is occurring in Halifax. This list of movements is not exhaustive, but it does provide a more accurate picture of how these movements may contextualize student burnout photos and perspectives in the current study. The term 'social justice movements' will be used to refer to these specific movements, but I acknowledge that other relevant movements may be included should their connection to the context in which student burnout is occurring in Halifax become more apparent during and beyond the study.

Brief Overview of the Study

The study used photovoice to encourage BIPOC university students to critically reflect upon and engage in photo-taking regarding their burnout experiences. Seven BIPOC university students were recruited using purposeful sampling in collaboration with BIPOC student-related programs, faculty, staff, researchers, and social media. I first met with program managers to see if they would help advertise the study to their student participants and participated in events to present the project to prospective participants. I then recruited participants by sharing project information with BIPOC faculty and staff, as well as posting an online recruitment poster on social media.

Recruited participants then participated in the nine-step photovoice process, where they completed a training workshop to help take relevant photos. I first introduced participants to the project, photovoice process, and informed consent. I then led participants through photo and ethics training and brainstorming ideas and themes for photo-taking. After taking photos for one week, participants engaged in a participatory analysis session to analyse and finalize the themes tied to the perspectives and photos they wanted to share with their selected audience at the end of the study. This included sharing and contextualizing selected photos to capture participant ideas linked to their burnout experiences and contribute to codifying ideas and themes. The participatory analysis session was also used to finalize photos, themes, and knowledge translation with participants and their target audience. The selected photos were then used to help communicate and present the research findings within a written thesis and thesis defence as part of the graduate requirements for Dalhousie University's School of Health and Human Performance. We are also planning to use the photos to share the findings through a public event with key stakeholders approved by participants, infographic, and conference presentations.

Introduction to the Researcher's Interest in the Work

I developed this project idea after personally experiencing burnout as a woman of colour while finishing my honours degree in Health Promotion two years ago. As I recovered from my burnout, I heard many stories from students about their feelings of burnout as COVID-19 began to spread and social justice movements became more prominent in society. Particularly, when I talked to racialized students it became clear that they were experiencing intense feelings of burnout tied to these contexts, such as being part of communities that were disproportionally affected by COVID-19 and struggling to make sense of social justice-related events, such as the killing of George Floyd.

These lived experiences reminded me of the health promotion work I have done and the work that I value, which played a large role in developing this project. Learning about and understanding the power of lived experiences, community-based participatory action research (C-PAR), and arts-based methodologies (ABM) during my undergraduate degree helped me to value the impact of those methodologies on community mental health especially when discussing stories and social change. Therefore, my exposure to C-PAR and ABM in my previous coursework motivated me to use them in my thesis so I could make similar contributions in a creative manner. Watching the evolution of my supervisor's photovoice dissertation also allowed me to see the more practical aspects of completing participatory arts-based research in an academic setting, which finalized my decision to pursue photovoice as my thesis methodology. Finally, my experience volunteering and working to support students on Dalhousie's Halifax campus via the Health Promotion Society, International Centre, and Registrar's Office motivated me to engage in work that is practical, puts power in the hands of students, and has a lasting positive impact on BIPOC student mental health, so I decided to conduct this photovoice study.

Study Significance

Conducting the study allowed me to fulfill my graduate requirements while also trying to create social change regarding burnout among BIPOC students. I know what it is like to experience burnout and I know that a lot of students are experiencing mental health challenges, so providing students with this opportunity to share their perspectives could be a helpful way to continue the conversation regarding student mental health. The findings of the study could be helpful for BIPOC students, BIPOC communities, burnout researchers, health promoters, and university decision-makers due to the implications for research and interventions tied to BIPOC student mental health, burnout, and racism (Ajilore & Thames, 2020; Farquharson & Thornton, 2020; Fruehwirth et al., 2021; Kim et al., 2021; Mostert & Pienaar, 2020). Hearing participants voice strengths and concerns related to their burnout perspectives could empower BIPOC students and communities to discuss strengths and concerns and take collective action regarding burnout within their communities (Kim et al., 2019a; Molock & Parchem, 2021; Wang, 2006). Understanding these perspectives could help researchers, health promoters, and university decision-makers to understand the complex, intersecting inequities students navigate when studying in predominantly white Canadian institutions during the current socio-political context (Gómez, 2019; Hojjati et al., 2018; Kelly et al., 2021; Motz & Currie, 2019; Shim, 2020). Understanding these inequities is key to developing policy and practice that effectively targets barriers tied to BIPOC student burnout that have been exacerbated by this context (Hojjati et al., 2018; Rahmatpour et al., 2019; Rothe et al., 2021; Shim, 2020).

The results could also help contribute to a more comprehensive mental health prevention strategy for university students, which could lead to better academic outcomes, reduced discrimination, and reduced healthcare costs among BIPOC student populations (Ariani, 2020;

Barnett et al., 2019; Hojjati et al., 2018; Tran et al., 2018). Therefore, exploring BIPOC student burnout in this socio-political context could have significant implications for university research, policy, and practice (Franklin, 2019; Girang et al., 2020; Goodwill et al., 2018; Hop Wo et al., 2020; Molock & Parchem, 2021; Torres-Harding et al., 2020).

Chapter Summary

This chapter introduced the study by providing a brief overview of the relevant literature in three themes: university student burnout, BIPOC student burnout, and BIPOC student burnout within the context of COVID-19 and social justice movements. Examining university student burnout gives researchers a general idea of outcomes linked to sub-populations, such as increased depression among racialized students, but does not discuss elements of burnout unique to BIPOC students, such as the impact of colonialism (Brandow & Swarbrick, 2021; Currie et al., 2020; Torres-Harding et al., 2020). In addition, few researchers have explored BIPOC student burnout within the context of both the COVID-19 pandemic and social justice movements (Crooks et al., 2021; Hop Wo et al., 2020; Kelly et al., 2021). Finally, traditional methods discuss survey data, outcomes, and lived experience within this context, but not participatory methods (Barlow, 2018; Craig et al., 2020; Kim et al., 2019; Mance et al., 2020). Thus, these limitations helped to build a strong rationale for the study. The research purpose, objectives, and key terms were defined followed by a brief overview of the planned study and introduction to the researcher interest in the work. The chapter concluded with the potential significance of the planned study, discussing the significance for my graduate requirements, relevant stakeholders, participants, and universities.

CHAPTER 2: LITERATURE REVIEW

While previous literature highlights aspects of BIPOC student burnout, it is rarely discussed in the context of the COVID-19 pandemic and social justice movements. The associated literature is reviewed below in three sections: University student burnout; BIPOC student burnout; and BIPOC student burnout within the context of COVID-19 and social justice movements.

University Student Burnout

Previous research examining student burnout focuses on outcomes linked to academics and health to improve student retention, enrollment, and transition into the professional world (Alkhamees et al., 2020; Allen et al., 2021; Bakare et al., 2019; Brooke et al., 2020; Ezeudu et al., 2020; Garinger et al., 2018). This research mainly comes from Canada and the United States so examples of university burnout are not universal but can be used to help guide this work (Brooke et al., 2020; Canel-Çınarbaş & Yohani, 2019 Garinger et al., 2018). The literature often associates university burnout with outcomes such as academic achievement, self-efficacy, stress, and maintaining school-life balance (Barker et al., 2018; Desai et al., 2018; Marôco et al., 2020; Rahmatpour et al., 2019). A large portion of the literature has also associated burnout with health outcomes, such as sleep patterns, diet, nutrition, depression, and anxiety (Allen et al., 2021; Barnett et al., 2019; Ijaz & Khalid, 2020; Van der Merwe et al., 2020).

Finally, previous research explores burnout in specific university sub-populations, such as doctoral or medical students, undergraduate students, students in professional programs, and racialized students (Desai et al., 2018; Dyrbye & Shanafelt, 2016; Ezeudu et al., 2020; Rahmatpour et al., 2019; Sverdlik et al., 2018; Yatczak et al., 2021). Current studies often focus on burnout among racialized students to address racial inequities tied to burnout in university

settings (Agarwal et al., 2020; Desai et al., 2018; Mostert & Pienaar, 2020; Sharma & Subramanyam, 2020).

Burnout among Racialized Student Populations

Previous research discusses burnout among racialized student populations to examine the impact of marginalization, discrimination, and racism on mental health (Brandow & Swarbrick, 2021; Canel-Çınarbaş & Yohani, 2019; Torres-Harding et al., 2020). Most of this literature comes from the United States or Canada, which can be drawn from to inform burnout among local racialized students (Brandow & Swarbrick, 2021; Canel-Çınarbaş & Yohani, 2019; Torres-Harding et al., 2020). Racialized student burnout studies associate aspects of burnout, such as distress and emotional exhaustion, with mental health outcomes, such as increased depressive symptoms, anxiety, allostatic load, and self-esteem (Cheadle et al., 2020; Hop Wo et al., 2020; Kelly et al., 2021; Lui, 2020; Nadal et al., 2014).

In addition, racialized students are disproportionally affected by mental health challenges, such as PTSD (Forrest-Bank & Cuellar, 2018; Hargons et al., 2021; Motz & Currie, 2019). Motz and Currie (2019) examined the impacts of housing discrimination experienced by Indigenous university students on PTSD symptomology and perceptions of distress. Findings revealed that discrimination resulted in higher PTSD symptoms related to university experience (Motz & Currie, 2019). Racism plays a key role in racialized students mental health; therefore, examining the connections between racism and student burnout is necessary to understand burnout among racialized university students (Brandow & Swarbrick, 2021; Motz & Currie, 2019; Robinson-Perez et al., 2020).

Racialized student burnout studies discuss the connections between race, marginalization, racism, discrimination, and burnout in universities but do not always emphasize racism as a key

determinant in student burnout experiences (Henry et al., 2018; Kelly et al., 2021; Lewis et al., 2020). For example, Kelly et al. (2019) suggests that studying at historically white colleges and universities magnified Black women's emotional stress and labour on campus but do not highlight race or racism as a determinant of Black women's health. Failure to include racism as a determinant of health may place less emphasis on the structural barriers tied to racialized student burnout experiences (Henry et al., 2018; Kim, 2019; Lewis et al., 2020).

Although, focusing exclusively on racism might prevent researchers from exploring additional social structures affecting burnout among racialized groups (Goodwill et al., 2018; Motz & Currie, 2019; Proctor et al., 2018). For example, Goodwill et al. (2018) was able to identify specific mental health outcomes affecting Black college men, such as substance use, by providing opportunities for them to discuss stress and coping mechanisms. Therefore, researchers examining racialized student burnout should integrate race or racism as a key determinant to help understand how race may shape burnout among specific racialized student groups (Cheadle et al., 2020; Henry et al., 2018; Kim, 2019).

Research discusses aspects of burnout, such as academic and health outcomes; however, there are a few limitations and gaps in the literature. While the literature spans many disciplines, such as psychology, social work, gender studies, and medicine, it does not address university burnout from a health promotion perspective (Allen et al., 2021; Barnett et al., 2019; Dyrbye & Shanafelt, 2016; Hop Wo et al., 2020; Mendoza et al., 2018; Nadal et al., 2014; Tran et al., 2018). For example, Tran et al. (2018) suggest that financial stress and employment may affect racialized students' perceived health but do not discuss the underlying social structures tied to income and job security shaping student health. Failure to address the root causes and structural factors shaping university student burnout could prevent policy and practice from effectively

reducing and preventing burnout beyond the individual level (Desai et al., 2018; Henry et al., 2018; Kelly et al., 2021; Motz & Currie, 2019; Tran et al., 2018). Therefore, research and interventions should focus on the root causes and socio-cultural factors shaping burnout, such as oppressive, white-favouring social structures, to effectively address burnout-related inequities (Barnett et al., 2019; Kim, 2019; Sharma & Subramanyam, 2020).

BIPOC Student Burnout

Current BIPOC student research highlights overall and specific group elements of Black, Indigenous, and additional students of colour (Blake et al., 2021; Currie et al., 2020; Salami et al., 2021; Wilkins-Yel et al., 2019). Most of these studies are American and Canadian so they do not capture the all of BIPOC students' racialized experiences but can be used to contextualize BIPOC student burnout and the racist society in which we live (Blake et al., 2021; Currie et al., 2020; Salami et al., 2021). Previous research associates BIPOC student burnout with health outcomes, such as allostatic load, intergenerational trauma, substance use, and social supports (Barlow, 2018; Cheadle et al., 2020; Hop Wo et al., 2020; Salami et al., 2021). The literature also emphasizes how race, discrimination, and racism may shape BIPOC student burnout by focusing on factors, such as racial fatigue and microaggressions (Blackmon et al., 2020; Corbin et al., 2018; Franklin, 2019; Lui et al., 2020; Mills, 2020). Finally, researchers tie BIPOC student burnout to other SDOH, such as income, gender, and employment (Desai et al., 2018; Henry et al., 2018; Kelly et al., 2021; Molock & Parchem, 2021; Salami et al., 2021; Tran et al., 2018). BIPOC student burnout literature is mainly divided into three sub-populations: Black students, Indigenous students, and additional students of colour (Barnett et al., 2019; Canel-Çınarbaş & Yohani, 2019; Torres-Harding et al., 2020). Therefore, it was presented in the following sub-groups to reflect these divisions.

Burnout among Black Students

Black student burnout studies represent a significant portion of BIPOC burnout research due to the historical marginalization and oppression they have experienced (Allen, 2020; Brown et al., 2019; Corbin et al., 2018; DeSouza et al., 2021; Goodwill et al., 2018; Griffith et al., 2019; Hope et al., 2018; Jones et al., 2018; Kelly et al., 2021; Longmire-Avital & McQueen, 2019; McDermott et al., 2020; Pittman & Kaur, 2018; Salami et al., 2021; Watson et al., 2020). Studies tie burnout to factors such as emotional labour, racial fatigue, gender, and studying in predominantly white institutions (PWIs; Barlow, 2018; Corbin et al., 2018; Franklin, 2019; Kelly et al., 2021; Lewis et al., 2020; Mills, 2020). Continuing to research Black student burnout could help deepen researchers' and practitioners' understanding of the connections between Black student populations, burnout, racism, and mental health, such as institutional racism and racial inequities (Cunningham-Williams et al., 2020; Kelly et al., 2021; Mendoza et al., 2018; Williams et al., 2020). The research could also reveal unique insights regarding Black student burnout, such as the role of criminality and BLM on Black student marginalization on campus (Barlow, 2018; Jones et al., 2018; Watson et al., 2020).

Burnout among Indigenous Students

Literature examining burnout among Indigenous students is limited; however, research connects burnout to factors such as post-traumatic stress, reservation-based discrimination, housing, the TRC, and the impact of the IRS (Barker et al., 2017; Canel-Çınarbaş & Yohani, 2019; Currie et al., 2020; Gone & Kirmayer, 2020; Hojjati et al., 2018; Hop Wo et al., 2020; Kim, 2019; Motz & Currie, 2019; O'Keefe & Greenfield, 2019; Sharma & Subramanyam, 2020; Walden & West, 2019). Not only could exploring Indigenous student burnout help to contribute to BIPOC student burnout literature, but it could also deepen health researchers', practitioners',

and university decision-makers' understanding and help people to address the TRC calls to action (Barnes & Josefowitz, 2019; Hop Wo et al., 2020; Motz & Currie, 2019). For example, when describing the impact of IRS on Canadian Indigenous students' psychological well-being, Barnes and Josefowitz (2018) suggest that proposing a psychological framework to explain the impact of IRS experiences could help psychologists to participate in the TRC process by developing a better understanding of IRS-related harms.

While studies reveal unique insights regarding Indigenous student burnout, such as the trauma associated with IRS, the burnout literature examining this population is limited (Barker et al., 2017; Canel-Çınarbaş & Yohani, 2019; Currie et al., 2020; Gone & Kirmayer, 2020; Hojjati et al., 2018; Hop Wo et al., 2020; Kim, 2019; Motz & Currie, 2019; O'Keefe & Greenfield, 2019; Sharma & Subramanyam, 2020; Walden & West, 2019). Researchers examining Indigenous student burnout have yielded robust findings and implications for future interventions, such as culturally sensitive procedures (Barker et al., 2017; Hojjati et al., 2018; Kim, 2019; Walden & West, 2019).

Although, the continued lack of trust between Western researchers and Indigenous communities, disconnection between Western and Indigenous perspectives on burnout, and limited amount of Indigenous university students participating in these studies may be associated with this literature gap (Gone & Kirmayer, 2020; Hojjati et al., 2018; Hop Wo et al., 2020; Kim, 2019; Walden & West, 2019). Walden and West (2019) discuss American Indian researcher perspectives of qualitative inquiry about and within American Indian communities and argue the importance of ongoing authentic and present relationships to develop trusting relationships in research over time. Therefore, more work needs to be done to improve relations between

institutions, researchers, and Indigenous communities to understand Indigenous student burnout experiences from a more Indigenized perspective (Walden & West, 2019).

In addition, studies examining Indigenous student burnout do not often investigate Indigenous status as a determinant of health (Gone & Kirmayer, 2020; Hojjati et al., 2018; Kim, 2019a). Previous research has associated self-reported Indigenous status with mental health outcomes tied to burnout, such as anxiety and depression (Gone & Kirmayer, 2020; Hojjati et al., 2018; Kim, 2019). However, Gone and Kirmayer (2020) suggest that status may not play a role in Indigenous student burnout as it may be more of a political label than a contributing factor.

Burnout Among Additional Students of Colour

Studies examining burnout among additional students of colour mainly examine burnout tied to racialized student groups other than Black and Indigenous students and/or combinations of BIPOC student groups, such as Black and Latino students (Cheadle et al., 2020; Forrest-Bank & Cuellar, 2018; Gómez, 2019; Proctor et al., 2018; Silverstein et al., 2020; Stockman et al., 2021; Torres-Harding et al., 2020; Tran et al., 2018). Such studies exploring burnout among additional students of colour focus on specific racialized groups and making comparisons between certain groups' burnout experiences (Franklin, 2019; Hope et al., 2018; Mendoza et al., 2018; Wilkins-Yel et al., 2019). For example, Franklin (2019) explored the differences and similarities between African American and Mexican American college students' coping with microaggressions and racial stress using a racial fatigue framework. Findings revealed that microaggressions negatively impact stress responses for each student group differently, but coping may help lessen the impact of fatigue (Franklin, 2019).

While understanding between-group differences among BIPOC student burnout could deepen researchers' and decision-makers' understanding of student burnout experiences,

comparing these groups and the marginalization they experience may lead to competing oppressions (Davenport et al., 2021; Franklin, 2019; Robinson-Perez et al., 2020). Still, literature ties aspects of burnout among additional students of colour, such as psychological distress, microaggressions, and the Trump presidency (Cheadle et al., 2020; Forrest-Bank & Cuellar, 2018; Franklin, 2019; Hope et al., 2018; Mendoza et al., 2018). Therefore, studying burnout among additional students of colour in ways that avoid comparing racial groups could help contribute to the literature gap examining racialized groups other than Black and Indigenous groups (Cheadle et al., 2020; Forrest-Bank & Cuellar, 2018; Franklin, 2019; Hope et al., 2018; Mendoza et al., 2018).

One limitation of student burnout research is that studies often examine burnout among racialized student groups that are overstudied (Davenport et al., 2021; Franklin, 2019; Hope et al., 2018; Mendoza et al., 2018). While comparison studies can reveal unique insights about the quality of a racialized student group's burnout compared to another group, they can take away time, resources, and input from racialized students who experience burnout but are not part of larger Black or white student groups (Cheadle et al., 2020; Franklin, 2019; Hope et al., 2018; Lui et al., 2020; Mendoza et al., 2018). For example, student burnout experiences and outcomes may be labelled as the same as other diverse groups upon being lumped into a large group of diverse students being compared to white students (Lui, 2020; Mendoza et al., 2018; Nadal et al., 2014). Consequently, burnout among these student groups may go understudied, shaping the findings regarding burnout experiences among additional students of colour (Forrest-Bank & Cuellar, 2018; Lewis et al., 2020; Mendoza et al., 2018). Comparing racial groups may also lead to comparing races and oppressions, which could result in competing oppressions between different groups (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018).

These limitations prevent research from focusing on the authentic burnout experiences among additional students of colour within the context of the global pandemic and social justice movements (Gómez, 2019; Molock & Parchem, 2021; Torres-Harding et al., 2020). The lack of research focusing on burnout experiences among additional students of colour within this context may also lead to less policy, intervention, and university action regarding students' perspectives, further marginalizing students within university settings (Cheadle et al., 2020; Robinson-Perez et al., 2020; Torres-Harding et al., 2020). Therefore, future research exploring burnout among additional students of colour should spend less time comparing burnout among racialized student groups and more time examining understudied groups, such as Asian students, within this context to ensure that understudied groups are not further excluded (Cheadle et al., 2020; Robinson-Perez et al., 2020; Torres-Harding et al., 2020).

Overall, studies about BIPOC student burnout provide important insights; however, many studies do not examine burnout using a health promotion perspective (Canel-Çınarbaş & Yohani, 2019; Cunningham-Williams et al., 2020; Mendoza et al., 2018; Nadal et al., 2014). For example, Nadal et al. (2014) recommend campus training and programs to promote student self-esteem and academic success to reduce the impact of microaggressions on students' self-esteem but do not discuss targeting structural aspects, such as racism, to prevent microaggressions from occurring. Failure to investigate the more structural aspects of BIPOC student burnout may prevent researchers from effectively targeting broader inequities shaping burnout experiences (Cheadle et al., 2020; Henry et al., 2018; Kim, 2019; Shim, 2020). Therefore, research and interventions should be re-framed using a health promotion lens to target student burnout prevention from a more upstream perspective (Franklin, 2019; Goodwill et al., 2018; Hop Wo et al., 2020; Torres-Harding et al., 2020).

BIPOC Student Burnout in the Context of COVID-19 and Social Justice Movements

BIPOC student burnout studies examine aspects of burnout within the context of COVID-19 and social justice movements, such as mental health outcomes, but this literature is limited (Crooks et al., 2021; Currie et al., 2020; Daftary et al., 2020; Hall & Crosby, 2020; Watson et al., 2020). Based on previous literature and current events, the social justice movements shaping this context include Black Lives Matter (BLM), the Indigenous land rights movement, the Truth and Reconciliation Commission (TRC), Missing and Murdered Indigenous Women, Girls, and Two-Spirit people (MMIWG2S), Every Child Matters (ECM), the Feminist and Black Feminist movements, the Stop Asian Hate movement (SAH), and the climate movement (Corbin et al., 2018; Currie et al., 2020; Hannan, 2021; Jones et al., 2018).

These studies are mainly American so they are not representative of all BIPOC students' experiences but can be used to make inferences about the nature of BIPOC student burnout within the current context of social justice movements and the global pandemic. In addition, the COVID-19 pandemic has appeared in waves that have come and gone but it is not a stagnant event. It is a dynamic context that is constantly shifting society in the short- and long-term including BIPOC student burnout (Hop Wo et al., 2020; Jones et al., 2018; Molock & Parchem, 2021). Therefore, the study may have implications by illustrating BIPOC student burnout experiences related to social justice movements and the pandemic in Halifax as the pandemic continued to shape society.

The literature integrates movements tied to race, Indigenous status, and gender to explore how students make sense of their burnout and position themselves within these contexts (Currie et al., 2020; Kelly et al., 2021; Watson-Singleton et al., 2021). Previous research links BIPOC student burnout with movements, such as BLM, the TRC, and the Feminist movement

(Barlow, 2018; Hop Wo et al., 2020; Jones et al., 2018; Kelly et al., 2021; Kim, 2019). Studying aspects of BIPOC student burnout in the contexts of these social justice movements could help to effectively target inequities tied to burnout and empower students to take collective action (Barlow, 2018; Daftary et al., 2020; Kim, 2019). For example, investigating the connections between determinants of health, such as racism, and BIPOC student burnout may help to reduce racial inequities tied to burnout, such as institutional racism (Hojjati et al., 2018; Kim, 2019; Rothe et al., 2021; Shim, 2020). Understanding these relationships is crucial to identifying and targeting the underlying social structures shaping BIPOC students' burnout experiences (Hojjati et al., 2018; Kim, 2019; Rothe et al., 2021; Shim, 2020).

Previous research also ties BIPOC student burnout to the COVID-19 pandemic due to the implications it has had for student mental health, climate change, and other social justice issues (Blake et al., 2021; Brown et al., 2021; Jackman et al., 2020; Olson & Metz, 2020). BIPOC student literature outlines COVID-related challenges tied to burnout, such as financial stress, academic performance, depression, and social isolation (Lawal et al., 2021; Molock & Parchem, 2021; Fortuna et al., 2020) Researchers also tie BIPOC student burnout to COVID-related strategies, such as strengths-based mental health strategies, to target mental health disparities (Brown et al., 2021; Miconi et al., 2020; Novacek et al., 2020). Examining BIPOC student burnout in the context of the pandemic could help to address mental health inequities exacerbated by the pandemic, such as barriers to care (Fortuna et al., 2020; Gur et al., 2020; Jackman et al., 2020). Failure to address these processes could cause students to experience more inequities, and consequently, more burnout. Therefore, researchers should focus on BIPOC student burnout in the context of the pandemic to target and reduce inequities exacerbated by this context (Blake et al., 2021; Brown et al., 2021; Jackman et al., 2020; Olson & Metz, 2020).

Both the pandemic and social justice movements are inextricably connected, which may cause their effects on BIPOC student burnout to combine and further marginalize student groups that are disproportionally affected by challenges arising from these contexts (Blake et al., 2021; Burton et al., 2020; Cobb et al., 2021; Crooks et al., 2021; DiMaggio et al., 2020; Fortuna et al., 2020; Molock & Parchem, 2021). For example, when exploring the impacts of the pandemic on college students of colour, Molock and Parchem (2020) found students noted challenges managing racial injustice as a contributing factor to their mental health. Previous literature also discusses these challenges in the context of social justice movements, such as BLM (Barlow, 2018; Crooks et al., 2021; Dale et al., 2021; Jones et al., 2018). Therefore, highlighting how BIPOC student burnout is shaped by the pandemic and social justice movements could help target elements of historical oppression that are tied to these movements and exacerbate inequities (Burton et al., 2020; DiMaggio et al., 2020; Fortuna et al., 2020; Molock & Parchem, 2020). In this way, exploring aspects of BIPOC student burnout in this context could help empower students to advocate for burnout prevention in university settings (Burton et al., 2020; DeSouza et al., 2021; Fortuna et al., 2020; Lawal et al., 2021).

Research exploring BIPOC student burnout in this context can be further divided into Black, Indigenous, and other students of colour (Allen, 2020; Barlow, 2018; Blake et al., 2021; Hop Wo et al., 2020; Kelly et al., 2021; Motz & Currie, 2019). Studies examining Black student burnout in this socio-political context mainly discuss burnout within the context of the BLM and Black Feminist movements (Allen, 2020; Barlow, 2018; Jones et al., 2018; Watson et al., 2020; Watson-Singleton et al., 2021). Studies focusing on burnout during the Black Lives Matter movement highlight factors, such as race battle fatigue and intergenerational trauma (Barlow, 2018; Kelly et al., 2021; Watson et al., 2020). Other research combines the BLM and Black

Feminist movements to discuss stress, emotional labour, and healing among Black women (Corbin et al., 2018; Kelly et al., 2021; Wheeler et al., 2021).

Research investigating Indigenous student burnout within this context emphasizes burnout within the context of the COVID-19 and the TRC (Burton et al., 2020; Currie et al., 2020; Hop Wo et al., 2020; Lawal et al., 2021; Motz & Currie, 2019; Wendt et al., 2021). The COVID-19 related literature examined burnout stress and coping, as well as substance use (Burton et al., 2020; Hop Wo et al., 2020; Wendt et al., 2021). Studies associating burnout with the TRC raised issues such as microaggressions, racially motivated housing discrimination, anxiety, and depression (Canel-Çınarbaş & Yohani, 2019; Currie et al., 2020; Hop Wo et al., 2020; Motz & Currie, 2019). Finally, researchers discussing burnout among additional students of colour focus on burnout within the context of the pandemic and the BLM movement (Blake et al., 2021; Cheadle et al., 2020; Clawson et al., 2021). Pandemic-related literature presents challenges experienced by students of colour, such as changes in finances and pandemic-related anxiety (Blake et al., 2021; Clawson et al., 2021; Fortuna et al., 2020; Liu et al., 2020). Publications related to BLM discussed allostatic regulation of race-related stress (Blake et al., 2021; Cheadle et al., 2020; Fortuna et al., 2020).

Critique of Previous Literature

Burnout literature has historically focused on how burnout relates to occupational health, medical students and professionals, and healthcare settings (Durand-Moreau, 2019; Kumar, 2018; Maslach, 1998; Obregon et al., 2020). Emphasizing burnout as an occupational health issue has prompted studies to measure burnout among professionals using theories and inventories to determine which careers are most at risk (Durand-Moreau, 2019; Kumar, 2018; Maslach, 1998; Obregon et al., 2020). Previous research also focuses on burnout among medical

students, residents, and professionals to help address the ever-growing problem of physician burnout (Agarwal et al., 2020; Dyrbye et al., 2014; Hansell et al., 2019; Obregon et al., 2020). Finally, researchers tend to investigate burnout within healthcare settings due to long hours and high stress environments (Dyrbye et al., 2019; Dyrbye et al., 2014; Montgomery et al., 2019).

As burnout is a Western term, most burnout studies come from the United States (Fortuna et al., 2020; Lui et al., 2020; Mendoza et al., 2018; Wendt et al., 2021). Current researchers have started to focus their analyses on marginalized and student populations to reduce their increased susceptibility to outcomes, disparities, and inequities and prevent burnout before people enter the workforce (Bakare et al., 2019; Brandow & Swarbrick, 2021; Canel-Çınarbaş & Yohani, 2019; Ezeudu et al., 2020; Torres-Harding et al., 2020). Specifically, research has started to examine burnout among racialized student populations, such as BIPOC students, to address the impacts of historical oppression on health (Blake et al., 2021; Salami et al., 2021; Wilkins-Yel et al., 2019).

Research examining BIPOC student burnout in the context of the COVID-19 pandemic and social justice movements explores a variety of outcomes, racial factors, SDOH, and sub-populations but is limited. (Crooks et al., 2021; Hop Wo et al., 2020; Kelly et al., 2021; Lawal et al., 2021). For example, Hop Wo et al. (2020) associate a welcome environment and cultural competency training with promoting Indigenous student mental health and the TRC but do not associate these factors with burnout prevention. In addition, publications included comparisons between BIPOC student groups, but this can lead to comparing racial groups and oppressions (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018). This is problematic as it can make it seem as though certain groups' oppressions are more important than others when oppression may be experienced by groups in different ways (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018). Comparisons between races and population groups and

similar language will be avoided to prevent any suggestion of competing oppressions (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018). Studies also failed to reference burnout among mixed race or multi-racial student groups (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018). Failure to include mixed race students within BIPOC burnout research excludes an entire group of BIPOC students from the literature, and ultimately, policies and programs (Davenport et al., 2021; Franklin, 2019; Mendoza et al., 2018). Therefore, the study aimed to address this literature gap by including mixed race students (Kim et al., 2019a; Mendoza et al., 2018; C. C. Wang, 2006).

In addition, researchers may investigate aspects of BIPOC student burnout within this context, such as stress, but do not directly examine burnout (Franklin, 2019; Gómez, 2019; Hope et al., 2018; Stockman et al., 2021; Torres-Harding et al., 2020). Literature related to BIPOC student burnout in the context of the pandemic and social justice movements typically examines aspects of burnout in one context or the other but not both (DiMaggio et al., 2020; Jones et al., 2018; Motz & Currie, 2019). As stated, these contexts are connected and have overlapping effects on BIPOC student burnout; exploring burnout within this context could reveal insights about their combined influence (Crooks et al., 2021; Hearne, 2021; Lawal et al., 2021). The study explored BIPOC student burnout within this socio-political context to address this gap and determine how these contexts interact to shape student burnout experiences. This could help to target the marginalization exacerbated from these contexts (Dale et al., 2021; Fortuna et al., 2020; Gur et al., 2020).

Another limitation of the literature is that it does not often examine burnout using a health promotion perspective (Blake et al., 2021; Crooks et al., 2021; Hearne, 2021; Lawal et al., 2021). Previous research discusses BIPOC student burnout in this socio-political context but not

beyond individual or interpersonal levels (Corbin et al., 2018; Hop Wo et al., 2020; Watson-Singleton et al., 2021). Corbin et al. (2018) discussed Black college women's stories coping with racial battle fatigue in PWIs and suggest that examining fatigue within the context of PWIs is essential. By accounting for this context, researchers are aware that BIPOC burnout may be shaped by wider socio-cultural factors (Corbin et al., 2018; Hearne, 2021; Motz & Currie, 2019). The study aimed to explore structural factors tied to BIPOC student burnout in this context (Currie et al., 2020; Kelly et al., 2021; Molock & Parchem, 2021). The study defined and introduced SDOH, such as race, Indigenous status, gender, and employment during training workshops to help students identify and address these concepts in their discussions and photographs (Corbin et al., 2018; Desai et al., 2018; Farquharson & Thornton, 2020; Gone & Kirmayer, 2020). In addition, the study also described implications for health promotion policy and practice to suggest future strategies to address burnout prevention in this context (Franklin, 2019; Goodwill et al., 2018; Hop Wo et al., 2020; Torres-Harding et al., 2020).

Finally, research has not often examined this topic in a participatory manner (Girang et al., 2020; Kim et al., 2019a; Reese et al., 2020; Testoni et al., 2019). Research explores survey data, health outcomes, and lived experience within this context, but not participatory methods (Barlow, 2018; Currie et al., 2020; S. Liu et al., 2020; Mance et al., 2020). Participatory action research methods are rooted in social justice and advocacy; therefore, they are well-aligned with this research area and could help to ensure methodological congruency in the study (Girang et al., 2020; Kim et al., 2019a; Mance et al., 2020; Wang & Burris, 1997).

As more people experience burnout and BIPOC populations continue to be disproportionally affected by mental health challenges, BIPOC students are at greater risk of burnout over time (Burton et al., 2020; Franklin, 2019; Lewis et al., 2020; Robinson-Perez et al.,

2020; Sharma & Subramanyam, 2020). This has been further exacerbated by tensions associated with the COVID-19 pandemic and social justice movements (Hop Wo et al., 2020; Jones et al., 2018; Molock & Parchem, 2021). Therefore, exploring BIPOC student burnout in this context is key to empowering students to critically evaluate their burnout experiences in this context, advocate for their mental health by sharing their perspectives with relevant decision-makers, reducing inequities shaping BIPOC student burnout, and preventing BIPOC burnout in university settings (Barnett et al., 2019; Girang et al., 2020; Kim et al., 2019a; Testoni et al., 2019; Wang & Burris, 1997).

Chapter Summary

This chapter reviewed the current literature examining university student burnout, BIPOC student burnout, and BIPOC student burnout within the context of COVID-19 and social justice movements. After providing a brief overview, literature gaps, and a rationale for the review the chapter discussed each theme in depth. University student burnout literature highlighted outcomes linked to academics, health, and sub-populations focusing on aspects of racialized student burnout, such as marginalization and disproportionally experiencing mental health outcomes (Alkhamees et al., 2020; Brandow & Swarbrick, 2021; Motz & Currie, 2019). BIPOC student burnout discussed general outcomes, the impact of racism, and connection to relevant SDOH followed by burnout among each sub-population (Corbin et al., 2018; Henry et al., 2018; Salami et al., 2021).

Black student burnout research represented most of the literature due to the historical marginalization and oppression of Black people in North America (Brown et al., 2019; Corbin et al., 2018). Literature examining burnout among Indigenous and additional students of colour was limited but raised important issues, such as the impact of colonialism and visibility when being

studied with overstudied sub-populations (Franklin, 2019; Gone & Kirmayer, 2020). Finally, research examining BIPOC student burnout within the context of COVID-19 and social justice movements has discussed general outcomes and contextual elements, such as integrating movements to help participants make sense of their personal identities and experiencing COVID-19-related challenges, but is limited (Banerjee et al., 2020; Watson-Singleton et al., 2021). The chapter concludes by outlining how the study aimed to address the limitations of the review including addressing gaps in the literature, including students who identify as BIPOC and mixed race, examining BIPOC student burnout within the context of both COVID-19 and social justice movements, and discussing the topic using a health promotion and participatory lens.

CHAPTER 3: METHODOLOGY

This chapter describes the methodology for the study. The chapter begins by outlining the research purpose and objectives, followed by the conceptual framework. The chapter continues by introducing photovoice as a methodology, including its theoretical underpinnings and advantages for using it to study BIPOC university students, race, and burnout within the context of social justice movements and the COVID-19 pandemic. The data collection and analytical procedures, including participants and recruitment, data collection procedures, and analysis method are then described based on the nine-step photovoice process outlined by Wang (2006). Finally, the chapter ends by discussing plans to promote quality and rigour, ethical considerations, and ongoing knowledge translation.

Purpose and Objectives

This photovoice study aimed to explore how BIPOC university students experience burnout within the context of the COVID-19 pandemic and social justice movements. In alignment with the photovoice methodology, the objectives of this study were to:

- Enable BIPOC students to record and reflect upon their campus community's strengths and concerns connected to their burnout.
- Promote critical dialogue and knowledge about burnout through group discussion of photographs.
- Reach targeted decision-makers and create social change regarding BIPOC student perspectives on burnout.

Conceptual Framework

This section outlines the conceptual framework for the study. The study adopted a transformative worldview to explore the politics, oppression, and inequities tied to BIPOC

student burnout (Creswell & Creswell, 2018; Wang & Burris, 1997). The section also describes how Critical Race Theory was used to serve as a theoretical foundation to explore burnout among BIPOC university students (Ford & Airhihenbuwa, 2010; Graham et al., 2011). Finally, this section outlines the researcher's positionality to highlight how my roles, experiences, and position may have shaped the study.

Transformative Worldview

The project adopted a transformative worldview to explore the politics, oppression, and inequities linked to burnout among BIPOC students within the context of the COVID-19 pandemic and social justice movements (Creswell & Creswell, 2018; Mertens, 2007; Sweetman, Badlee & Creswell, 2010). The transformative worldview emphasizes the importance of blending research with politics, advocacy, and oppression to help 'transform' institutions and the lives of diverse marginalized groups (Creswell & Creswell, 2018; Mertens, 2007; Sweetman, Badlee & Creswell, 2010). Research links political and social action to inequities resulting in asymmetric power relationships among diverse groups (Creswell & Creswell, 2018; Mertens, 2007; Sweetman, Badlee & Creswell, 2010). The transformative worldview also stresses the importance of studying how the lives of diverse groups that have traditionally been marginalized are constrained by oppressors and what strategies they use to challenge these constraints without further marginalizing them (Creswell & Creswell, 2018; Mertens, 2007; Sweetman, Badlee & Creswell, 2010). Consequently, transformative researchers typically collaborate with participants and contain an action agenda to give participants a voice and empower them to change their lives (Creswell & Creswell, 2018; Mertens, 2007; Sweetman, Badlee & Creswell, 2010).

BIPOC students are a marginalized student group that experience inequities related to oppression, discrimination, and social justice (Jones et al., 2018; Motz & Currie, 2019;

Sweetman et al., 2010). Therefore, the transformative worldview was most appropriate for this study as it provided an opportunity to improve BIPOC students' lives by advocating against the oppression and constraints tied to BIPOC student burnout (Creswell & Creswell, 2018; Mertens, 2007; Jones et al., 2018; Motz & Currie, 2019).

The key principles of transformative research and Critical Race Theory, such as socio-political action, oppression, racial constraints, asymmetrical power relations, and giving voice to the perspectives of those that have been marginalized are well-aligned with photovoice by emphasizing the importance of collaborating with participants to give them a voice and empower them to advocate for social change (Crenshaw et al., 1995; Creswell & Creswell, 2018; Delgado, 2005; Mertens, 2007; Wang & Burris, 1997). Therefore, the transformative worldview was the best paradigm for this study due to its methodological congruency with the study design and theoretical framework (Creswell & Creswell, 2018; Graham et al., 2011; Mertens, 2007; Wang & Burris, 1997).

The study used the transformative worldview to improve post-secondary institutions and the lives of BIPOC students by exploring burnout in the context of COVID-19 and social justice movements and advocating for change (Creswell & Creswell, 2018; Ford & Airhihenbuwa, 2010; Graham et al., 2011; Wang & Burris, 1997). This included encouraging the participants to collaborate with me and take action based on a socio-political agenda related to burnout and racial injustice, which could provide participants, researchers, and institutions with more agency to address these injustices (Crenshaw et al., 1995; Creswell & Creswell, 2018; Ford & Airhihenbuwa, 2010; Graham et al., 2011; Wang & Burris, 1997).

The transformative worldview was also used to help provide participants with a voice and empower them to advocate for better burnout prevention, potentially transforming their lives

within and beyond their university careers. Finally, the study used a transformative worldview to help address broader agendas linked to oppression, advocacy, and social justice among other populations that have been marginalized by empowering students to advocate for elements of burnout that overlap with other socio-political issues at the community level, such as racial inequality (Crenshaw et al., 1995; Creswell & Creswell, 2018; Delgado, 1995; Ford & Airhihenbuwa, 2010; Graham et al., 2011; Wang & Burris, 1997).

Critical Race Theory

The study also used Critical Race Theory (CRT) to serve as the foundation for the study design and methodology (Crenshaw et al., 1995; Delgado, 1995; Ford & Airhihenbuwa, 2010; Graham et al., 2011). CRT posits that racism is ordinary and accepted in society while examining the inequities people of African descent continue to experience (Crenshaw et al., 1995; Delgado, 1995; Ford & Airhihenbuwa, 2010; Graham et al., 2011). CRT grounds its framework in the distinct experiences of Black people instead of assuming the experiences of white people as the normative standard, emphasizing the unique perspectives racialized people bring to the table that others cannot (Crenshaw et al., 1995; Delgado, 1995; Ford & Airhihenbuwa, 2010; Graham et al., 2011). Core tenets of CRT include experiential knowledge, the centrality of race, counter stories, the importance of storying racialized people's lives, recognizing racism as endemic, critique of liberalism, whiteness as property, and interest convergence (Delgado & Stefancic, 2012; Ford & Airhihenbuwa, 2010; Graham et al., 2011).

BIPOC student burnout literature suggests that burnout experiences in this context may be shaped by race, and CRT emphasizes the importance of centralizing race and the unique histories of racialized peoples in research and practice (Delgado & Stefancic, 2012; Ford & Airhihenbuwa, 2010; Graham et al., 2011). Therefore, using CRT was an effective and

methodologically congruent means of framing the study (Delgado & Stefancic, 2012; Ford & Airhihenbuwa, 2010; Graham et al., 2011; Jones et al., 2018;).

Previous health research has applied CRT to help examine aspects of population health, BIPOC student burnout, and photovoice methodology relevant to the study (Acheampong et al., 2019; Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011). Exploring population health studies that apply key CRT tenets to racial mental health research and practice, such as using colour-blind liberalism to develop tools assessing aspects of race and ethnic relations, may have helped when using CRT to frame the study from a health promotion perspective (Ford & Airhihenbuwa, 2010; Graham et al., 2011). Applying CRT to research examining racial aspects of burnout, such as promoting the centrality of race and racism when exploring student experiences of microaggressions, may have also helped to analyze racial factors tied to BIPOC student burnout within the study (Allen, 2020; Mills, 2020; Solórzano et al., 2000). Finally, exploring photovoice literature that applies CRT tenets, such as developing counter stories, to the photovoice methodology may have been beneficial when trying to apply CRT to the study's participatory framework especially data collection and analyses (Goessling, 2018).

CRT was integrated into this study to help explore BIPOC student burnout stories (Acheampong et al., 2019; Delgado & Stefancic, 2012; Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011). Particularly, CRT was used to frame the study to reflect the role of race and racism in BIPOC student burnout (Acheampong et al., 2019; Delgado & Stefancic, 2012; Goessling, 2018; Graham et al., 2011). Goessling's (2018) application of CRT to photovoice methodology was used to help guide the application of CRT to the study due to its limited applications in photovoice studies.

Key tenets of CRT were integrated into the study's recruitment and setting selection strategies to target groups that acknowledge race as an issue and help students feel comfortable engaging in critical dialogue relating to race, racism, and burnout (Delgado & Stefancic, 2012; Goessling, 2018; Wang & Burris, 1997). CRT was also integrated in data collection and analyses to ensure that race is at the centre of the photovoice process (Crenshaw et al., 1995; Delgado & Stefancic, 2012; Goessling, 2018; Wang & Burris, 1997). For example, CRT was introduced to participants and included in semi-structured interview guides for facilitated discussions during the workshop and participatory analysis sessions as prompts to help participants make connections (Allen, 2020; Goessling, 2018; Solórzano et al., 2000; Wang & Burris, 1997). Finally, CRT was and will be integrated into ongoing knowledge translation by relating CRT to participant perspectives (Delgado & Stefancic, 2012; Goessling, 2018; Wang & Burris, 1997).

Researcher Position

The study may have been shaped by my position in three different areas: My identity as a BIPOC woman who has experienced recent burnout, my roles tied to reducing harms associated with COVID-19 and social justice movements, and my role as a health researcher interested in creative methodologies to promote and examine mental health.

My identity as a BIPOC woman who has experienced burnout throughout my university career is at the core of my rationale for this project. I know what it is like to experience burnout as someone who belongs to two groups that have been historically marginalized both before and during the rise of COVID-19 and social justice movements (i.e., those who identify as women of colour). Therefore, my identity might have shaped the project by making me more empathetic towards participants as they would have been through similar experiences. Finally, my social

connections with people who share similar identities and areas of research may have caused the recruitment strategy to be informed by who knows who.

My roles associated with reducing the harms tied to COVID-19 and social justice movements may have also shaped the study. My role as a member of a local Community Health Board may have shaped my exploration of how COVID-19 may relate to BIPOC student burnout and/or social justice movements by emphasizing COVID-19 as a public health issue that needs to be contained. This includes the importance of getting vaccinated, showing proof of vaccination, and adhering to other public health guidelines such as social distancing and wearing masks. My role as a member of a non-profit that uses musical performances to promote social change may have shaped how I explore relationships between COVID-19, burnout, and social justice movements by emphasizing COVID-19 from a public health perspective, raising awareness for social justice issues, and highlighting the interconnectedness between COVID-19, social justice movements, and feelings of burnout. Therefore, these roles may have influenced the study by emphasizing the need to address BIPOC student burnout in these contexts from both public health and social justice perspectives.

Finally, my previous research experience and interest in using creative methodologies to promote mental health may have impacted the design by emphasizing the power of arts-based methods and trusting that participant photography and reflections will give voice to the photos, data collection, and analyses. My previous experience using qualitative description and music elicitation for my honour's thesis may have shaped the design by emphasizing the power of arts-based methods in enriching data and analyses. The study explored how international students' everyday experiences of music related to their sense of belonging at Dalhousie University. The music elicitation yielded rich and powerful interview responses, connecting everyday music

experiences to belonging, social inclusion, social connectedness, social capital, and social exclusion from Dalhousie. Successfully integrating music elicitation within my methods allowed me to fully experience the power of arts-based elicitation methods during the semi-structured interviews. Participants were very engaged and went into great depth when discussing the elicitation prompts, which made me feel satisfied with the results. Therefore, my positive experience with music elicitation shaped my decision to use photovoice in the study with hopes of achieving similar results.

My experience watching my supervisor develop her photovoice dissertation may have also influenced the study by having a greater sense of trust in the photovoice methodology. I believe that watching the dissertation evolve from its intermediate stages to defence has helped me to trust in the photovoice process, especially the photo-taking and participatory analysis components of the project. I have seen my supervisor complete a successful photovoice dissertation, so I knew it was achievable. Therefore, having this perspective may have shaped the study design as it helped me to trust that using photovoice will yield rich results.

Study Design and Methodology

Photovoice

The project used photovoice to actively engage BIPOC students in critical reflections about their burnout through photo-taking (Wang & Burris, 1997; Wang, 2006). Photovoice uses photos to enable reflection, promote critical discussion, and reach decision-makers regarding the central phenomenon being studied (Wang & Burris, 1997; Wang, 2006). Participants discuss and reflect upon the chosen phenomenon, how they might capture elements of the phenomenon using photos, take photos they feel embodies the phenomenon, and share and analyse selected photos with the rest of the participant group (Wang & Burris, 1997; Wang, 2006).

Photovoice has theoretical underpinnings in participatory methods, critical pedagogy, and feminist theory (Wang & Burris, 1997; Wang, 2006). The participatory nature of photovoice helps to understand subjective participant perspectives, enhancing trustworthiness, mutual learning, and empowering participants to take action (Wang & Burris, 1997; Wang, 2006). Photovoice assumes that people can facilitate change by creating images, critically reflecting upon them, and identifying themes (Wang & Burris, 1997; Wang, 2006). Photovoice is rooted in feminist theory, which emphasizes the importance of photo-taking in giving groups that have been oppressed a "voice" to share their perspectives and create change (Wang & Burris, 1997; Wang, 2006). Photovoice's underpinnings in social justice and advocacy are well-aligned with transformative worldview and CRT, such as oppression, racial constraints, power dynamics, and giving voice to marginalized populations' perspectives (Creswell & Creswell, 2018; Ford & Airhihenbuwa, 2010; Graham et al., 2011; Wang, 2006). Therefore, it serves as an appropriate methodology for the project (Creswell & Creswell, 2018; Wang, 2006).

There were several advantages to using photovoice as the design for the project (Wang & Burris, 1997; Wang, 2006). The photo-taking and participatory analysis tied to photovoice may have helped participants to share their unique perspectives on burnout with me and decision-makers in ways beyond written work (Wang & Burris, 1997; Wang, 2006). Photovoice is also rooted in social justice and advocacy, which is methodologically congruent with the conceptual framework. The action-oriented elements of photovoice directly align with the social action and justice components of CRT and the transformative worldview and could yield concrete action regarding burnout prevention (Creswell & Creswell, 2018; Wang & Burris, 1997; Wang, 2006). Engaging in photovoice also encouraged participants to engage in critical discussion regarding the complexities associated with BIPOC burnout, encouraging them to let their voices be heard

and take collective action regarding their burnout experiences (Wang & Burris, 1997; Wang, 2006).

In addition, the visual art component of photovoice was advantageous when communicating findings about BIPOC student burnout experiences as it helped to convey findings and themes in a rich and compelling manner (Wang & Burris, 1997; Wang, 2006). Finally, photovoice has been used to explore mental health among university students and diverse populations in the past. Therefore, it was a rigorous way to capture BIPOC university student perspectives on burnout (Girang et al., 2020; Hatala et al., 2020; Kim et al., 2019; Reese et al., 2020; Roxas & Vélez, 2019; Sidibe et al., 2018; Testoni et al., 2019; Wang, 2006).

The project employed photovoice using the nine-step photovoice process as outlined by Wang (2006). Steps include recruiting participants and a target audience, photo and ethics training, brainstorming ideas and themes, photo-taking, participatory analysis, and photo sharing (Wang & Burris, 1997; Wang, 2006; Wang & Redwood-Jones, 2001). Following recruitment, steps three through seven were addressed in data collection and step eight was addressed in data analyses (Wang & Burris, 1997; Wang, 2006). These steps are outlined and compared to traditional scientific method components according to Spencer (2018) in Table 1. Further details regarding the project are further discussed below.

Table 1: Outline of Photovoice Steps Process

Step	**Traditional Methods Component**	**Component of Photovoice Methods**
Step 1	Establishing population of interest and recruitment	Formation of an advisory committee
Step 2		Recruitment of participants
Step 3	Data collection procedures	Introduction to photovoice process

Step	Traditional Methods Component	Component of Photovoice Methods
Step 4		Establishing informed consent
Step 5		Brainstorming themes for photo-taking
Step 6		Distribution of cameras
Step 7		Photo-taking
Step 8	Data management and analysis	Participatory analysis process using SHOWeD
Step 9	Knowledge translation	Sharing photos

Steps One and Two: Participants, Recruitment, and Settings

As part of the first two photovoice steps, I recruited seven participants from pre-existing groups and social media using purposeful sampling from September 2022 to March 2023 (Hannes & Wang, 2020; Wang & Burris, 1997; Wang, 2006). All participants were students enrolled at large local university, with three students completing undergraduate studies and four completing graduate studies (one master's student, three doctoral students). Students came from various programs, such as arts, sciences, health, and psychology. Four students identified as Black, with three being of Nigerian descent and one being of Guyanese descent, and three identified as Asian. One of the Asian students was of Taiwanese descent, another was of Chinese descent, and one was of Indian descent. Finally, five of the students identified as women and two of them identified as men.

Inclusion and exclusion criteria

Inclusion criteria included being a post-secondary student connected to BIPOC university student programs, services, and research spaces. In addition to expressing interest in participating before or after the group, participants had to complete informed consent, identify as a BIPOC university student, possess a phone or device with a camera, and express interest in burnout within the context of the global pandemic and social justice movements. Exclusion criteria included students that were not enrolled in post-secondary institutions, such as community colleges, and students on campuses outside of the Halifax Regional Municipality, such as campuses in rural areas.

The first two participants were recruited by presenting the project to students attending various programs and events put on by campus organizations offering services and programming for BIPOC students. Students were given the option to participate in the project before, during, or after the pre-existing groups or programs. Due to not having sufficient students express interest, I expanded my recruitment further using connections with other students, faculty, and staff, as well as social media. Recruiting seven to ten students from one BIPOC student-related group would have provided a safe space for participants to take photos and feel more comfortable sharing perspectives on issues related to BIPOC student burnout compared to students from multiple groups (Wang & Burris, 1997; Wang, 2006). However, due to the delays in recruitment and time constraints associated with completing the master's program, data collection was completed in three groups of two and one group of one participant from various BIPOC programs to expedite the data collection process. One participant fell ill the day of the third group's workshop, so was rescheduled for an individual session the following day.

Participants then completed data analysis together as a group of six and one individual analysis session at the request of the participants.

Participants who expressed interest were given a recruitment package with the project details, informed consent, and other documentation (Wang & Burris, 1997; Wang, 2006). Decreased COVID-19 restrictions allowed all workshops to be held in person within various study group rooms on campus based on participant's availability. The participatory analysis session was held within a health department conference room to allow participants to have enough space to physically categorize photos and ideas into themes around the room.

Following recruitment, participants had time to discuss the specific audience they would like to share their photos and perspectives related to BIPOC student burnout, such as decision-makers or community leaders (Wang & Burris, 1997; Wang, 2006). Having a specific audience in mind when discussing and taking photos typically helps provide participants with the skills to advocate for change within their campus communities (Wang & Burris, 1997; Wang, 2006). Following the introductory workshops and analysis session, the group collectively chose their target audience as BIPOC university students and policymakers from their university.

Steps Three through Seven: Data Collection Procedures

Project Introduction, Photo and Ethics Training, and Brainstorming

This section discusses the data collection procedures, which occurred in steps three through seven from February to March 2023 (Wang & Burris, 1997; Wang, 2006; Wang & Redwood-Jones, 2001). These steps were completed during four two-hour in-person workshops, where participants were introduced to the project, completed photo and ethics training, and began brainstorming ideas and themes for taking photos (Wang & Burris, 1997; Wang, 2006). Due to the difficulties associated with recruiting participants as part of one pre-existing group,

the workshops were conducted independently of pre-existing BIPOC student programs, services, and events. This allowed all participants to express ideas and concerns regarding different stages of the photovoice process regardless of whether they were participating in programs or not (Wang & Burris, 1997; Wang, 2006).

I served as the primary facilitator for all four workshops to promote prolonged engagement and mitigate any confusion regarding the project. I also used a semi-structured interview guide (see Appendix H), digital voice recorder, and transcription using Microsoft Teams to prevent important questions, comments and/or information from being missed (Nyumba et al., 2018; Wang & Burris, 1997; Wang, 2006). All workshops were audio-recorded in the group study room booked for that day. Microsoft Teams was used to transcribe the group discussions during the workshops to avoid manual transcription as it was the virtual conferencing software that was predominantly being used by the university. Participants were advised that participation in the workshop was essential to continue in the study and all remaining commitments were optional. Informed consent forms for all participants were completed prior to the workshops.

Each workshop began with five minutes for introductions using conversational questions from the Hygge Game (Hygge Games, 2018) as an icebreaker. After that, I reviewed some community standards with participants to promote an engaging, respectful, and safe atmosphere, providing participants with the opportunity to add their own. This was followed by a brief conversation with participants about the project, photovoice process, and details surrounding informed consent (Wang & Burris, 1997; Wang, 2006). This included reviewing participant folders which contained materials providing additional details regarding the project to distribute to participants and potential subjects, such as brochures, leaflets regarding brainstorming ideas,

photo consent vouchers, and letters for potential course instructors and/or employers regarding the project and participants' use of cameras (Wang & Burris, 1997; Wang, 2006). CRT was highlighted as the theory being used to centralize the importance of race in BIPOC student burnout within the study to give participants an idea of what it was and how it could be used to frame the project and photovoice process (Ford & Airhihenbuwa, 2010; Goessling, 2018; Wang & Burris, 1997; Wang, 2006).

The next part of the workshops was the first part of the brainstorming sessions of potential ideas and themes associated with BIPOC university student burnout within the context of social justice movements and the COVID-19 pandemic. A semi-structured interview guide was used to ask participants questions relating to BIPOC student burnout and how it may be shaped by various socio-cultural influences (Appendix H). While participant responses were being audio-recorded, I wrote down thoughts that participants deemed notable on post-its to attach to different pieces of coloured paper that had one prompt written on each one and were taped to the front of the room. This was an iterative process and allowed participants to visually view, add, or move thoughts around to multiple prompts at once. The first half of the brainstorming session included prompts regarding participant definitions of burnout, BIPOC student burnout, BIPOC student burnout within this socio-political context, and potential stereotypes and norms that may shape BIPOC student burnout within this context.

The third part of the workshops was the photo and ethics training, where I facilitated a group discussion with participants regarding the responsibility associated with using a camera, the importance of ethical photo-taking, and answered any questions participants had (Wang & Burris, 1997; Wang, 2006; Wang & Redwood-Jones, 2001). Participants were discouraged from taking identifiable photos of people due to ethical concerns but were trained on how to obtain

informed consent when taking identifiable photos of people they knew, such as family members, by discussing different photo-taking scenarios and how to establish consent using the photo consent voucher (Hannes & Parylo, 2014; Wang & Redwood-Jones, 2001; Wang, 2006). More information on this process is discussed in the ethical considerations section below (Wang & Burris, 1997; Wang & Redwood-Jones, 2001). I also discussed the use of cameras with participants, such as techniques, engaging subjects, and uploading photos. (Wang & Burris, 1997; Wang, 2006).

The workshop closed with the second part of the brainstorming session, which included prompts relating to the influence of institutions and/or environments on BIPOC student burnout within this context. It also included prompts discussing the impact of race on burnout, how society may influence burnout, the impact of policy and legislation on burnout, and how our cultures and histories may influence burnout. Participant responses were recorded the same way as the first half of the brainstorming session, except participants were able to review and add thoughts/post-its for each prompt at the end of the session to avoid any final thoughts from getting missed. I also encouraged participants to bring new thoughts and experiences to the participatory analysis session to ensure that all participant thoughts were heard and captured throughout the data collection and analysis processes.

Photo-taking

Step seven of the photovoice process was the participants taking photos regarding the research topic. Participants were given one week to take photos related to the themes and ideas that were brainstormed in the first workshop (Wang & Burris, 1997; Wang, 2006). This included photos of participants by themselves, asking subjects' permission to be included in identifiable photos using the ethics training and photo consent voucher, and photos that aligned with the

ideas, themes, and CRT (Wang & Burris, 1997; Wang, 2006). Participants were given access to OneDrive folders containing photos of their brainstorming sessions from their specific workshop to help them take photos that best captured their thoughts and experiences tied to BIPOC student burnout within the context of the COVID-19 pandemic and social justice movements.

Participants were then instructed to share one-to-two photos that resonated with them the most with me by uploading them to a password protected One Drive folder (one folder per participant) in advance of the participatory analysis session. Participants were encouraged to take one-to-two photos that best captured their experiences but could upload as many photos as they liked. Both the photos selected and finalized by participants and the audio recordings from brainstorming and analysis served as the main sources of data for the project (Wang & Burris, 1997; Wang, 2006). Specifically, photos were used to capture ideas and themes linked to participant burnout experiences, contribute to the codifying of ideas and themes, and will be used to present and communicate findings through knowledge translation (Wang & Burris, 1997; Wang, 2006).

Step Eight: Data Analysis and Management

Step eight of the photovoice process involved participatory analysis (Nyumba et al., 2018; Wang & Burris, 1997; Wang, 2006). This occurred as a separate group participatory analysis session and individual analysis session in April 2023 (one participant could not make the group analysis session due to a work commitment). Each participant selected and uploaded one-to-two photos they preferred, or thought was significant to share with the group electronically in a password protected One Drive folder using photos of the post-its written during the workshop discussions. I then printed two 4x6 prints of each selected photo in advance of the participatory analysis session (Wang & Burris, 1997; Wang, 2006). Participants then took

turns telling the stories surrounding their selected images in a more organic manner (Wang & Burris, 1997; Wang, 2006). This helped to contextualize or situate the photo within the group discussion of photographs (Wang & Burris, 1997; Wang, 2006). Participants were then asked to critically reflect upon and discuss the stories about their pictures by discussing the SHOWeD questions below (Wang & Burris, 1997; Wang, 2006):

- What do you *S*ee here?
- What's really *H*appening here?
- How does this relate to *O*ur lives?
- *W*hy does this situation, concern, or strength exist?
- What can we *D*o about it?

Discussing these questions allowed participants to tie photos to specific ideas, issues, or themes related to burnout, also known as coding (Wang & Burris, 1997; Wang, 2006). Participants linked similar codes across certain images, allowing them to identify broader themes and subthemes in the data (Wang & Burris, 1997; Wang, 2006). This generation of themes from similar codes helped participants to explore, reflect upon, and explain their perspectives on burnout (Wang & Burris, 1997; Wang, 2006). Coding issues and themes also caused participants to raise specific theories and/or recommendations regarding burnout when reflecting and discussing how to use the selected photos and themes to reach targeted decision-makers, such as the Multidimensional Theory of Burnout and the Model Minority myth (Le & Barboza-Wilkes, 2022; Maslach, 1998; Wang & Burris, 1997; Wang, 2006). Participants generated three themes and four subthemes for the selected photos before finalizing photos, themes, and photo-sharing (Wang & Burris, 1997; Wang, 2006). The finalized themes and subthemes will be further discussed in the next chapter. Like the workshop, the participatory analysis sessions were audio-recorded in-person using a digital recorder and Microsoft Teams but occurred in a pre-booked departmental conference room.

Due to the delays with recruitment, participants were unable to complete a second week of photo-taking and participatory analysis session (Wang & Burris, 1997; Wang, 2006). Therefore, participants refined photos, themes, and analyses at the end of the first and only analysis session (Guba & Lincoln, 1982; Wang & Burris, 1997; Wang, 2006; Wang & Redwood-Jones, 2001). Participants also discussed how they would prefer to share photos with their target audience and/or members of the public (Wang & Burris, 1997; Wang, 2006; Wang & Redwood-Jones, 2001). This is further discussed in the 'plans for knowledge translation' section below.

Quality and Rigour

This section highlights strategies taken to enrich the quality of the photovoice methodology: credibility, authenticity, and dependability. These strategies were adopted from Guba and Lincoln's (1982) criteria for assessing trustworthiness within naturalistic inquiries, which align with Wang and Burris' (1997) suggestions for quality within photovoice by focusing on enhancing partnerships, photos, and discussions to help reach decision-makers more effectively. Therefore, the strategies within Guba and Lincoln's (1982) criteria may help to enhance the quality of this photovoice study by focusing on the quality in which photovoice objectives are met (Wang & Burris, 1997; Wang, 2006).

Credibility

The project promoted credibility through prolonged engagement, member-checking, and peer-review (Guba & Lincoln, 1982). Since participant engagement plays a crucial role in photovoice's participatory process, I tried to promote prolonged engagement and member-checking throughout the project to encourage trusting facilitator-participant relationships and group participation (Guba & Lincoln, 1982; Wang & Burris, 1997; Wang, 2006; Wang &

Redwood-Jones, 2001). This included serving as the primary facilitator and contact through the study to ensure all participant opinions and questions were heard (Guba & Lincoln, 1982).
I also consistently checked in with participants during all facilitated group discussions to create space for participants to ask questions and verify ideas, choices, and photo analyses on a regular basis (Guba & Lincoln, 1982). This included reviewing notes from data collection and analyses to help capture ideas that may have been missed in the group discussions. Finally, I engaged in peer-review with my supervisor and the supervisory committee to receive advice about completing the photovoice process, compare insights from when integrating the transcripts into the findings, and express emotions and opinions tied to the research without impacting the inquiry (Guba & Lincoln, 1982).

Authenticity

The project also promoted authenticity through probing, accurate transcription, and purposeful sampling (Guba & Lincoln, 1982). I used prompts within pre-written semi-structured interview guides during facilitated group discussions to encourage participants to express their opinions, ideas, and/or concerns during the brainstorming and participatory analysis sessions and prevent me from leading when posing the discussion questions (see Appendix H; Golden, 2020; Nyumba et al., 2018; Wang, 2006; Wang & Redwood-Jones, 2001). The project also used accurate transcription to ensure all participant perspectives were heard and interpreted correctly during data collection and analyses (Guba & Lincoln, 1982). Finally, the project used purposeful sampling to ensure authenticity by recruiting students who identified as BIPOC university students who experienced burnout connected to COVID-19 and social justice movements (Guba & Lincoln, 1982).

Dependability

The project ensured dependability by defining and recording research activities, promoting reflexivity, and using iterative processes (Guba & Lincoln, 1982). I worked with my supervisor and the supervisory committee to define and record research activities in a separate secure document throughout the research process, such as meetings with key stakeholders (Guba & Lincoln, 1982). I also promoted reflexivity during recruitment, data collection, and analyses by sharing how my experiences, assumptions, and beliefs may have shaped the study (Guba & Lincoln, 1982). Finally, all brainstorming, data collection, and participant analyses were made iterative processes to help participants build on previous perspectives and decisions, as well as present the findings in ways that best aligned with their conclusions (Guba & Lincoln, 1982).

Ethical Considerations

This section outlines the study's ethical process and highlights noteworthy ethical considerations for the project. The study was submitted for an ethics review to Dalhousie's Social Sciences and Humanities Research Ethics Board in July 2022 and was approved in September 2022 (see Appendix A). Three amendments to the protocol were filed and approved in October 2022, November 2022, and March 2023. Ethical considerations are based on Section 2 of the TCPS guidelines for primary data collection with humans, as well as Wang and Redwood-Jones' (2001) best practices for photovoice ethics. Notable considerations include recruitment, informed consent, privacy and confidentiality, photo-taking, and advocacy.

Ethical Recruitment

Recruitment was completed by contacting BIPOC student-related services, programs, and organizations; sharing project information with students, faculty, and staff tied to BIPOC-related programs and research; and posting an online recruitment poster on social media. BIPOC

student-related stakeholders were identified through ongoing work of the research team with familiarity in this area, existing networks, and through website searching for relevant stakeholders. For example, the university granted me permission to connect with international student program(s) for recruitment purposes. Identified stakeholders were contacted via email with the study brochure, along with an information session poster, online recruitment poster, information, and consent packages (see Appendices A, B, D, E). These materials clearly outlined how and why participants were contacted to establish more trust and transparency during the recruitment process (Wang & Redwood-Jones, 2001).

I also met with stakeholders on Microsoft Teams regarding potential BIPOC student-related programs, groups, or events I could visit or present at to determine whether the project interested or was feasible for student attendees. After program events were identified, I attended and presented the project to student attendees at the events and stayed to distribute program materials to potential participants. The study brochure, information session poster, online recruitment poster, information, and consent packages were distributed to all students interested in taking part, then arrangements were made to pick up the signed consent forms (See Appendices A, B, D, E).

To mitigate any potential conflicts of interest, I solely recruited students who belonged to groups or programs as part of student services or organizations that were not focused on academics and the research team was not directly affiliated with or active participants of. This included students who were participating in groups or programs within organizations the team may have connected with in the past but were not connected to current program planning and implementation. Finally, I emphasized the importance of selecting the group of decision-makers

participants wanted to share their perspectives with based on community concerns and not solely personal perceptions about who is the most influential (Wang & Redwood-Jones, 2001).

Informed Consent

In alignment with Wang and Redwood-Jones' best practices for photovoice studies, I distributed and reviewed three forms of written informed consent with participants to promote safety and accountability given participant vulnerabilities (Wang & Redwood-Jones, 2001; Wang, 2006). All consent forms were written at a reading level appropriate for international students and students with English as an additional language and they were encouraged to discuss any questions before consenting to participate. The first form was a standard informed consent for participants, including details such as the definition and goals of photovoice, the project activities and significance, risks and benefits, and the potential use of photos for research and educational purposes (Wang & Redwood-Jones, 2001). This was distributed in-person and electronically to all students who expressed interest in participating, along with the study brochure and my contact information. Students were instructed to fill out the consent package and return the hard copy to me before or the day of the workshop. Participants were given a copy of their signed consent form for their records and in case they had any additional questions for me or the supervisory committee.

The second consent form was a photo consent voucher for participants to use when taking identifiable photos of people during the photo-taking period. Participants were discouraged from taking identifiable photos of people due to ethical concerns but were still trained to explain and obtain this consent when taking identifiable photos of people they knew, such as friends, family members or other participants. Participants were instructed to ask subjects to read and sign the photo consent voucher before or just after their photo was taken and consent for participant to

use these identifiable photos in the project. As discussed by Hannes and Parylo (2014), the extra time it would take for potential photo subjects to read the full consent form compared to the time it would take to pose in photos could be intimidating or off-putting for subjects, making the picture-taking process more awkward or inconvenient. Having to carry a large, thick consent package may also be awkward for participants to handle, which could make it less likely that they would carry them while taking photos. Therefore, the project used a variation of Hannes and Parylo's (2014) shortened consent vouchers instead of the "Acknowledgement and Release" form typically used in photovoice for participants to distribute to potential subjects to minimize the time and inconvenience tied to taking their photos. As Hannes and Parylo (2014) outline in their ethical considerations, proper photo and ethics training would enable participants to answer any follow-up questions regarding consent or the project when taking subjects' photos.

I also gave participants taking photos and those whose photos were taken copies of the consent vouchers for their records in case they have additional questions and/or concerns for me or the supervisory committee. Finally, I emphasized to participants that only photos they have established consent for can be used in participatory analysis, though we may blur the faces of people in photos if consent is established for some but not all participants and if the photo is deemed important in analysis (See Appendix E; Wang & Redwood-Jones, 2001; Wang, 2006).

The third consent form recorded participants' consent for publication and use of any photos or specific photos throughout the project including data collection, participatory analysis, finalized themes, photo sharing, and knowledge translation (Wang & Redwood-Jones, 2001). The form was used to establish ongoing consent after the photos were discussed during participatory analysis. This provided participants with the opportunity to revisit photos they have consented to being used at the end of the project after taking them and discussing their meaning

during participant analyses, leaving space for the group to make collective decisions about which photos to include, display, and share with the target audience and other members of the public (Wang & Redwood-Jones, 2001).

All informed consent forms and the photo consent voucher were recorded through written signatures (see Appendices E and F; Wang & Redwood-Jones, 2001; Wang, 2006). Participants could withdraw their participation at any time during data collection. Participants could also request that their photos no longer be analyzed or discussed at any time during data collection and analysis by contacting the researcher. Since the participatory analysis process was characterized by an audio-recorded focus group-type discussion, it was not possible to remove individual participant contributions from group discussions. After data analysis, participants were given another opportunity to consent to the use of photos in knowledge translation (see Appendix G). Following this opportunity, participants were no longer able to remove their photos from the study if they consented to their photos being used.

Privacy and Confidentiality

Due to the nature of this study and its data being photos, participant confidentiality was limited but this limitation is typical of photovoice studies. To that effect, the supervisory committee and I employed specific strategies to promote participant privacy and confidentiality by conducting photo and ethics training during workshops; limiting access to participants' identifiable information; and lowering the level of identifiability within photos, transcripts, and audio files.

In alignment with the nine-step photovoice process as outlined by Wang (2006), the two-hour workshop included photo and ethics training to promote the privacy and confidentiality of potential subjects in photos. This included reviewing the ethical guidelines for taking photos,

steps for establishing consent when taking identifiable photos of others, and instruction on camera use and taking effective photos. The training encouraged participants to ask questions throughout the process and highlighted the importance of safety and responsibility associated with having a camera (Wang & Redwood-Jones, 2001). Participants were asked to avoid portraying individuals and communities in photos that may be accurate but not representative of their thoughts and experiences (Wang & Redwood-Jones, 2001). Participants also discussed the ethics associated with giving photos back to the community to say thanks and minimizing potential risks to participants' well-being (Wang & Burris, 1997; Wang & Redwood-Jones, 2001; Wang, 2006). As the facilitator I used the following questions inspired by Wang and Burris (1997) and Wang (2006) to emphasize these principles:

- What is an acceptable way to approach someone to take their picture? Whether you ought to take pictures of other people without their knowledge?
- When would you *not* want to have your picture taken?
- To whom might you wish to give photographs, and what might be the implications?

Participants then participated in the brainstorming sessions, which were treated like standard focus groups that followed the semi-structured brainstorming and focus group guide and were audio-recorded (see Appendix H). The semi-structured guide was used to help facilitated the recorded brainstorming and participatory analysis sessions. Participants struggling to brainstorm ideas and themes regarding BIPOC student burnout within this context were posed several prompts tied to the main questions within the semi-structured guide to clarify what the questions were asking (see Appendix H). I also made various photo suggestions while summarizing participant responses within the brainstorming session to provide examples of photos without influencing or defining emerging themes developed by participants (Wang & Redwood-Jones, 2001). Additional details the de-identification of participants and ethical storage of brainstorming transcripts will be discussed below.

At the end of the workshop, participants were given folders containing ethical information and photo consent vouchers, study brochures and contact information, tips for taking photos, and worksheets to record information about the photos taken (adapted from Spencer, 2018 [2016-3961]; see Appendices A, E, F, G, H, I, J). Participants used the cameras on their personal phones to take pictures during the one-week period to make it easier to take photos without requiring any additional devices. Participants uploaded photos to their private OneDrive folders; only I had access to their photos to download, store, and print them for participatory analysis.

Photos were the primary data source for this project, which also made it indirectly identifiable. Participants were informed that their image (without their name) may be used in reporting or knowledge translation, but they may choose to not have their photos used. Participants were asked to use their own devices to take photos and were asked to delete photos for which consent was not achieved. Photos were transferred to me electronically using the Dalhousie OneDrive cloud storage (powered by Microsoft). Following the workshops, I created a private OneDrive folder for each participant within the group by only sharing the folder with them. From an IT perspective, this was deemed the equivalent of creating a password protected folder for each participant. Participants were instructed to upload their photos to their individual OneDrive folders. Once the photos were transferred to OneDrive, they were downloaded and stored on my password protected computer. In alignment with typical photovoice protocol and its goals linked to community and stakeholder engagement, I then printed two 4x6 prints of each photo for which informed consent has been established. One copy was used for analysis and the other went to the participant who took the photo for them to keep or give to the person or people

featured in the photo and theme. Physical copies of photos participants did not give consent to use were returned to them at the end of the project.

The participatory analysis session was audio-recorded and in a standard focus group style. In alignment with previous photovoice studies, group discussions within the contextualization and codifying process were semi-structured to make analysis as iterative and participant driven as possible. Due to the participatory nature of the study's analyses, participants knew which participant took which photo and any identifying information that arose during group discussions. Participants were compensated with a twenty-five-dollar gift card for turning in photos and engaging in participatory analysis at the analysis session. In alignment with the participatory nature of the study, the location of the gift cards was determined with each participant group. The first group requested Tim Hortons gift cards, the second requested Sobeys grocery gift cards, the third asked for Amazon gift cards, and the final individual also requested a Tim Hortons gift card. Participants were also given copies of all the photos they took (for which consent has been established) and did not incur any expenses requiring reimbursement.

Both the brainstorming and analysis sessions were audio-recorded and transcribed verbatim using a digital audio-recorder and Microsoft Teams to capture participant voices alongside photos. This data was indirectly identifiable due to the face-to-face interaction with me and/or other participants. Participants were advised in the first informed consent form that group discussions would be audio-recorded and direct quotes might be used without individual attribution or identifying information (see Appendix E). Participants were deidentified in transcripts, coding, and analytical processes by assigning each participant a pseudonym after recruitment. I created and maintained a master list of participants, a sub-list of those who consented to have their photos taken in a separate file, and a document that listed participants

with their respective pseudonym to be used in the transcripts in a password protected computer folder. Only I completed the transcription and had access to this list. The names of those in the photos were not used in the reporting of results. All focus group transcripts and paper data other than photo prints were saved electronically with any paper copies stored in my supervisor's locked office. These were only accessible to the supervisory committee to ensure consent and other paperwork is stored in a secure manner, help peer-review the coding from transcripts and photos, address any technical difficulties with the uploading and distribution of photos, and review the inclusion of photos and quotations for the thesis write-up and knowledge translation. Digital audio-recorded files were deleted after the thesis write-up and photo sharing event.

Finally, direct quotations were taken from audio-recordings and transcripts of group discussions and integrated into the thesis, and may be potentially integrated into other scholarly publications, to give voice to participant photos and perspectives within research findings and analyses. Consent documents emphasized that group discussions would be audio-recorded and direct quotes may be used as part of the thesis, scholarly publications, or any other knowledge translation activities without individual attribution or identifying information. Only participants who gave written permission on their consent form had quotations used and assigned pseudonyms were and will be used to deidentify participant quotations throughout the thesis and other publications.

An additional ethical concern included promoting ethical advocacy for change. Participant discussions regarding the photovoice process emphasized that there were no expectations for participants to shift power to make policy decisions. Instead, I highlighted the importance of reaching decision-makers and using the skills they developed to become advocates for BIPOC burnout prevention in ways they were comfortable with (Wang & Redwood-Jones,

2001). Finally, I will try to include photos that highlight BIPOC student assets and problems within public presentations and knowledge translation to ensure that the photos are representative of participant perspectives.

Plans for Knowledge Translation

Knowledge translation was conducted during and following the project to help reach decision-makers regarding BIPOC student burnout and raise awareness for BIPOC student burnout at the post-secondary level. Participants were asked how they wished to share their photos at the end of the participatory analysis session and after given some examples, they decided to create a public event for BIPOC university students, BIPOC-related programs and services, and policymakers at the university (Wang, 2006). The event will be held on campus and discuss BIPOC student burnout using the photos, findings, and potential recommendations for change. Participants agreed to be identifiable during the event and involved in the event logistics to promote advocacy and engagement regarding BIPOC student burnout within this context (Wang, 2006).

I will also use participant photos to help share findings using an infographic, research publications, and conference presentations. Following the submission of my final thesis revisions, I will develop an infographic regarding the project's findings using design software and send it to relevant organizations, services, and university administrators. The infographic will present the main points about the project's purpose, methods, and findings in layperson's language with participant photos as visuals to provide examples of each theme. This information will be located on the front of the infographic with participant recommendations, key resources, and references on the back. Participants may be asked to review the first draft of the infographic after the photo sharing and thesis revisions have been complete to ensure that it conveys the

points they want to share with the public as well as the research findings (ideally the Summer of 2023). Finally, participant photos will be integrated into forms of knowledge translation specific to the research community, such as journal publications and conference presentations, such as the Crossroads Interdisciplinary Health Conference at Dalhousie University, to discuss and demonstrate student perspectives on burnout within this context.

Chapter Summary

This chapter outlined the study's methodology, including its research objectives, philosophical worldview, theoretical framework, and positionality. Photovoice was then introduced as the study's methodology, including its theoretical underpinnings and advantages for using it to study BIPOC university students, race, and burnout within the context of social justice movements and the COVID-19 pandemic. This was followed by describing the nine-step photovoice process outlined by Wang (2006), including participants and recruitment, data collection, and data analysis methods. Finally, the chapter discussed plans to promote quality and rigour, ethical considerations, and ongoing plans for knowledge translation.

CHAPTER 4: FINDINGS

The following chapter will present the findings of this project. Participant discussions and photos all serve as the foundation for the study's findings, highlighting their perspectives through quotations and photos. The first section summarizes how each theme was selected, followed by the presentation of the three themes: (1) *Burnout: Inside and Out*; (2) *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions*; and (3) *Picturing Perfection: The Pressure to be 'Exceptional' within Academia.* The final section presents participant recommendations for action regarding BIPOC student burnout prevention within this socio-political context. Participant names were replaced with alphabetized pseudonyms in order of registration to protect their identities and keep track of which participants said what. This chapter presents participant's perspectives as BIPOC university students, whereas the next chapter will present further analysis of the findings by situating them within the current literature.

Codifying: Participatory Thematic Analysis

In alignment with the photovoice methodology, participatory thematic analysis included codifying to develop participant perspectives into themes and subthemes. Codifying with participants enhances the participatory aspect of this analysis by engaging them throughout the photovoice process (Wang & Burris, 1997; Wang, 2006; Wang & Pies, 2004). This allows participants to actively analyze and identify key ideas and themes during group discussions (Wang, 2006; Wang & Burris, 1997; Wang, Yi, Tao & Carovano, 1998). As described in the previous chapter, codifying took place at one follow up session where participants discussed and analyzed their photos together. This included categorizing photos into preliminary groups or 'groupings' based on similar patterns of ideas or codes. One participant who could not attend the

group analysis session later engaged in an individual analysis session to situate their photos within the photo groupings and provide input about the grouping choices.

The codifying process allowed participants to discuss and group their photos. This began with each participant sharing the stories or contextualizing their photos to situate them within the group discussion. The group then proceeded to discuss and analyze each photo using the SHOWeD discussion questions within the photovoice methodology as a guide. Preliminary photo groupings included examples, such as ‘nature’ and ‘school’ (see Figure 1) but were then developed into more analytical themes as the discussion continued. This group discussion was relayed to the participant in the individual analysis session, allowing them to discuss the stories and rationales for the refined groupings before integrating their photos into those groupings. Some original groupings were refined into themes, while others were separated to present themes, subthemes, and subheadings. A summary of proposed themes was sent to all participants to provide feedback and was then used for the findings as part of the study. Participants identified three themes: (1) *BIPOC Student Burnout: Inside and Out*, (2) *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions*, and (3) *Picturing Perfection: The Pressure to be ‘Exceptional’ within Academia*. These will all be further discussed below.

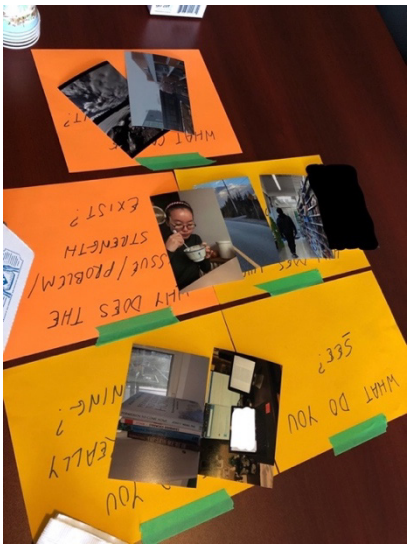

Figure 1 A photo demonstrating the preliminary photo groupings. One photo was blurred out of the image upon a participant's request to have it removed from the finalized photos.

Based on participants photos, analyses, and my analysis of the photos and transcripts, I decided to present all three themes to tell the full story of BIPOC student burnout experiences within the context of the COVID-19 and social justice movements. The themes and subthemes were mainly determined through participants' photos and analyses then refined through my own analysis. Participants first categorized and refined their photos into three preliminary groupings: 'stress,' 'environment,' and 'school.' Upon further discussion and analyses, they identified clear conceptual and visible differences between the first and last two photos within the 'stress' groupings. This resulted in two sub-categories: externalized and internalized experiences of burnout. The same process occurred with the 'environment' grouping, where the first two photos formed a 'physical environment' sub-category, and the last photo formed a 'socio-cultural environment and institutions' sub-category. By the end of the analysis session, the participants refined these groupings into three themes and four subthemes.

The first theme, *Burnout: Inside and Out* and two subthemes, *Falling Apart by Staying Together* and *Burnout Beneath the Surface,* described BIPOC student burnout other than academic burnout within the context of social justice movements and COVID-19, as well as how they experienced it in their everyday lives. Participant descriptions and photo groupings tied to how they experienced burnout in their everyday lives were refined into *Falling Apart but Staying Together*, participants' burnout externalized experiences of burnout, and *Burnout Beneath the Surface*, participants' internalized experiences of burnout.

These themes were presented first to set the stage for the second theme, *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions,* and three subthemes,

(Dis) Connection to the Physical World, Burnout and Socio-cultural Environments: "Does race really define me?", and *Reframing Burnout through Political, Healthcare, and Religious Institutions.* This second set of themes outlined how BIPOC students experience burnout by describing how physical and socio-cultural environments, as well as institutions shaped their burnout experiences. Physical and socio-cultural environments were chosen based on participants' photos and analyses. During my analysis and mapping of the codes from participant transcripts, there was a clear distinction between socio-cultural environments and non-academic institutions' impacts on BIPOC student burnout within this socio-political context that participants did not specify at the analysis sessions. Therefore, I refined the subthemes within the second theme into three subthemes to highlight the unique impact institutions may have on burnout.

The third theme, *Picturing Perfection: The Pressure to be 'Exceptional' within Academia,* highlighted BIPOC students' academic burnout and the impact of universities as post-secondary academic institutions on their overall burnout using the university they currently attend as an example. Participants discussed how photos tied to their academic burnout presented significant concerns that were distinct from the photos and experiences in the first theme. They also described the notable impact of universities on their burnout and how it differed from the impact of other institutions shaping burnout in the second theme. Therefore, participants decided to include these two aspects as a third theme as they were both tied to BIPOC student academic burnout and presented significant concerns that differed from the other two themes. This was reflected in my own analysis, where BIPOC students' academic burnout and the impact of universities were both significant elements of BIPOC student burnout that were related and warranted their own theme. No subthemes were included due to the lack of photos and examples

tied to the impact of universities on burnout. Finally, the third theme also served as an effective snapshot of what BIPOC student burnout experiences are like within this socio-political context.

To summarize, the findings will present three themes, two of which have subthemes, that were developed by participants and refined through my analysis using photos, quotations, and analysis. Please refer to Table 2 for a tabulated representation of the organization of participant perspectives within the findings, including themes and subthemes.

Table 2: Themes and subthemes

Theme	BIPOC Student Burnout: Inside and Out	Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions	Picturing Perfection: The Pressure to be 'Exceptional' within Academia
Subthemes	• Falling Apart but Staying Together • Burnout Beneath the surface	• (Dis) Connection to the Physical World • Burnout and Socio-cultural Environments: "Does race really define me?" • Reframing Burnout through Political, Healthcare, and Religious Institutions	

Theme One: BIPOC Student Burnout – Inside and Out

Participants first identified *BIPOC Student Burnout: Inside and Out* to conceptualize and define burnout, as well as how it was experienced. This definition provides a clearer depiction of BIPOC student burnout experiences within the context of COVID-19 and social justice movements. This first theme also provides important context for understanding how burnout is shaped by environments and institutions, as described in the final two themes. The theme first compares participant definitions of burnout to Maslach's (1998) traditional burnout definition. I

then presented the first subtheme, *Falling Apart but Staying Together*, which described participants' externalized burnout experiences, and the second subtheme, *Burnout Beneath the Surface*, which explored participants' internalized burnout experiences.

General Definitions of Burnout

Participant definitions of burnout were well-aligned with the key elements of Maslach's (1998) definition of burnout: emotional exhaustion, depersonalization, and lack of personal accomplishment, validating participant's burnout experiences. Perspectives aligning with 'emotional exhaustion' included feeling tired or de-energized. Chris described being de-energized as a key component of burnout: "*I think just tiredness for one, not being able to have the same energy. […] I think it's when you like struggle to restore your energy over a period of time."* Thoughts tied to 'depersonalization' involved not feeling like the same person or wanting to engage with anyone. Faith highlighted this idea, stating: *"It's just why am I so tired? Why do I not wanna go to store anymore? Why do I not wanna go be around people? Why do I not wanna come to school anymore?"* Finally, discussions tied to 'lack of personal accomplishment' involved feeling unmotivated and/or unproductive despite their efforts. Elise echoed these thoughts, stating: *"The product of your actions is not actually productive, […] because you're so burnt out. So, […] nothing is happening, but you might be doing things, furthering the burnout."* With these general characteristics in mind, participants were then able to describe their burnout experiences as BIPOC university students.

Characterizing BIPOC Student Burnout Experiences

Based on participant discussions and photos, participants experienced various aspects of burnout unique to BIPOC students within this socio-political context. This theme is presented as two subthemes: *Falling Apart but Staying Together*; and *Burnout Beneath the Surface*, to

emphasize how they experienced burnout their everyday lives. The first subtheme outlines participants externalized burnout experiences, while the second subtheme highlights their internalized burnout experiences. As previously stated, participant discussions and photo groupings highlighting how post-secondary academic pressures and institutions contributed to their burnout were included as a separate theme and the remaining participant burnout experiences are discussed in the subthemes below.

Subtheme: Falling Apart but Staying Together

Participants described their externalized burnout experiences within this socio-political context as feeling burnt out, but not caring about how stressed they felt and/or just managing to hold themselves together. Key elements of these experiences included visible or physical signs and symptoms of burnout, juggling multiple responsibilities, and burnout tied to COVID-19 and social justice movements. Externalized burnout experiences were first characterized as involving visible or physical signs and symptoms of burnout, such as lack of sleep, body pain, and apathy. For example, Denise took a photo of a student grabbing items at the grocery store to highlight the externalized burnout she and her friend felt during their undergraduate studies (see Figure 2.1):

> He reminded me of […] like one of my best friends […], we used to go undergrad together and then […] during the exam time we [were] basically dying. And […] you know how like the hairs are messy, we [didn't] care how we [looked]. We just [went] to school, [wore] sweatpants and stuff […] to survive and grab stuff quickly from a store […] because you [had] […] a marathon study for the next couple hours. […] So, it sort of like drew back old memories like, […] yeah, I survived. I survived some like burnout […] And I'm still experiencing some and I'm probably gonna experience some in the future as well.

In sum, visible signs of burnout, such as lack of care in one's appearance may be a key component of externalized BIPOC student burnout within this context.

Participants also described feeling burnout due to tiredness and not completing tasks on time. Denise took a photo of herself eating with tape holding her broken glasses together to

capture the externalized burnout tied to being so busy that she could not fix her glasses (see Figure 2.2):

> If you look closely [at] my glasses, [they're] broken. So […] I taped my glasses like to my face […]. And I was like "Oh my God, I'm so busy. I [have] no time to look for glasses." So, I'm wearing like contact lenses and […] I borrowed my friend's eyeglasses. So, […] [i]t's like a perfect story for, like, burnout. It's like, "Oh, you're so busy, you forgot to like take care of yourself […].

Thus, Denise's broken glasses photo highlighted how students may experience externalized burnout tied to navigating their responsibilities.

Figures 2.1 and 2.2 Denise's photos capturing the lack of care about her appearance and pressure to navigate responsibilities as part of her externalized experience of burnout within this socio-political context.

Finally, social isolation during COVID-19 significantly contributed to participants' externalized burnout by shifting information updates to online platforms and decreasing in-person social interactions and events. These included events tied to social justice movements,

like BLM. Chris highlighted how engaging in large amounts of information online impacted students' burnout tied to COVID-19 and social justice movements:

> Everything being so remote and just seeing everything [remotely] on a screen was a huge influx of information and […] made people less interested in trying to join social movements because they were focused on […] one not [getting] COVID, and two, not [burning] themselves out because you still had to do school and everything else.

Therefore, COVID-19 and BLM may have contributed to BIPOC students' externalized burnout by limiting social gatherings and events. These experiences contrast with the second subtheme, *Burnout Beneath the Surface*, which describes participants' internalized burnout experiences within this socio-political context.

Subtheme: Burnout Beneath the Surface

Participants' internalized burnout experiences included feeling pressure to keep up with their responsibilities and present themselves in a professional, culturally appropriate manner while internalizing pressures tied to white dominant structures they felt were beyond their control. Most of participants' burnout examples were internalized, which could be due to racism stemming from the systemic exclusion of BIPOC populations within these socio-political structures. Key elements of these experiences included mental or invisible signs and symptoms of burnout, racial and cultural factors shaping burnout, and burnout relating to social justice movements.

Participants highlighted mental or invisible signs and symptoms of burnout as part of their internalized burnout experiences, such as not wanting to engage with others and feeling constant pressure from various aspects of their lives. These symptoms combined with racial and/or cultural factors to foster internalized pressures tied to racial and cultural identities. Faith emphasized the internalized pressure she felt to follow social, cultural, and legislated rules when describing anxieties tied to police violence: *"We REALLY have to follow the rules. […] [W]e*

have to follow them really carefully; we have to follow rules and then some. That's how I feel."

These discussions led her to take a photo of herself with both of her hands up and a foot on a highway line to capture her frustration tied to following these rules particularly when working alone (see Figure 3):

> You want me to follow the rules? F*ck you. […] You want me to walk on the line? I'll walk on the line, but one of my feet can be off of it. Because this is my walk. And I feel like a lot of […] the stuff that [we're] doing feels so dead end […], but the sass is there. […] I've seen that sign so many times, it's a road not too far from where I am, and I had to walk along the line […]. I think some of that is too, "you put your hands up, put your hands up." And I feel like I'm always doing something wrong. So, I have my hands up.

This photo emphasizes how invisible signs, such as constant pressures, and racial factors, such as police violence may combine to affect BIPOC students' internalized experiences of burnout.

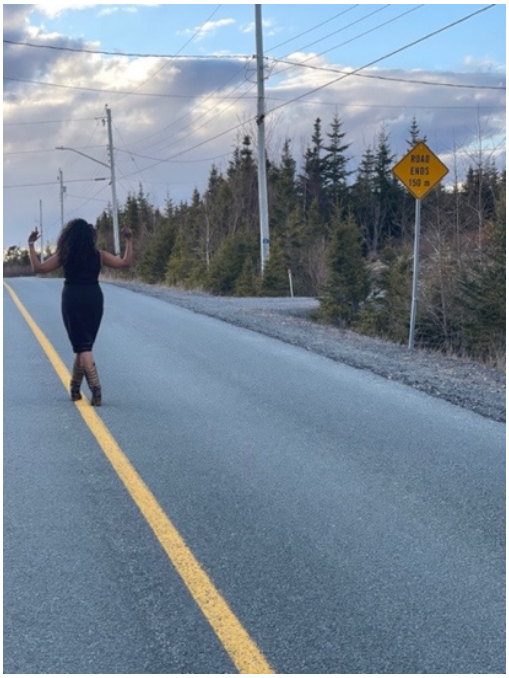

Figure 3 Faith's photo capturing her internalized burnout tied to needing to follow the rules.

Faith also described a photo of her sleeping with her dogs in her bed that she chose not to include in the finalized photos to demonstrate how cultural stigma made it hard for her to be vulnerable about her burnout:

> I feel like there is so much to my experience as the student that I don't share and I'm not willing to share […] I think that we have these invisible lives that we live that are so compartmentalized […] [and] messy. So those dogs are my best friends. […] They provide so much entertainment and distraction and love and unconditional joy in my life. […] they protect me. I don't know why I need to have such a strong sense of protection around me at all times, but […] I think that's the intimate part about it, is that I need these dogs as much as they need me […] and I feel safe.

In sum, BIPOC students' cultural stigma tied to burnout may cause them to internalize their burnout by making it harder to be vulnerable with others about their burnout.

Finally, Faith highlighted how watching the BLM movement get picked apart by mainly white people in society internalized more pressure for her to produce flawless work to prevent herself from being similarly discredited:

> I feel like [BLM] has become perverted over time and lots of [white] people saying, "Oh, look at all the flaws of this, this is bullsh*t." And making it less than what it is without looking at […] what this represented for people themselves […]. I find that very stressful […] It's that this [was] an opportunity for people that rose up against things that were bad, it got labelled something […], [a]nd now all of a sudden everything's […] "Well see look!" And all this tells me that if I f*ck up, […] my whole cause could be just like this, so now I have to work even harder.

This demonstrates how aspects of BIPOC student burnout can combine to create intense internal pressures tied to COVID-19 and social justice movements that would not have been as intense when felt on their own. At first glance, students' burnout related to COVID-19 and social justice movements may appear rather simplistic and socially acceptable, such as experiencing social isolation, but beneath the surface there is a complex interaction of internalized pressures, such as pressure to join BLM but feeling anxiety tied to avoid getting sick or being attacked by police. Therefore, the interconnectedness of pressures may be significant when trying to understand internalized BIPOC student burnout experiences within this socio-political context.

Theme Two: Contextualizing BIPOC Student Burnout – The Impact of Environments and Institutions

The second theme participants identified was *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions*. This theme was the most prominent within participant discussions and the first theme to be developed from the preliminary photo groupings. Participant photos and discussions within this theme highlighted how environments and institutions may shape BIPOC student burnout within the context of the COVID-19 pandemic and social justice movements through relevant subthemes (see Table 2). Participants highlighted the importance of white dominance within the environments and institutions shaping BIPOC student burnout. Therefore, it was presented as an overarching contextual factor influencing the environments and institutions discussed, and consequently, their impact on BIPOC student burnout.

The first subtheme, *(Dis) Connection to the Physical World*, was presented to explore how natural, built, and geographical environments may shape BIPOC students' burnout. I then presented the second subtheme, *Burnout and Socio-cultural Environments: "Does race really define me?"*, which described how stereotypes, norms, values, COVID-19, and social justice movements interacted within socio-cultural environments to shape BIPOC student burnout. The final subtheme, *Reframing Burnout through Political, Healthcare, and Religious Institutions*, outlines how political, health, and institutions may shape burnout. As stated, the impact of universities as post-secondary institutions on burnout will be discussed in the final theme.

Context: White Dominance

Participants emphasized how white dominance on environments and institutions may perpetuate BIPOC student burnout within the context of COVID-19 and social justice

movements in a variety of ways. Whiteness was described as the dominant ideology, with white racial groups on the top of the social hierarchy and non-white racial groups on the bottom. When discussing race and white dominance, Beth highlighted white populations as the 'default' population and non-white populations as minorities or 'others.' She described how everything in society and culture is structured based on white populations, and consequently, does not take non-white populations into account. This description emphasizes how race acts as a social construct to keep the current social hierarchy in place by excluding non-white groups from structures and making whiteness the socio-cultural standard everyone should strive to achieve, especially in their professional careers.

Participants tied white dominance back to histories of colonization, slavery, and racism, where white men held the most power. They argued that the centralization of white men's perspectives within white dominant culture and society created asymmetrical power relations between white and non-white populations based on race, where white men were deemed as holding the most power and non-white populations were historically oppressed. This oppression shaped participants' perceived power and experiences of racism as part of BIPOC student burnout, such as stereotypes and norms. Faith echoed these thoughts, stressing: *"The hate runs deep, and it's historical, and it's disgusting."* As a result, participants expressed how easy it is to burnout within white dominant environments and institutions they have not historically been socially or culturally accepted in. Aaron described how his private Christian boarding school excluded Muslims to illustrate BIPOC communities' inability to thrive within white dominant environments and institutions:

> I think [with] any dominant ideology I think there's always going to be […] a loser […]. I went to […] a private Christian boarding school, and […] the Muslims weren't allowed to be Muslims, cause [of their] […] faith. So, I think in any [dominant] institution […] [there] are going to be people who can't live up to what they believe […] they're meant to

> live up to, cause they're trying to adhere to these other standards […].You can't truly be you within that context, because […] being you is not […] [Beth: Accepted]. Exactly.

To that end, white dominance was presented as an important contextual factor in exploring how environments and institutions shape BIPOC student burnout.

While participants identified white dominance as a main environmental factor shaping burnout, they also highlighted how the various environments and institutions in which they live may shape BIPOC student burnout within this socio-political context. Based on participant photos and discussions, participants chose to present the following environments and institutions in the subthemes below: physical environments, socio-cultural environments, and institutions.

Subtheme: (Dis) Connection to the Physical World

Participants described how physical environments may shape their burnout through natural, built, and geographical environments. Beth took a photo at a local hiking trail to capture how being immersed in nature helped her overcome the negative impact stereotypes can have on BIPOC students and communities (see Figure 4.1):

> I was just feeling low mood and nature always puts me in a good mood […]. I was just feeling really overwhelmed, and that was a day that I […] decided to take a walk, and just find a clear kind of sense for myself. And that's kind of a coping thing that I do […] Just put myself in a place that is more kind of meditative […]. […] [Y]ou might tend to internalize all that negative energy around you. […] Like me going into my [work] placements, I've experienced a lot of microaggressions, […] and […] that [walk] was me […] trying to recenter myself and let go […] so […] it wouldn't internalize itself, I guess.

Finally, Beth explained how she applied monochrome filters to reflect her low mood and feelings of being overwhelmed: *"I did that kind of to reflect the mood in the moment. There wasn't necessarily a foggy day, but it felt like one."*

Chris also took a picture to capture how weather differences between Halifax and his hometown perpetuated his burnout by lowering his mood and preventing him from engaging in outdoor activities he would regularly engage in for self-care (see Figure 4.2):

> I grew up in [Large City 1] […]. And when the winters happen, […] I didn't feel as different because, one, it's sunnier there, and two, […] you see the hustle and bustle. Moving here was the first time I was like "Damn clouds," you know, "They're heavy." And that's the view from my house, so […] normally you can see out and like the buildings don't seem that I guess in your face. But when it was foggy it seemed very trapped [and] like there wasn't a lot of space.

Beth and Chris' feelings of negativity and being trapped suggest that natural environments may shape BIPOC students' burnout within this context by impacting their mood and emotional responses to the pressures they face.

Figure 4.1 and 4.2 Beth and Chris' photos illustrating the impact of natural environments on their burnout by altering their moods and self-care.

Participants also outlined how built and geographical environments may shape BIPOC student burnout within this context by structuring spaces in ways that facilitate burnout. For example, Chris described how living in smaller, compared to larger cities, may perpetuate his burnout as smaller communities are less diverse, and therefore, have less representation to students wanting to connect with those with similar racial and cultural identities:

> It kinda goes back to my point of like the city that you're in, cause I went to a white private school from grade six to grade 12, […] I was used to […] being like one of few […] [but] in [Large City 1] it was like when I'd leave and go anywhere, I would see the diversity. Here really the first time I [went] [out] […] with my friends, […] [I was] the

> only Black guy [there] […]. And I think […] in my first year at least, […] I wasn't looking for that community. But when I was, […] it's just less people around generally and less BIPOC people especially, it's a lot harder to find community until you find spots […] where everything's very concentrated.

Chris' experience locating diverse communities within the campus community demonstrates that built and geographical environments may shape BIPOC student burnout within this context by constructing spaces that facilitate more pressures.

Subtheme: Burnout and Socio-cultural Environments: "Does race really define me?"

Participants described how social and cultural environments interacted to shape burnout experiences, such as connecting with diverse community groups as a source of social support. Thus, this subtheme presents the combined impact of social and cultural environments. Socio-cultural environments shaped participants' burnout by breaking and/or reinforcing stereotypes, norms, and values experienced within this socio-political context. The socio-cultural impact of the global pandemic and social justice movements also shaped these burnout experiences.

Stereotypes may have contributed to participants' burnout by increasing pressure and frustration tied to expectations from other white and non-white communities based on their race, as well as feeling obligated to reveal their entire life story or ancestry. Denise discussed how peoples' assumption of her race based on her colour perpetuated her burnout:

> People will just assume whatever race you are based on your colour, and you know, Asian-looking people [come] from a variety of countries […]. And sometimes [what] […] weirds me out is that people don't try to like engage with you and get to know you as a person first […]. Like [I've] met a lot of people [and] […] the first question they ask me is like, "Oh, are you from Thailand? Are you from China? Are you from Vietnam?" […] And I'm like, "Well, you don't even say 'Hi, how are you?' first?" […] [I'm] just tired […] Does race really define me?

Denise's experience of being stereotyped was also reflected in her discussion of how white groups treat her in Halifax when describing how stereotyping may not hurt her but still shapes her burnout: *"They'll treat you special, not nothing bad but just…they will treat you differently."*

Denise's example demonstrates that stereotyping can impact BIPOC student burnout through overt discrimination, but it may also shape burnout through microaggressions. Therefore, the interactions between BIPOC stereotypes within socio-cultural environments shaping BIPOC student burnout is complex and should not be judged based on how visible their impact on burnout is within this socio-political context.

Participants highlighted how adhering to certain norms may shape their experience of burnout. Aaron took a photo in his singing class to capture how his anxiety tied to assimilating in socio-cultural spaces where white people fit in perpetuated his burnout (see Figure 5):

> As welcoming as I guess they tried to make the space not a lot of us are singers. [Arts Student 3] […] had backgrounds like in singing and […] you can kind of see [Arts Student 2] looking literally with eyes shut and then [Arts Student 3] is […] not really bothered by that. […] [P]eople who are familiar with that space are always going to be […] more comfortable in that space.

Aaron then described how the picture allowed him to compare his teacher's discussion of breaking down resistances to singing in class to making socio-cultural spaces more accommodating to BIPOC individuals, likening making spaces more welcoming to people who never sang in the space to making spaces more welcoming to BIPOC individuals.

Figure 5 Aaron's photo illustrating how socio-cultural environments perpetuated his burnout by increasing the pressure he felt to assimilate to white dominant spaces and cultures.

In summary, socio-cultural environments may shape BIPOC student burnout within this socio-political context by breaking and reinforcing BIPOC-related stereotypes, norms, and values stemming from white dominant ideologies. This relationship was also prevalent when participants, such as Georgia, described the socio-cultural impact of COVID-19 and social justice movements on burnout, such as the impact of BLM on Black student burnout:

> I think it could exacerbate BIPOC student burnout, especially folks from the Black community cause not only are they advocating for their community and trying to protect themselves, they also had to educate those around them, because a lot of non-Black people were going to them being like "How do I help?" So, they were […] also educators on top of being a student.

The socio-cultural impact of BLM on BIPOC student burnout was unique in that most events tied to the movement occurred during the COVID-19 pandemic. Therefore, Black student burnout when educating and advocating for Black communities during BLM is significant as it demonstrates how the socio-cultural impacts of COVID-19 and social justice movements may combine to shape the stereotypes, norms, and values tied to BIPOC student burnout within this socio-political context (e.g., the expectation to represent the community despite times of turmoil).

Subtheme: Reframing Burnout through Political, Healthcare, and Religious Institutions

Institutions also shaped participants' burnout by reinforcing stereotypes, norms, and values within political, healthcare, and religious institutions. Participants described how political institutions shaped their burnout by enacting certain policies and/or legislation. Georgia highlighted how the municipal government's response to the findings from the SAH participatory group to which she belonged may reduce students' burnout by raising awareness for Asian discrimination during COVID-19:

> I was part of […] a participatory action group, where they elicited members of the Asian community […] to determine like, our thoughts on how we could Stop Asian Hate […]

> and the results […] were presented […] to raise awareness […] [for] discriminatory acts towards Asian individuals in [town]. And [the municipal government] definitely acknowledged that [it] was happening during the pandemic.

While there were no legislative changes following the participatory action group's discussion of SAH within Halifax, the municipal government did release a report about the findings. This acknowledgement of Asian discrimination within the municipality demonstrates how political institutions may shape BIPOC student burnout within this context by raising awareness as part of evidence gathering for potential policy change.

Participants also discussed how aspects of health institutions reduced or exacerbated their burnout within this socio-political context. Beth described how the pressures tied to COVID-19 vaccination policies and community distrust in the healthcare system perpetuated her burnout:

> In the Black community, there's a lot of lack of trust in healthcare system. And so, when it came to having to take this vaccine, a lot of people didn't necessarily feel safe. They [were] like "What's in there? Like, what are you trying to do? […]. And so, basically you needed to be vaccinated to work at a lot of places, and they were letting people go. And then if you can't work, how do you pay bills?

Consequently, healthcare institutions may shape BIPOC student burnout within this context by adopting policies and procedures that foster greater community distrust in the healthcare system.

Religious institutions also shaped participants' burnout by promoting shared practices and beliefs. For example, Chris described how attending church regularly reduced his burnout by allowing him to find common ground with people who shared similar beliefs:

> I started going back to my home church […] [in] the summer […]. It's a […] very Black church, so seeing that was very refreshing [and] when I came back […] I looked for a new church. […] The one I'm at now is like all white and all old but I love it because […] the community still is very welcoming. […] [N]ow I'm more comfortable […] inviting my friends to come […] as a shared practice or […] [seeing] two other Black guys in the church and it's fun […], but I think […] faith and religion is in so many different cultures […]. So, […] anytime you're able to find common ground and be proactive in looking for common ground, [I] think for me […] it has given me energy.

Chris' regular participation in church demonstrates how religious institutions may reduce BIPOC student burnout within this context by providing settings to share religious and cultural practices with others.

Participants also emphasized how post-secondary academic institutions may significantly shape their experience of burnout within this context in ways unique to their university. Therefore, participants integrated the impact of their post-secondary institution into the third and final theme to provide an accurate depiction of academic burnout and the extent to how their university contributes to BIPOC student burnout.

Theme Three: Picturing Perfection – The Pressure to be 'Exceptional' within Academia

The final theme, *Picturing Perfection: The Pressure to be 'Exceptional' within Academia* captured BIPOC students' academic burnout at universities within the context of the COVID-19 pandemic and social justice movements. The theme described participants' academic burnout, as well as how universities like the one they attend may shape their burnout as white dominant post-secondary academic institutions to exemplify what BIPOC student academic burnout experiences are like and how they occur within the wider context of COVID-19 and social justice movements. Based on photos and analyses, the theme was divided into two subheadings instead of subthemes since academic burnout experiences and the impact of universities were closely tied to BIPOC student burnout but not distinct enough to warrant their own subthemes.

Academic and Professional Pressures: "My work has to be exceptional."

Participants highlighted experiencing academic burnout stemming from the need to put in extra work, energy, and pieces of themselves to be successful at their university within this socio-political context. Georgia took a picture of extra readings she decided to read in addition to

her program's readings to capture the academic and professional pressure she put on herself to help serve clients from more diverse backgrounds (Figure 6.1):

> A lot of our […] curriculum is again based around […] Eurocentric Western perspectives, […] [and] I really want to work with folks from underrepresented backgrounds like other BIPOC clients. I wanted to do my own […] readings into different things like Asian mental health […]. So, […] burnout can occur when I have to do my own critical reflections, as an Asian woman. And I also have to reflect on my own experiences growing up as a BIPOC individual in Canada. So, there's a lot of learning and unlearning that has to be done […], which can be very exhausting.

Georgia also described how being from a traditional East Asian household impacted her desire to do extra readings by increasing the value of being productive. This highlights the combined academic and professional pressures BIPOC students may put on themselves to do extra work to help serve and represent diverse communities within this context.

Elise took a photo of her messy desk to capture how the lack of representation at the university and her perfectionism contributed to her burnout (Figure 6.2):

> I was working on a paper […]. It was like, due a few hours after this […]. And yeah, I did clean up desk a little bit before taking this picture [laughs]. I was a bit of a disaster, but I feel like this really […] represents the [chaotic] way that I think. […]. I had to put a sticky note on my computer, like it's like the bright pink thing that you see. It says 'Drafty Draft.' It's like something at my supervisor keeps telling me that, you know, […] you procrastinate […] because you're not wanting to, like, do something unless it's gonna be perfect. And so, I had to keep that reminder that, you know, even if it's not perfect, this is just the first draft, and it can […] have some holes in it. You have some wind blowing through it, it can be drafty. And that's okay.

Elise discussed this example as part of the pressure she felt to represent racialized communities within her research due to the lack of visible representation in academia. This is significant as it highlights how racial elements, such as lack of representation, may combine with academic outcomes, such as perfectionism, to shape BIPOC academic burnout experiences within this socio-political context. This interconnectedness was consistent with the experiences presented in the first theme.

Furthermore, Elise emphasized how the photo captured her pressure to integrate her gender and racial identities into her academic work:

> I come with the fact that I'm like a woman. I come with the fact that I […] don't present like a typical woman. I come with the fact that I am a racialized woman. […] [N]one of those things ever leave me. There's things I'm always like thinking about, like the context of whatever I'm doing […]. So, this is like also the place I spend the most time as of now, is like at my desk trying to like work on stuff. I was actually working on a paper that […] looked at barriers […] impacting racialized [people's] […] access to active transportation. So, it felt very apt where like as a student within […] this [socio-political] climate I am […] [focusing] on these issues because as a member of this population […] within academia, I feel like I have to.

The interconnection of racial and academic pressures captured in Elise's photo demonstrates how complex BIPOC student academic burnout experiences can be within the context of COVID-19 and social justice movements compared to university student burnout due to the racial pressures they experience on a regular basis in addition to other pressures, such as the pressure to represent and produce robust research tied to groups with similar racial identities.

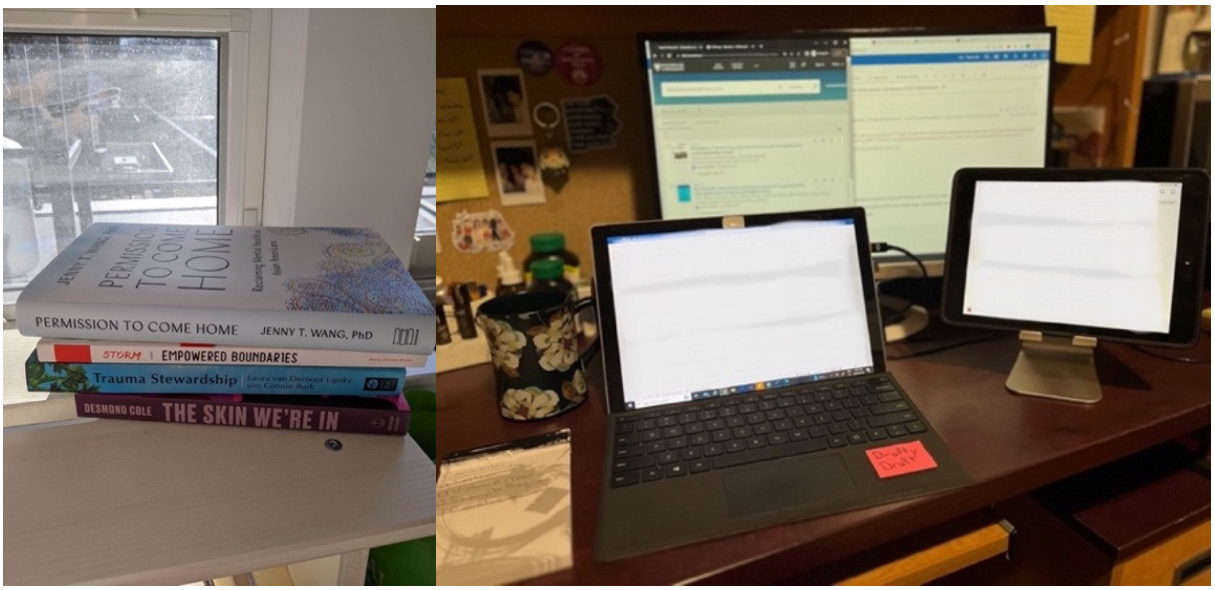

Figure 6.1 and 6.2 Georgia and Elise's photos exemplifying the lack of representation, perfectionism, and integration of identities as part of their academic burnout experiences within this socio-political context.

This complex interaction of racial and academic pressures was also exemplified through Aaron's photo of a student presenting his clown experience as part of a module in his arts program. The photo was initially included as part of the finalized photos but was later removed due to the lack of written consent from the subject. Aaron described how the clown exercise targeted students' vulnerability by pushing them to do whatever anyone asked them to do, causing him to reflect upon the isolation and perfectionism he felt when trying to assimilate within the university's academic environment. He continued by emphasizing the importance of the Black backdrop in the photo as a symbol of the pressure to assimilate:

> The reason we wear blacks is because […] we don't want to be seen. […] [I]n a culture where you're already isolated and you're in a place where this culture almost demands that you kind of fit in as opposed to stand out, you kind of get forgotten to some degree. So, it's almost like his body morphs into the backdrop […]. And […] that was […] what I was going for […] the feeling […] of fitting in to a point where you don't really have a clear identity. […] [J]ust because of how it was trying to first off open you up to vulnerability […]. [T]he clown is trying to chase perfection, […] [i]t's trying to chase standards. I mean, while clown doesn't allow you to fail, it is trying to chase that, and I think this idea of almost spotlighting [Arts Student 1] here […] is almost like you're being stared down.

Similar to Elise's photo, the combination of racial and academic pressures within Aaron's clown photo emphasizes how complex racial factors can make BIPOC student academic burnout experiences. Therefore, acknowledging the role of race within this complexity is crucial to understanding BIPOC student burnout within this socio-political context.

The Impact of Universities on BIPOC Student Burnout: "Not much has changed."

Participants described the impact of universities on their burnout experiences within the context of COVID-19 and social justice movements using the current university they were attending since most of them had attended it for multiple degrees. Overall, participants argued that they and other members of the campus community experienced racism at the university on a regular basis without any consequences for the offenders or direct acknowledgement from the

university's administration. They also stressed that the university did not set BIPOC students up for success, causing them to feel constant pressure instead of feeling supported. Faith emphasized how the university's lack of change regarding racism and student burnout continue to make them longstanding and persistent issues at the university:

> The twelve years I've done my masters to now working on a PhD, […] I don't think a whole lot has changed in terms of institutional culture or how people behave. They just […] sidestep things or [say] it doesn't exist or deny it. There's a lot of denying.

This normalization of racism and discrimination within the university may have significant implications for BIPOC student burnout by encouraging racist stereotypes and norms within the campus community, such as increased pressure to meet white dominant academic standards despite not having access to the same financial opportunities as white students. Particularly, the normalization of racism within the university may significantly impact burnout within this socio-political context due to the additional pressures tied to COVID-19 and social justice movements, such as the pressure to meet academic deadlines while coping with the fear of potentially being attacked by police officers during BLM. Therefore, participants highlighted examples that focused on the normalization of racism and discrimination to describe how universities may shape BIPOC student burnout within this socio-political context.

Participants outlined how their university may shape their burnout using perpetuating and/or protective factors, including policy, courses and programs, and societies or groups, contributing to the rationale for participant recommendations for change. The university's policies mainly perpetuated participants' burnout by normalizing the exclusion and racism tied to the white dominant ideologies within the university's structures. One example is failing to hire more diverse therapists at the university's health and wellness centre. Elise described a racialized

friend's poor therapy experience to stress the importance of having therapists from racialized backgrounds at the university:

> I actually have like a friend who is a racialized individual […]. And we were talking about […] how they see a therapist on campus because therapy is not financially accessible outside of […] school […] But […] they're not finding that [they] […] are able to help them with [what] […] they're dealing with. And I [mentioned] […] that […], I found this [South Asian therapy] directory […], but again, you do have to deal with the cost at that point because it is all private therapy. […] The thing is that you can't [understand] unless you've really […] experienced going through a lot of these things. […] If universities especially, like thinking about from the student experience […], if they prioritized having like on campus therapists from racialized backgrounds that would be so powerful [Faith: One isn't enough] Yes, not at all.

Participants echoed these thoughts, emphasizing how the current makeup of therapists may perpetuate BIPOC student burnout at the university by not being able to see someone with the same racial identity as them. Therefore, it was included as a recommendation for change.

Participants' programs and courses also significantly perpetuated their burnout by normalizing discrimination, and consequently, affecting their sense of safety within and beyond the university's campus community. Elise described how the university administration's response to peer-to-peer racism at one of the professional schools normalized student experiences of racism and increased their fear for their safety within and beyond the Halifax campus:

> Nothing really actionable happened because […] the individual that was making the racist remarks, their parent is very high up within [a main federal governmental] system within Canada […]. And has a lot of power to wield, and so [the university] does not want to make…[a move]. […] [They've been] thinking about it, but […] that's not okay. And you also think that those views come from somewhere, so someone very high up in the [main federal governmental] system has those same views.

So long as discrimination continues to be normalized within programs and courses, universities will continue to facilitate the racist behaviour within and beyond the campus community. Program and course-related discrimination may play a key role in BIPOC student

burnout within this context due to its capacity to reinforce racism at universities, and therefore, other environments and institutions.

Finally, university societies and groups may shape participants' burnout by reflecting the lack of visible representation within the campus and broader communities. Denise emphasized how the lack of their university's societies representing her culture increased her burnout:

> I don't know any […] communities [from Asian Country 1], so I'm just like sort of like on my own. […] [Y]ou guys have this like Black society that you go [do] stuff […] there's not such a thing so like [Asian Country 1] society here, […]. Like I know like…it used to have like a [Asian Country 1] society at Dal [in 2001] but […] it doesn't exist anymore after I came to Dal. I think they just […] [did] not [have] a lot of people, so they closed it. […]. I'm like "Oh, I wish I was there [then], you know." [laughs].

In sum, the university participants attended may shape their burnout as a white dominant post-secondary institution within this context by normalizing factors that hinder students' success, such as racism and discrimination. While participants highlighted some actions that helped to support BIPOC student burnout at the university, they also emphasized that there were many areas where they could improve. To that effect, participants used the findings to create a list of recommendations for BIPOC students and policymakers at their university to help reduce BIPOC student burnout over time.

Participant Recommendations for BIPOC Student Burnout Prevention

Participants developed five recommendations for BIPOC students and policymakers to create change regarding BIPOC student burnout prevention at their university. They first recommended to raise awareness for BIPOC student burnout and its impact on mental health within this socio-political context by educating high school students, peers, BIPOC student service providers and organizations, and the university's faculty, staff, and administration. Participants also recommended increasing funding for BIPOC student service providers and organizations to provide effective, equitable support and opportunities for BIPOC students over

time. Chris described how increasing funding for BIPOC student service providers allows them to host events that foster a greater sense of community among BIPOC students: *"They'll send out like "Hey, we're watching a movie," or "Hey, […] come for this lunch," and it's just nice to gather."* Faith also highlighted the need for universities to fairly compensate BIPOC students for participating in events the university administration asks them to attend:

> You cannot ask students of colour to come and work on issues of concern without paying us […]. I'm done with that. […] We should not be, "Oh, by the way you're gonna get to put this on your CV." [Elise: And the thing is also, be paid for work like at] At a working wage! […] At the level of masters and PhD we already have enough education that you could be paid to be doing [that] […].

To that effect, Faith and Elise recommended fair compensation for representing BIPOC students and communities at university events to prevent students from being overburdened with work unrelated to academics. This included paying students minimum wage for events, such as panels, recruitment booths, and other forms of community outreach.

Participants also emphasized how their course content significantly contributed to their burnout by mainly discussing subjects from a Eurocentric perspective. Not only did this lack of inclusive content cause them to feel less seen in class, but it also increased the pressure they put on themselves to learn and understand BIPOC perspectives on their own. For example, Beth described how her program's course content was not structured to include how to care for BIPOC patients: "*It's very tailored to how to care for white patients and that's it. So like how does this apply when you're caring for Indigenous patients or Black patients or other coloured patients?"* Therefore, participants recommended for programs to diversify course content to move away from teaching topics exclusively through a Eurocentric lens and highlight unique BIPOC perspectives tied to relevant subjects.

Finally, participants highlighted lack of visible representation as a key aspect of their university that perpetuated their burnout. For example, Elise highlighted how lack of visible representation at the university increased the pressure she felt to represent her racial community through her research. Therefore, participants recommended increasing visible representation among students, faculty, and health professionals to reduce burnout tied to white dominance, discrimination, cultural values, and stigma. Particularly, participants such as Georgia emphasized how the lack of diverse therapists at the university's student health and wellness centre may perpetuate student burnout: *"Individuals like to seek mental health supports from […] a counsellor who has a similar identity to them […]. [A]nd if they don't really see that reflected […] they are less inclined to seek said help."* Therefore, increasing racialized therapists at the university's student health and wellness centre was deemed especially critical to prevent students from incurring significant costs when trying to seek therapy outside of the university and allow them to speak to therapists with similar racial and cultural identities.

Chapter Summary

This chapter first provided a brief overview of the study's findings, describing how participant perspectives were the main source of the finalized themes during participant analysis. Following that description, three primary themes were defined and discussed. The three themes included: (1) *BIPOC Student Burnout: Inside and Out*, (2) *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions*, (3) *Picturing Perfection: The Pressure to be 'Exceptional' within Academia*. This findings chapter presented all three themes using photos and quotations to fully capture what BIPOC university student burnout experiences were like within the context of the COVID-19 pandemic and social justice movements.

The first theme, *BIPOC Student Burnout: Inside and Out*, defined what BIPOC student burnout experiences were and how participants experienced them in their everyday lives within the context of COVID-19 and social justice movements. The first subtheme, *Falling Apart but Staying Together*, described participants' externalized experiences of burnout as feeling like they were falling apart but just barely able to hold themselves together. These included examples tied to visible signs or symptoms of burnout, juggling multiple responsibilities, and the impact of COVID-19 and social justice movements. The second subtheme, *Burnout Beneath the Surface*, outlined participants' internalized burnout experiences as feeling pressured to keep up and present a certain way while internalizing pressures tied to structures beyond their control. Examples captured the pressure to follow the rules, be vulnerable about burnout, and avoid being discredited like others discredited BLM.

The first theme helped set the stage for the second theme: *Contextualizing BIPOC Student Burnout: The Impact of Environments and Institutions*. The second theme described how BIPOC student burnout occurred within this socio-political context by identifying perpetuating and/or protective factors. White dominance was highlighted as an overarching contextual factor that perpetuated burnout by shaping environments and institutions to exclude and discriminate against BIPOC populations. The first two subthemes, *(Dis) Connection to the Physical World,* and *Burnout and Socio-cultural Environments: "Does race really define me?"*, described how physical and socio-cultural environments shaped participants' burnout using photos and quotations. Natural, built, and geographical elements of physical environments shaped students' burnout by affecting their mood and connection to their community. Examples included being in nature, weather changes, and making it hard to locate diverse communities. Socio-cultural environments shaped burnout by breaking or reinforcing stereotypes, norms, and values, such as

being labelled based on their colour and assimilation. Stereotypes, norms, and values were also shaped by the socio-cultural impact of COVID-19 and social justice movements, such as advocating for BLM in addition to academics. The final subtheme, *Reframing Burnout through Political, Healthcare, and Religious Institutions*, described how institutions may shape burnout through political and healthcare policy changes and practicing shared religious beliefs.

The third and final theme, *Picturing Perfection: The Pressure to be 'Exceptional' within Academia*, presented the academic and professional pressures tied to BIPOC student burnout and how universities may shape BIPOC student burnout within the context of COVID-19 and social justice movements as white dominant post-secondary academic institutions. Participants first identified their academic burnout experiences within this socio-political context, such as doing extra credit to help care for underrepresented groups, creating work that needs to be 'exceptional' to help represent groups with similar racial identities in academia, and experiencing stress and isolation tied to assimilation and perfectionism within academic spaces. They also outlined how universities perpetuated burnout within the context of COVID-19 and social justice movements by normalizing racism and discrimination within policy, courses, and programs, and making it hard to set BIPOC students up for success. The final section provides a list of participant recommendations for change at their university to effectively reduce BIPOC student burnout within this socio-political context overtime.

CHAPTER 5: DISCUSSION

This chapter discusses the study's findings which explored BIPOC university student burnout experiences within the context of the COVID-19 pandemic and social justice movements. This is followed by the study's application to CRT and strengths and limitations. The discussion of the findings will be organized using the themes presented in the previous chapter, with each theme capturing different parts of the story of BIPOC student burnout within this socio-political context. In alignment with previous research, CRT was used as an effective guiding framework for the study to explore what BIPOC student burnout experiences were, how they showed up in students' lives, and why they existed, including how these elements interconnected to create the full story of BIPOC student burnout experiences within the context of COVID-19 and social justice movements. Given the storied and racialized nature of the findings, CRT may be an effective means of organizing and understanding the findings compared to previous literature in the following subsections. The chapter concludes by outlining the study's strengths and limitations while exploring BIPOC student burnout within this socio-political context.

Discussion of the Findings

The study's findings revealed that BIPOC university student burnout experiences within the context of the COVID-19 pandemic and social justice movements consisted of a combination of health, racial, and academic aspects of burnout that were shaped by environmental factors tied to this socio-political context. Participants described their internalized, externalized, and academic experiences of burnout, with each experience presenting unique pressures contributing their overall burnout. These burnout experiences were shaped by environmental factors, such as white dominance, physical and socio-cultural environments, institutions, and universities as post-

secondary academic institutions. These factors intersected with COVID-19 and social justice movements to shape BIPOC student burnout. Finally, BIPOC student burnout was shaped by COVID-19 and social justice movements as combined and separate contexts. Further analyses of the findings are described by each theme below.

Theme One: BIPOC Student Burnout – Inside and Out

I introduced theme one as the first part of the story of BIPOC student burnout experiences within this socio-political context, defining what their burnout was and how they experienced it in their everyday lives. Participant definitions of burnout aligned with the key tenets of Maslach's (1998) burnout definition, which is consistent with definitions in existing burnout literature (Ariani 2020; Desai et al., 2018; Mostert & Pienaar, 2020). For example, participant descriptions of tiredness aligned with 'energy depletion or exhaustion.' Participants also reported experiencing other health outcomes, such as anxiety and not wanting to engage with others (Banerjee et al, 2019; Liu et al., 2020; Wang et al., 2020).

Previous literature identified similar pressures to the pressures within participants externalized and internalized experiences of burnout, such as juggling multiple responsibilities and cultural stigma (Goodwill et al., 2018; Henry et al., 2018). While participants divided their burnout into externalized and internalized experiences, previous research does not typically separate them as they are often viewed as interconnected. For example, Sheehan et al. (2019) highlighted the connections between African American students' external experiences of racial discrimination and internalized psychological distress in response to race-based rejection. Exploring how BIPOC students' internalized and externalized burnout experiences intersect could help to identify certain relationships between factors tied to burnout, such as overt discrimination and internalized anxiety resulting from that discrimination.

Examining the differences between BIPOC students externalized and internalized experiences of burnout could also provide more insight into how students experience burnout in their daily lives. For example, Denise's photo of a student at the grocery captured external elements of burnout, such as looking and feeling burnt out but not caring about it. In contrast, Faith's photo of herself on the highway emphasized internal pressures tied to following the rules to avoid police violence. Therefore, exploring BIPOC student externalized and internalized experiences of burnout within this socio-political context separately could help to describe the quality of students' burnout even further.

The first subtheme, *Falling Apart but Staying Together*, emphasized participants' externalized experiences of burnout as embodied elements of BIPOC student burnout that they experienced in their daily lives within this socio-political context. These experiences were tied to visible health outcomes in previous literature, such as lack of sleep, pain, and apathy (Banerjee et al., 2019; Franklin, 2019; Henry et al., 2018). Although, current literature does not always emphasize pressures, such as struggling to navigate multiple responsibilities (Henry et al., 2018; Molock & Parchem, 2021). Finally, previous studies such as Molock and Parchem (2021) highlighted how social isolation may increase students' externalized experience of burnout during COVID-19 but did not reference disengagement from social justice movements as contributing to that isolation (Liu et al., 2020; van der Velden et al., 2020). Chris described how the social isolation during COVID-19 could have increased students' burnout by physically disengaging in movements like BLM to avoid illness and/or burning out. Therefore, future research should explore BIPOC student externalized experiences of burnout to develop a better understanding the external pressures tied to burnout within this socio-political context.

The second subtheme, *Burnout Beneath the Surface*, captured internalized burnout experiences that were well-aligned with mental health outcomes in previous literature, such as including not wanting to engage with others and feeling constant pressure from themselves and other people. Particularly, participants' pressure to present a certain way while internalizing pressures tied to white dominant structures was often reflected in the BIPOC student burnout research. For example, Faith's photo capturing the pressure to follow the rules and avoid police violence was also captured in Allen's (2020) study where Black male students described the stress tied to being racially profiled by police as part of their (in)visibility on a white dominant liberal arts university campus.

Most of participants' burnout experiences were internalized, which is consistent with the current literature. This could be because student burnout often consists of pressures tied to larger structures that are beyond their control. For example, Griffith et al. (2019) highlighted how Black students' awareness of the negative stereotypes other people held about Black people while attending a PWI significantly contributed to their experiences of race-related stress due to the implicit exclusion of non-white populations that is typically integrated within structures such as PWIs. To that effect, future research should focus on BIPOC students' internalized experiences of burnout to determine their impact on BIPOC student burnout within this socio-political context and effectively reduce them overtime.

Finally, participants highlighted burnout experiences like burnout literature specific to Black, Indigenous, and additional students of colour. Black participants' increased involvement the study suggests that Black students are more open to exploring their burnout within research, which is reflected in the large proportion of Black student burnout literature (Allen, 2020; DeSouza et al., 2021; Kelly et al., 2021; McDermott et al., 2020; Salami et al., 2021).

Participants also tied their burnout to similar factors outlined in the literature, such as racial fatigue and emotional labour (Corbin et al., 2018; Kelly et al., 2019). For example, participants described experiencing racial fatigue tied to being stereotypes as part of their burnout.

Participants also spoke about the impact of BLM on their burnout and Black student marginalization, including the pressure to work harder and fears tied to police violence (Allen, 2020; Jones et al., 2018). For example, Jones et al. (2018) emphasized Black students' inability to talk to white faculty advisors about the racial injustices tied to BLM as a stressor affecting whether their concerns were visible during informal mentoring with Black faculty within their department. Black participants self-identified as Nigerian and Guyanese, describing how their burnout experiences were characterized by their specific racial identities. Future research should address this complexity of Blackness to prevent burnout literature from making broad assumptions about Black student burnout when Black students have various racial identities, and consequently, burnout experiences. Overall, these findings suggest that Black students continue to experience burnout outlined in previous literature and more needs to be done to effectively address it within this socio-political context.

The study had no Indigenous participants, which is consistent with the literature gap tied to Indigenous student burnout (Currie et al., 2020; Gone & Kirmayer, 2020; Hop Wo et al., 2020; Sharma & Subramanyam, 2020). Participants also highlighted the Indigenous communities' lack of trust in health researchers and limited Indigenous enrollment in universities as contributing to this gap, which is consistent with the current literature (Gone & Kirmayer, 2020; Hop Wo et al., 2020; Walden & West, 2019). For example, Walden and West (2019) highlighted the importance of establishing trusting relationships between researchers and Indigenous communities when describing American Indian researcher perspectives on qualitative

inquiry tied to American Indian communities. These findings reveal that more needs to be done to improve relations between Indigenous and Eurocentric communities.

Participants who identified as additional students of colour rarely compared their burnout to Black or Indigenous students, causing their experiences to be more authentic than burnout within previous literature. For example, Georgia described how her Black friends felt pressured to educate others about BLM, but she did not compare this to her experience sharing the findings from a SAH participatory action group to the municipal government. Hearing these experiences could help burnout perspectives from additional students of colour to be heard in policy and interventions regarding BIPOC student burnout. Therefore, exploring their burnout without other racial groups is essential to reducing their burnout over time. Finally, participants expressed fear of uncertainty tied to COVID-19, which is consistent with current literature (Liu et al., 2020; Molock & Parchem, 2021). The findings from theme one help to set the scene for BIPOC student burnout experiences within the context of COVID-19 and social justice movements by defining what participants burnout is and how they experienced them in their daily lives. Therefore, it is crucial to telling the full story of BIPOC student burnout experiences within this socio-political context.

Theme Two: Contextualizing BIPOC Student Burnout – The Impact of Environments and Institutions

The second theme captured how BIPOC student burnout experiences occurred within the context of pandemic and social justice movements by outlining how environmental factors shaped participants' burnout. Participants emphasized how white dominant ideologies tied to working hard to climb the social ladder, achieve success, and obey the white standard is woven into the foundations of environments and institutions in white dominant regions, such as Halifax.

Therefore, they highlighted white dominance as an overarching contextual factor to demonstrate its key influence on the environments and institutions shaping BIPOC student burnout within this socio-political context. This is consistent with previous literature, which emphasized how white dominant environments and institutions may shape stressors, such as microaggressions and stereotyping (Canel-Çinarbas & Yohani, 2019; Lui et al., 2020). For example, Canel-Çinarbas and Yohani (2019) highlighted how attending school in a predominantly white Canadian town increased Indigenous students' experiences of microaggressions by promoting stereotypes, such as assuming students were not as smart as their white peers.

While many studies have highlighted the influence of white dominant academic institutions on BIPOC student burnout, few have described the impact of white dominance on environments and institutions shaping burnout (Barnett et al., 2019; Motz & Currie, 2019; Robinson-Perez et al., 2020). For example, Chris described how the lack of diverse communities within Halifax's geographical environment contributed to his burnout by making him feel disconnected from the Black community, whereas publications like Barnett et al. (2019) only describe how the lack of diversity within socio-cultural environments may perpetuate Black students' burnout within the context of attending a PWI. Therefore, more research should examine the impact of white dominance on environments and institutions shaping BIPOC student burnout to better understand how white dominance may contribute to BIPOC student burnout within this socio-political context.

Physical environments' influence on participant burnout was characterized by natural, built, and geographical environments. Natural environments shaped participants' burnout by affecting their mood, which is consistent with some photovoice literature examining impact of being in nature on students' stress and burnout (Girang et al., 2020; Hatala et al., 2020; Reese et

al., 2020). For example, Hatala et al.'s (2020) photovoice study on Indigenous youths' use of land and nature as sources of health and resilience highlighted the importance of nature as a calming place, which aligned with Beth's photo capturing the importance of being in nature as a means of self-care to improve her mood. Participants described anecdotally how Halifax weather improved and lowered their moods compared to their hometowns in other parts of the country, but this was barely mentioned in previous literature (Barker et al., 2018). Therefore, more research is needed to examine the relationship between weather and BIPOC student burnout within this socio-political context.

The disconnection participants felt from their racial communities due to built and geographical environments also aligned with previous literature but was rarely situated within the context of COVID-19 and social justice movements (Currie et al., 2020; Mills, 2020; Sharma & Subramanyam, 2020). For example, Currie et al. (2020) highlighted how being excluded from secure housing in western Canada significantly increased Indigenous students' allostatic load and their potential for burnout, but the environmental impacts of this socio-political context were not discussed. Future research should examine built and geographical environments within the context of COVID-19 and social justice movements to investigate how this socio-political context may shape their environmental influence on burnout.

In alignment with previous literature, socio-cultural environmental influences on participants' burnout were characterized by BIPOC stereotypes, norms, and values (Canel-Çinarbas & Yohani, 2019; Corbin et al., 2018; Lui et al., 2020). Participants characterized universities as socio-cultural environments in addition to academic institutions, which resulted in some overlap between participants' academic and non-academic burnout experiences. This was also reflected in previous literature (Corbin et al., 2018; Kelly et al., 2019; Lui et al., 2020). For

example, Aaron's photo capturing the pressure to assimilate within socio-cultural spaces on campus was reflected in previous studies exploring topics, such as microaggressions and emotional labour (Canel-Çinarbas & Yohani, 2019; Kelly et al., 2019).

Stereotypes were also identified as a key factor in previous literature, including research examining how being labelled by others perpetuated their stress and burnout (Corbin et al., 2018; Lui et al., 2020; O'Keefe & Greenfield, 2019). For example, Corbin et al. (2018) described how being labelled as an 'Angry Black Woman' within socio-cultural environments like the media can normalize Black female student experiences of racism and burnout. Finally, the pressure to educate and advocate for communities during BLM was also outlined as a socio-cultural impact in previous literature (Corbin et al., 2018; Hope et al., 2018; Jones et al., 2018; Kelly & Varghese, 2018; Kelly et al., 2019). For example, one participant's exhaustion tied to educating her white peers about BLM within Corbin et al.'s (2018) study exploring Black college women's racial battle fatigue at historically and predominantly white institutions reflects Georgia's description of her Black friends' pressure to educate and advocate for communities due to BLM. While socio-cultural environmental influences on participants was consistent with previous research, more socio-cultural spaces outside of universities need to be explored to understand their potential impacts on burnout within this socio-political context (Canel-Çinarbas & Yohani, 2019; Corbin et al., 2018; Lui et al., 2020).

Institutions outside of academic institutions shaped participants' burnout by impacting stereotypes, norms, and values within their structures. The impact of political policies on increased awareness for discrimination differed from previous literature, which described how political policies impacted burnout by normalizing discrimination instead of raising awareness for it (Canel-Çinarbas & Yohani, 2019; Sharma & Subramanyam, 2020). For example, Canel-

Çinarbas and Yohani (2019) highlighted how past political policies have perpetuated Indigenous students' burnout by affecting the attitudes of non-Indigenous people towards Indigenous people, such as treating them like second-class citizens. Although, this burnout research speaks to federal policy, and not the municipal policy example Georgia highlighted as part of SAH during the pandemic. Participants also discussed how federal policy perpetuated burnout by promoting discrimination, but this was not as situated within this socio-political context. Therefore, future research should examine how federal and municipal political policies may shape BIPOC student burnout to better understand how they may normalize and raise awareness for discrimination.

In addition, researchers described the impact of being in a marginalized community during COVID-19 on students' mental health but did not directly highlight burnout tied to community distrust in healthcare institutions' COVID-19 vaccination policies (Liu et al., 2020; Molock & Parchem, 2021). For example, Molock and Parchem highlighted how being part of a marginalized community caused students of colour to adapt to rapid life changes and worry about their family's health but did not reference the impact of vaccination policies on stress tied to community's increased distrust in healthcare systems. Future research should explore the impact of healthcare institutions' COVID-19 vaccination policies on BIPOC student burnout and communities' distrust in healthcare systems to determine whether distrust contributes to burnout within this socio-political context.

Finally, religious institutions specifically reduced Black students' burnout by promoting shared practices and beliefs. This aligns with previous literature examining how attending church may promote Black people's mental health within this socio-political context but does not focus on how it may impact Black student burnout (Ariani, 2020; Davenport & McClintock, 2021; Parker et al., 2021). For example, Parker et al. (2021) highlighted how Black adolescents relied

on religious or spiritual strategies as a main means of coping with challenges during the COVID-19 pandemic, such as seeking support from their religious communities, but did not discuss how this support shaped Black university student burnout. Future research should explore the impact of religious institutions on Black student mental health during COVID-19 and social justice movements to determine how it may shape burnout within this socio-political context.

In sum, exploring how environments and institutions shaped participants' burnout within this context may help to understand how BIPOC student burnout experiences within the context of COVID-19 and social justice movement occur, but more research is needed to refine their exact impacts on students' burnout within this socio-political context. In addition, future research should also explore environments and institutions separate from academic institutions, such as universities to refine how and why non-academic related burnout experiences occur within this context.

Theme Three: Picturing Perfection – The Pressure to be 'Exceptional' within Academia

Participants presented the third theme to capture a final snapshot of BIPOC student burnout experiences within the context of COVID-19 and social justice movements by describing participants' academic burnout and how it may be shaped by universities as white dominant post-secondary academic institutions within this socio-political context. Participants' academic burnout experiences included combination of health, racial, and academic outcomes, such as lack of visible representation and perfectionism. This is consistent with previous burnout literature, which highlights outcomes tied to anxiety, racism, and academic achievement (Hop Wo et al., 2020; Mills, 2020; Rahmatpour et al., 2019). For example, Georgia's photo capturing the pressure for her to complete extra work to help represent her racial group in her field

reflected Black student experiences of lack of representation within Mills (2020) exploration of environmental racial microaggressions experienced by Black undergraduates at a PWI.

Participants' academic burnout experiences were more tied to systemic elements of discrimination compared to the findings in theme one, such as feeling stress tied to the normalization of racism. This was reflected in previous literature exploring the impact of academic institutions, especially PWIs, on BIPOC student burnout (Canel-Çinarbas & Yohani, 2019; Kelly et al., 2019; O'Keefe & Greenfield, 2019). For example, Aaron's clown photo captured the isolation tied to the pressure to assimilate and prove one's academic worth. This was reflected in studies, such as Black women students' sacrifice to assimilate into historically white colleges and universities as part of Kelly et al.'s (2019) exploration of Black women's emotional labor at historically white colleges and universities.

Finally, participants' described burnout tied to educating and advocating for racial communities in addition to their academics. These experiences were mainly tied to BLM, which were referenced in previous Black student burnout literature (Corbin et al., 2018; Jones et al., 2018; Molock & Parchem, 2021). For example, Georgia and Chris' descriptions of Black students' exhaustion tied to educating and advocating for Black communities during BLM was consistent with Black women students' attitudes towards educating their white friends about BLM in Corbin et al.'s (2018) study tied to students' racial battle fatigue at historically and predominantly white institutions. Elise described how her Indigenous friends had similar experiences, but this was not highlighted by other participants. Therefore, future research should explore Indigenous student burnout within this context to better understand the academic pressures they may experience.

Participant descriptions of the impact of their university on their burnout within the context of the global pandemic and social justice movements was consistent with previous burnout literature examining the impact of historically white universities and colleges and PWIs (Allen, 2020; Corbin et al., 2018; Griffith et al., 2019; Mills, 2020; Robinson-Perez et al., 2020). Specifically, participants highlighted the normalization of racial discrimination at the institutional level as a primary impact the university had on their burnout, which was reflected in a large portion of the literature exploring the impact of PWIs on BIPOC student burnout (Allen, 2020; Corbin et al., 2018; Griffith et al., 2019; Mills, 2020; Robinson-Perez et al., 2020). For example, participants in this study and other studies emphasized how lack of representation in key positions normalized racism at the policy level, invalidating their cultural and racial identities (Mills, 2020; Robinson-Perez et al., 2020).

In alignment with participants' recommendation to hire more diverse therapists, studies investigating BIPOC student burnout and PWIs have often recommended to hire more diverse staff including therapists (Canel-Çinarbas & Yohani, 2019; Mills, 2020; Robinson-Perez et al., 2020; Wang et al., 2020). Studies have also highlighted the benefits of having therapists that match BIPOC students' racial identity on their mental health (Cabral & Smith, 2011; Jabbari et al., 2022). Furthermore, participants described anecdotally how some faculty and BIPOC student organizations on campus helped to promote their mental health tied to COVID-19 and social justice movements by distributing resources, but not therapists. Therefore, more research is needed to explore the impact of diverse therapists at PWIs on BIPOC student burnout within this socio-political context to see if they may reduce burnout over time.

Participants also highlighted how their courses and programs normalized overt and microaggressive forms of racial discrimination, which was also consistent with previous research

examining the impact of PWIs on BIPOC student burnout (Corbin et al., 2018; Griffith et al., 2019; Mills, 2020). Although, few studies have examined the impact of PWIs within the context of COVID-19 and social justice movements. Corbin et al. (2018) described how a white student's joke about how Black people were drawn in a diversity-type class impacted their Black female participants' racial battle fatigue. This experience is similar to Elise's example of the peer-to-peer racism at one of the university's professional schools, where a white student made racist remarks to other students, but nothing was done by the university's administration. Both examples suggest that PWIs may shape BIPOC student burnout by normalizing overt discrimination, but neither example discussed how discrimination may shape burnout within the context of COVID-19 and social justice movements.

This is also reflected within the findings and previous studies tied to the impact of PWIs on microaggressions within programs and courses, where microaggressions increased internalized pressures tied to burnout but were not situated within this socio-political context (Allen, 2020; Griffith et al., 2019; Mills, 2020). For example, Griffith et al. (2019) described how Black student participants were sometimes disregarded during group work within white dominant classrooms due to white students' perceiving them as unintelligent. This is similar to Aaron's experience where he felt isolation tied to trying to fit into his program and courses but both examples failed to describe how discrimination may shape burnout within the context of COVID-19 and social justice movements. Therefore, white dominant universities may significantly impact BIPOC student burnout by normalizing racial discrimination in programs and courses, but more research is needed to examine their impact on discrimination within the context of COVID-19 and social justice movements.

Finally, participants and previous research described how PWIs like their university normalized discrimination through their lack of diverse societies and groups (Allen, 2020; Griffith et al., 2019; Mills, 2020). Researchers described how the lack of diverse societies and groups within PWIs may increase social isolation among racialized groups and make them feel invisible on campus instead of having groups that make them feel more supported and respected (Allen, 2020; Corbin et al., 2018; Griffith et al., 2019; Mills, 2020). This aligns with Denise's example of how she wished for a society where she could connect with students who had the same cultural identity as her, but it also highlights the need to examine the impact of diverse societies and groups on BIPOC student burnout within the context of COVID-19 and social justice movements. Exploring this impact could provide more insights on how diverse groups and societies may shape burnout tied to PWIs within this socio-political context.

Application of Critical Race Theory

Overall, the project used CRT to frame the study to centralize race within participants' burnout experiences and story racialized students' lives through photos and discussions (Acheampong et al., 2019; Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011). In particular, the study's findings and discussion aligned with three core tenets of CRT: the centrality of race, recognizing racism as endemic, and promoting racialized students' counter stories regarding BIPOC student burnout within this socio-political context. The study's application to each of these tenets is described below.

Centrality of Race

CRT was first highlighted as the chosen theory to participants when introducing the project, emphasizing how it will be used to centralize the impact of race on their burnout (Acheampong et al., 2019; Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011).

Race was then centralized within participant discussions by asking prompts tied to racial factors, inequities, and injustices tied to BIPOC student burnout within the context of the COVID-19 pandemic and social justice movements (Goessling, 2018; Graham et al., 2011). One prompt specifically asked, 'How do you think race impacts BIPOC student burnout?' to encourage participants to draw their own connections between race and their burnout within this socio-political context. Participants then used these race-based discussions to inform the photos they chose to take, yielding images that captured their racialized burnout experiences (Goessling, 2018; Graham et al., 2011). Both quotations and photos from the discussions were used as the main sources of data, producing findings that centered race within participants' and my analyses (Goessling, 2018; Graham et al., 2011). Finally, race was at the center of participants recommendations for change as they stemmed from their racialized burnout experiences within this socio-political context (Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011).

Recognizing Racism as Endemic

The study recognized racism as endemic when creating the rationale and methodology for the study, as well as participants' burnout experiences within findings and analyses (Acheampong et al., 2019; Ford & Airhihenbuwa, 2010; Goessling, 2018). Racism was recognized as endemic early in the study's construction when I chose to explore BIPOC student burnout to explore the extent to which racism impacts university students' burnout within this socio-political context (Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011). My lived experience, previous research, and literature review for this study recognized racism as endemic and a contributing factor to BIPOC students' burnout (Ford & Airhihenbuwa, 2010; Goessling, 2018; Graham et al., 2011). This led to racism being recognized as endemic within the photovoice methodology by including messaging that implied racism as being endemic

within recruitment materials and participants' introduction to the project (Goessling, 2018; Graham et al., 2011).

Data collection and analytical procedures also recognized racism as endemic by writing prompts that highlighted racism as a potential factor in BIPOC student burnout. These prompts led participants to recognize racism as endemic by describing the ongoing impacts of racism on their burnout and other BIPOC students' burnout within this socio-political context (Goessling, 2018; Graham et al., 2011). Furthermore, participants' photos reinforced the idea of racism as endemic by capturing the recognition of racism as endemic within participants' discussion of their burnout experiences (Goessling, 2018; Graham et al., 2011). This allowed the recognition of racism as endemic to be integrated into the findings, analyses, and ultimately, participant recommendations for change.

Promoting Counter Stories

The study also promoted counter stories by making space for BIPOC students' counter stories of burnout within the context of COVID-19 and social justice movements in white dominant environments, such as universities and the Halifax area. Data collection and analytical procedures provided the foundation for counter stories by introducing the project and creating prompts that focused on BIPOC student burnout within this socio-political context. This gave space for participants to discuss and take photos capturing their stories related to BIPOC student burnout, including counter stories tied to burnout at their university. For example, participant discussions and photos often highlighted racialized elements of their burnout experiences that completely countered the university administration's messaging tied to discrimination and burnout on campus, such as the denial that discrimination occurs on campus without consequence.

As a result, participants' counter stories helped to fully explore BIPOC student burnout experiences within this socio-political context describing experiences that countered white dominant narratives that may diminish the impact of race, racism, and burnout on BIPOC student mental health. This impact is consistent with Goessling's (2018) use of CRT and photovoice as a means of counter storytelling, where counter stories enabled a deeper understanding of racialized youth experiences and challenged majoritarian stories told about them, their school, and community. Finally, counter stories may help participants to create social change regarding BIPOC university student burnout by informing their recommendations for change. This could help to change the narrative regarding BIPOC student burnout within this socio-political context over time.

Strengths and Limitations

The study contained several strengths and limitations when trying to achieve its research objectives. Recruiting participants from diverse programs and racial identities helped to capture multiple perspectives on BIPOC student burnout, such as Black student experiences and experiences among additional students of colour. This provided a more complete picture of BIPOC student burnout experiences within the context of COVID-19 and social justice movements, such as burnout tied to specific racial groups versus BIPOC student burnout in general. Having participants from different backgrounds also allowed participants' discussions and photos to capture burnout in various settings, leading to a more increased understanding of how participants experienced burnout within this socio-political context. For example, participants in graduate programs highlighted how their university shaped their burnout tied to their graduate work compared to participants completing undergraduate degrees, such as burnout tied to conducting academic research.

Despite these diverse perspectives, there were no Indigenous or mixed-race student participants within the study (Gone & Kirmayer, 2020; Hop Wo et al., 2020; Mendoza et al., 2018). Participants spoke anecdotally about Indigenous students' burnout within this socio-political context based on their observations and Indigenous friends' experiences, but there were no direct perspectives from Indigenous students. For example, participants referenced the pressure Indigenous students may face to educate and advocate for Indigenous communities on behalf of the university, but these did not come directly from Indigenous students themselves. In addition, Faith spoke about her children's burnout tied to being mixed race but there were no direct perspectives from participants who identified as mixed-race (Kim et al., 2019a; Mendoza et al., 2018). This lack of representation reduced the breadth of BIPOC student burnout experiences, preventing the findings from conveying a more accurate depiction of BIPOC student burnout experiences within the context of COVID-19 and social justice movements (Gone & Kirmayer, 2020; Hop Wo et al., 2020; Mendoza et al., 2018).

Recruitment served as another significant limitation by impacting the participatory process during data collection and analyses. The initial recruitment strategy of reaching out to BIPOC student-related service providers and organizations to see if the students they served would be interested in hearing about the project took way longer than anticipated. I presented the project at a few events, where I distributed recruitment materials and answered students' questions, but few students ended up registering for the study. Consequently, I ended up recruiting more participants through social media and key contacts, such as BIPOC program advisors and fellow race-based researchers.

This slow accumulation of participants caused the data collection to be divided into three groups of two-to-three participants and one individual session instead of a large group. While

this may have allowed for more flexibility when scheduling the workshop and more space for discussions, it may have affected the participatory nature of the project by causing the data collection to be more fragmented than the typical photovoice data collection procedures (Wang & Burris, 1997; Wang, 2006). For example, describing burnout tied to issues, such social justice movements with two participants may not have fostered as much group discussion compared to a discussion with all seven participants. Participants were still able to discuss their photos and experiences as a group during data analyses but not all people could be there in person, which also could have diminished group discussions and decisions (Wang & Burris, 1997; Wang, 2006).

Recruitment delays and the time constraints associated with a master's program may have prevented data collection and analyses from being more robust, such as taking additional rounds of photo-taking and refining the ideas and themes being captured (Spencer, 2018; Wang & Burris, 1997; Wang, 2006). This provided less opportunity for participants to narrow their focus regarding BIPOC student burnout experiences within the context of COVID-19 and social justice movements and fully capture their thoughts and experiences tied to burnout. Completing this study within the scope of a master's thesis may have also prevented the study from fully capturing BIPOC student burnout within this socio-political context by omitting a significant portion of participants' perspectives from the findings and discussion (Hannes & Wang, 2020; Spencer, 2018). Therefore, examining this topic at the PhD level may provide more suitable time constraints and a wider scope to explore it more fully.

Despite these limitations, the study is important in that it captured BIPOC student burnout experiences and recommendations specific to their university, providing the opportunity for institutional change (Wang & Burris, 1997; Wang, 2006). For example, participant

discussions about burnout, seeking help, and cultural values allowed them to describe challenges tied to seeking therapists that were not the same race as them and recommend that university hire more racialized therapists (Canel-Çinarbas & Yohani, 2019; Robinson-Perez et al., 2020; Jabbari et al., 2022). Meeting this recommendation could prevent students' from incurring additional living costs tied to seeking private therapy, counter the cultural stigma tied to seeking mental health support, and help the university's student health and wellness centre to provide psychological services that effectively address racial and cultural issues students are experiencing. Therefore, the study is significant in that it allowed participants to transform their lived experiences at the university into something more actionable for the administration to consider (Wang & Burris, 1997; Wang, 2006).

Finally, the study is important in that it addresses a unique gap in the literature exploring BIPOC student burnout. Previous research has explored BIPOC student burnout tied to COVID-19 and social justice movements respectively but has not often examined their combined impact on burnout. This study explores BIPOC student burnout experiences tied to COVID-19 and social justice movements in Halifax together and separately, allowing readers to see their combined and individual impacts (Crooks et al., 2021; Hearne, 2021; Lawal et al., 2021). In addition, few studies have explored BIPOC student burnout using participatory methods, whereas the photovoice methodology was specifically chosen for this study to explore and advocate for BIPOC student burnout alongside the students themselves (Wang & Burris, 1997; Wang, 2006; Goessling, 2018). Finally, previous research has examined BIPOC student burnout with some health promotion-related concepts, but this study is one of the few to explore BIPOC student burnout using a health promotion lens (Goodwill et al., 2018; Hop Wo et al., 2020; Torres-Harding et al., 2020).

Chapter Summary

This chapter outlined the discussion of the findings, the study's application to CRT, and strengths and limitations. The discussion of the findings was divided into the three themes to capture the story of BIPOC student burnout experiences within the context of the COVID-19 pandemic and social justice movements. The first theme highlighted how exploring participant externalized and internalized burnout experiences independently may lead to a better understanding of the nature of BIPOC student burnout experiences and related outcomes within this socio-political context. Participants' burnout experiences also aligned with burnout among specific groups, such as Black, Indigenous, and additional students of colour. The second theme emphasized the importance of exploring the separate impacts of environments and institutions on BIPOC student burnout within the context of the pandemic and social justice movements to determine how they each shape burnout within this context. It also highlighted the importance of exploring the impact of environments and institutions on burnout within this specific socio-political context to fully understand how their impact on burnout is shaped by this context. The third theme highlighted the need to investigate the pressures BIPOC students may face when educating and advocating for their communities during COVID-19, BLM, and other social justice movements. It also emphasized the importance of examining the impact of PWIs on BIPOC student burnout within this socio-political context.

Following the discussion of findings, the study's application to CRT was highlighted through tenets such as centralizing race within the study; recognizing racism as endemic throughout the study's structure, data collection, and analyses; and making space for counter stories to change the narrative surrounding BIPOC university student burnout within this socio-political context. The chapter concluded by outlining the study's strengths and limitations.

Strengths included recruiting a diverse set of participants in terms of level of study, program, and racial identity; creating recommendations specific to their university to provide the opportunity for institutional change; and addressing a unique gap in the BIPOC student burnout literature. Limitations included recruitment challenges, lack of Indigenous and mixed-race representation, and increased time constraints tied to recruitment and the scope of a master's thesis.

CHAPTER 6: CONCLUSION

This chapter concludes the study by providing final thoughts regarding the findings, study significance, and implications for future work. Firstly, it summarizes the study, describing its significance in addressing research objectives tied to BIPOC student burnout experiences within the context of the COVID-19 pandemic and social justice movements. The chapter then outlines the study's relevance to health promotion and implications for future research, policy, and practice. Finally, it covers an overall conclusion of the study and its research objectives.

Summary of the Study

Overall, this study contributes to a unique gap in BIPOC student burnout literature by using participant photos and lived experiences to capture BIPOC university student burnout experiences within the context of the COVID-19 pandemic and social justice movements. Research has yet to explore BIPOC student burnout within this socio-political context using both a health promotion and participatory lens. Using creative and race-based methods that aligned with the racial constraints connected to BIPOC student burnout within this socio-political context, this photovoice study was developed to explore BIPOC student burnout experiences to give students a voice and help empower them to initiate change regarding burnout in a creative manner. Using photovoice as a participatory method helped participants to capture racial inequities and structural determinants tied to their burnout within this socio-political context in ways that go beyond words. This provided a powerful means of informing future health promotion strategies and policies within universities. Including CRT as a guiding framework allowed students to story their racialized burnout experiences within the context of the pandemic and social justice movements, centralizing race as a key determinant tied to BIPOC student burnout and changing the narrative surrounding burnout within this socio-political context. This

participatory, race-based approach tells the full story of BIPOC student burnout experiences within the context of the COVID-19 pandemic and social justice movements, providing a more accurate picture of burnout within this everchanging context over time.

Relevance to Health Promotion

The study explored BIPOC student burnout within the context of COVID-19 and social justice movements from a health promotion perspective to highlight the outcomes, SDOH, and inequities shaping students' burnout. While some previous research has investigated BIPOC student burnout using health promotion principles, such as determinants, inequities, policies, and multi-faceted strategies, none have examined burnout using a health promotion lens within this socio-political context (Franklin, 2019; Goodwill et al., 2018; Hop Wo et al., 2020; Torres-Harding et al., 2020). Exploring this topic from a health promotion perspective could help to develop university policies and multi-faceted strategies targeting the structural determinants and inequities shaping BIPOC student burnout within this socio-political context. Participants recommendations for change emphasize the importance of hearing students' voices in developing these policies and strategies to ensure their burnout is effectively addressed over time.

Examining burnout using a health promotion lens also allowed participants to highlight key SDOH shaping BIPOC student burnout and the wider inequities resulting from burnout within this socio-political context. For example, participants highlighted race and racism as a key determinant that intersected with other SDOH, such as income and employment, to shape their burnout within this socio-political context. This is consistent with the determinants outlined in Raphael et al., (2020)'s second edition of The Canadian Facts. Race and culture interacted to shape burnout by increasing pressures, such as the pressure to assimilate within white dominant

programs. Social exclusion also interacted with race, physical, and social environments, where white dominance shaped the environments impacting burnout. For example, Beth's photo captured how being in nature helped her to cope with structural racism at the university. Examining this complex interaction of SDOH is essential to identifying how they may interact to shape inequities tied to burnout, such as barriers to mental health care (Kim, 2019; Rothe et al., 2021; Shim, 2020). This is especially relevant within the context of COVID-19 and social justice movements, where structural determinants, such as colonization, have interacted with other determinants to widen inequities already perpetuating students' burnout (Fortuna et al., 2020; Gur et al., 2020; Jackman et al., 2020). Exploring this study through a health promotion lens helped to develop a more comprehensive understanding of the role of SDOH within BIPOC student burnout.

Universities such as the participants' university that have signed the Okanagan Charter for Health Promoting Universities and Colleges (2015) have a responsibility to promote the Charter's calls to action including those tied to BIPOC student burnout within this socio-political context. The first call to action is relevant to participants' burnout experiences and recommendations by stressing the importance of integrating health into all aspects of campus culture (Okanagan Charter, 2015). Specifically, creating policy and campus environments that prioritize students' mental health and re-orient psychological services to include diverse therapists could help to reduce BIPOC student burnout within this context while meeting the Charter's first call to action. The second call to action aligns with participant perspectives by highlighting the importance of leading health promotion action and collaboration at the local level (Okanagan Charter, 2015). This includes using multi-faceted strategies to reduce BIPOC student burnout across all programs and courses, creating more inclusive course content, and

collaborating with students to reduce burnout within and beyond campus communities. Failure to address these calls to action may hinder universities' commitment to the Charter, and consequently, the administration's commitment to being a health promoting university (Okanagan Charter, 2015). Therefore, the signing of the Okanagan Charter for Health Promoting Universities and Colleges (2015) provides universities with a unique opportunity to address participant recommendations for BIPOC student burnout prevention within this socio-political context.

Finally, conducting this study using a health promotion lens may help to reduce BIPOC student burnout within this socio-political context by collaborating with students to strengthen community action towards BIPOC student burnout prevention. As a participatory method, photovoice enabled participants to be involved in the data collection, analysis, and knowledge translation stages of the study. This collaboration on the development of the findings, recommendations for change, and photo sharing may empower participants to take action regarding BIPOC student burnout prevention within this socio-political context. Therefore, using participatory methods within health promotion research could help to address BIPOC student burnout within this socio-political context by strengthening community action toward BIPOC student burnout prevention.

Implications for Research, Policy, and Practice

The study has several implications for health promotion research, policy, and practice. Future research should replicate the study's methodology using a more flexible recruitment strategy to increase the likelihood of the entire group participating during data collection and analyses. The study's findings revealed some combined effects of COVID-19 and social justice movements on BIPOC student burnout, but more research is needed to examine the combined

effect of COVID-19 and social justice movements on BIPOC student burnout even further. The study also highlighted race as a key social determinant that combined with other SDOH to shape BIPOC student burnout within this socio-political context. Future research should investigate how race and other SDOH may interact to shape BIPOC student burnout within this socio-political context to identify key determinants and inequities tied to burnout. Finally, more research should explore BIPOC student burnout using a population health approach to help effectively target BIPOC student burnout at multiple levels of the population.

The findings also had implications for future university policy development. Participants suggested that policymakers should engage with BIPOC student populations when developing policy targeting BIPOC student burnout within this socio-political context. Other recommendations that could apply to other institutions included fairer compensation for BIPOC student education and advocacy for BIPOC communities on behalf of universities. Increased visible representation in key positions, especially regarding therapists was another important recommendation. Finally, while participants stated that this may not be as feasible, they advocated for bursaries and scholarships that are more accessible to BIPOC students, especially international students.

Finally, the study had implications for future health promotion practice. In alignment with participant recommendations, more programs are needed to promote BIPOC student mental health within and beyond the campus community. Programs should include diverse staff and access to culturally safe mental health resources, so that BIPOC students feel supported and heard by the university's staff and administration. Participants also advocated for current programs and initiatives to receive more funding to increase experiential learning opportunities for students. Having these opportunities may help to reduce students' burnout by increasing their

connection to BIPOC communities, their cultures, and histories, as well as helping them to develop personal skills such as resilience. Participants also suggested conducting a focus group or peer mentorship to provide students with the opportunity to discuss the challenges tied to BIPOC student burnout within this socio-political context. As previously stated, the university has recently created mentorship programming for BIPOC students, but no participants were involved or linked it to their burnout within this socio-political context.

Overall, this photovoice study aimed to explore BIPOC university student burnout experiences within the context of the COVID-19 pandemic and social justice movements. This qualitative study was done to develop a deeper understanding of students' burnout within this socio-political context using a participatory lens. Previous research has not explored BIPOC student burnout within this socio-political context using participatory and health promotion approaches. Therefore, the study's research purpose is significant as it provides a creative and collaborative means of capturing BIPOC student burnout within this everchanging and ongoing context of the COVID-19 pandemic and social justice movements.

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Appendix A: Brochure

A study by Michelle Lincoln, MA Health Promotion Candidate at Dalhousie University funded by the Social Sciences and Humanities Research Council of Canada Canada Graduate Scholarship – Master's program.

Supervisory Committee:

- Dr. Becky Spencer
- Dr. Barbara Hamilton-Hinch
- Dr. Matthew Numer

SSHRC CRSH
Social Sciences and Humanities Research Council of Canada
Conseil de recherches en sciences humaines du Canada

DALHOUSIE UNIVERSITY

A Picture of Health?

Exploring BIPOC University Student Experiences of Burnout

Background & Purpose

Burnout is a growing health problem in universities. Particularly, Black, Indigenous, and additional students of Colour (BIPOC) may experience more burnout compared to White students due to additional stressors tied to COVID-19, such as experiencing social isolation, and social justice movements, such as making sense of movements tied to their personal race, status, and gender.

The goal of this study is to explore BIPOC university student burnout experiences within the context of current social justice movements and the COVID-19 pandemic through photos. Together we'll explore BIPOC student burnout and how it is being shaped by aspects of current social justice movements and the COVID-19 pandemic in Halifax (i.e. the Halifax Regional Municipality).

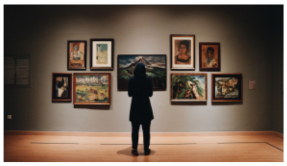
Methods

If you decide to participate in this study, you will be asked to take part in a 2 hour workshop with other BIPOC university students to brainstorm ideas about BIPOC student burnout and how it is shaped by the COVID-19 pandemic and current social justice movements in Halifax.

You will also be asked to take photos using your phones over 2 weeks before getting back together to discuss them. This is an ongoing and participatory process where you will critically consider the photos as part of the larger group.

You will then be asked to help find themes from the photos, and we will decide together how and where the findings and photos will be shared with decision makers (e.g. university administrators or community leaders) and the general public.

*Please note: Choosing to take part or not take part in this project will not impact your ability to take part in your regular programming.



Significance

The study will contribute to current literature examining BIPOC student burnout. It is unique in its exploration of BIPOC student burnout within the context of the COVID-19 pandemic and social justice movements in Halifax and its use of a health promotion perspective.

Photovoice studies also often result in action and advocacy, so there is opportunity for you to make change in your community. Photovoice studies also often result in increased empowerment, community engagement, and leadership.

Contact

To learn more about this study, please contact us:

Michelle Lincoln
MA Health Promotion Candidate,
Dalhousie University

Michelle.Lincoln@dal.ca
902 717 1103

Appendix B: Information Session Poster

Appendix C: International Centre Letter of Support

July 8, 2022

Dear Dr. Becky Spencer

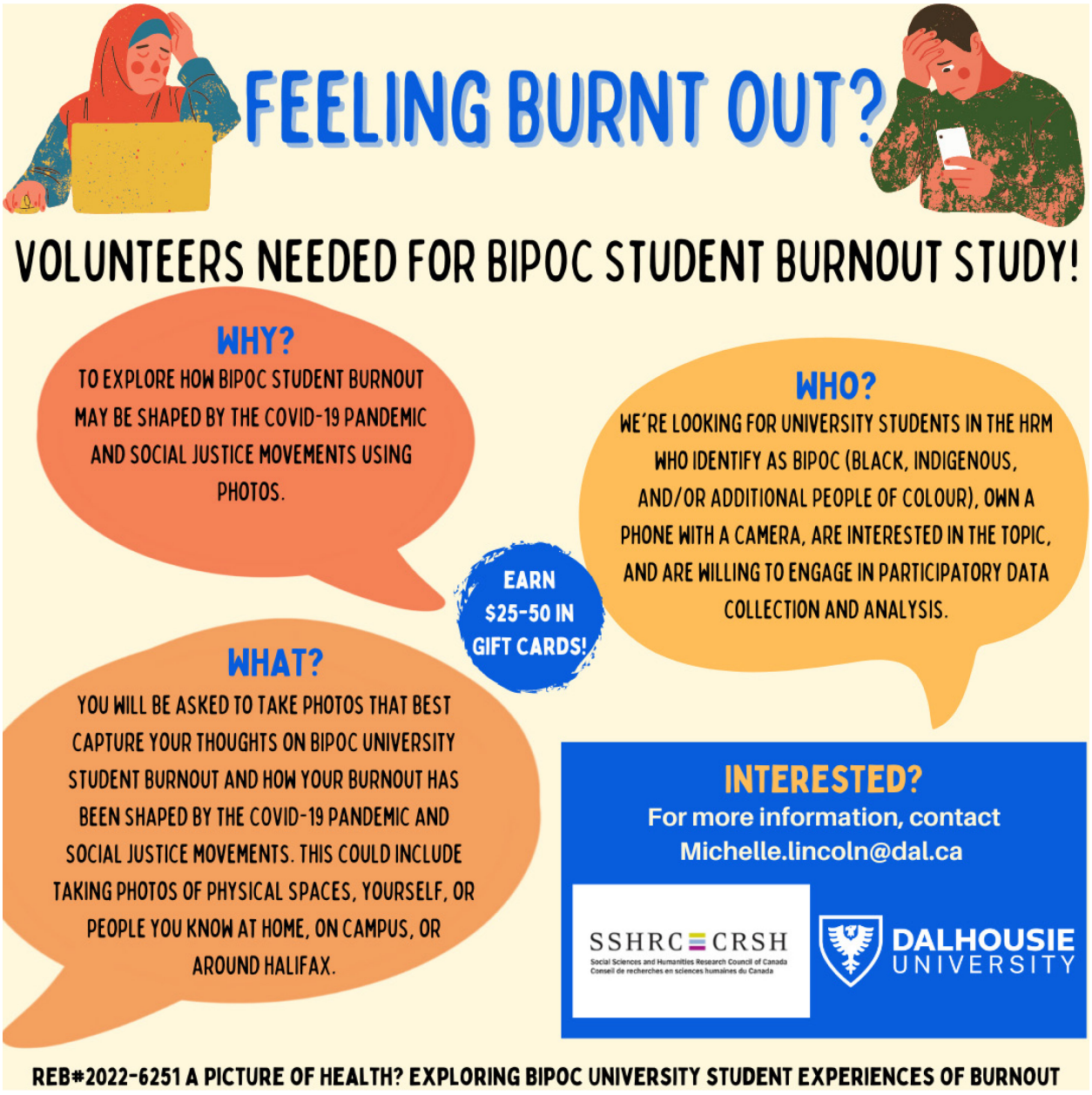
On behalf of Dalhousie's International Centre please accept this letter as an indication of our support and collaboration for the proposed project: *A Picture of Health? Exploring BIPOC University Student Experience of Burnout*.

Dalhousie's International Centre advises students on immigration and mobility, hosts cultural events and refers students to other university support services. The International Centre also provides peer advisors for international students. We look forward to this opportunity to work together to provide feedback and help facilitate the recruitment process.

On behalf of Dalhousie's International Centre, I am delighted to support this project.

Interim Director, International Centre
Dalhousie University
Tel: 902-324-9502
Email: justin.fox@dal.ca

Appendix D: Online Recruitment Poster



Appendix E: Informed Consent Form

CONSENT FORM

Project Title: A Picture of Health? Exploring BIPOC University Student Experience of Burnout
Researcher: Michelle Lincoln, MA Candidate, Dalhousie University, Michelle.lincoln@dal.ca, (902) 717-1103
Other researchers:
Supervisor: Dr. Becky Spencer, Instructor, School of Health and Human Performance, Dalhousie University, becky.spencer@dal.ca, (902) 494-1171
Funding provided by: Social Sciences and Humanities Research Council Joseph-Armand Bombardier CGS Master's Scholarship

Introduction
We invite you to take part in a study being conducted by Michelle Lincoln, a Health Promotion Master's student at Dalhousie University. Choosing whether or not to take part in the study is entirely your choice. There will be no negative impact if you decide not to take part. The below tells you what is involved in the study, what you will be asked to do and about any benefit or risk you might experience. You should discuss any questions you have about this study with Michelle Lincoln. Please ask as many questions as you like, and contact us anytime.

Purpose and Outline of the Research Study
Burnout is a growing health problem in universities. Particularly, Black, Indigenous, and additional students of Colour (BIPOC) may experience more burnout compared to White students due to additional stressors tied to COVID-19, such as experiencing social isolation, and social justice movements, such as making sense of movements tied to their personal race, status, and gender. The goal of this study is to explore BIPOC university student burnout experiences within the context of current social justice movements and the COVID-19 pandemic through photos. Together we'll explore BIPOC student burnout and how it is being shaped by aspects of current social justice movements and the COVID-19 pandemic in Halifax (i.e., the Halifax Regional Municipality). With a small group of students as participants, we'll use photovoice, a method of engaged photo-taking. Photovoice is often used to enable reflection, promote dialogue, and reach decision makers (like professors, policymakers, or group leaders). You will be asked to take photos that best capture your perspectives on BIPOC university student burnout and how their burnout has been shaped by the COVID-19 pandemic and social justice movements. This could include taking photos of physical spaces, yourself, or people you know at home, on campus, or around Halifax.

Who Can Take Part in the Research Study
You may take part in this study if you are enrolled in a post-secondary institution within the Halifax Regional Municipality, identify as a BIPOC university student and member of a particular BIPOC group or community, possessing a phone or camera, and having an expressed interest in burnout within the context of social justice movements and the COVID-19 pandemic,

being a participant in [PROGRAM NAME], and are interested in engaging in the data collection and analysis plans described below.

What You Will be Asked to Do

If you decide to take part in this study, you will be asked to take part in a workshop of 3-4 hours with other students from your program. At the workshop, you will learn more about the study, taking photos for its purpose, and brainstorm themes for taking photos. Brainstorming discussions will be audio-recorded. You will then be asked to take photos for 2 weeks, using your own phone or camera. You will be asked to seek consent, where needed, to take someone's photo.

After taking photos, you will be asked to turn them in to the researcher by electronically transferring them using a secure Dalhousie system that the researcher will provide you instructions for. The original group will then meet again for 1-2 hours to discuss the photos as a group. If the group is interested in taking photos again then you will do another week of photo-taking, upload those in the same manner, and meet for another 1-2 hours to discuss them. Group discussions will be audio-recorded. I will then describe and share general findings of this research in my master's thesis, presentations, and other scientific journals. The total estimated time commitment will be approximately up to 15 hours, over a period of approximately 2-3 months. When this process is finished, you may be asked to engage in activities or events to share your photos, though these activities will be optional.

Possible Benefits, Risks, and Discomforts

Participating in the study might not benefit you, but we might learn things that will benefit others related to BIPOC student burnout. Photovoice studies sometimes result in advocacy and action, and participants have the chance to work with stakeholders in their communities and enhance self-esteem. The risks associate with this study are minimal. Discussing burnout experiences as part of a group may be triggering and cause you to feel uncomfortable. Sharing your experiences within these discussions is optional and you are welcome to stop participating in them (as well as the study) at any time. Photos can be seen as political, personal, or private, and you may feel uncomfortable in taking them, seeking consent when needed, or discussing them in a group. You can choose the photos you take, and do not have to take any photos which would make you uncomfortable. You can also choose not to respond to any questions you wish not to during group discussions of photos.

Compensation

To thank you for your time, we will give you a $10 gift card for turning in your first batch of photos and engaging in an analysis session (with an additional $10 gift card should the group decide to take a second round of photos after the analysis session). We will determine the location of gift cards in conjunction with those who take part. You will also be given a copy of all photos you take (for which consent has been established).

How Your Information Will Be Protected

Given the nature of the study (group discussions), other participants will know that you are taking part, and we cannot guarantee confidentiality. Given that the data will be photos, if you choose to take photos of yourself, your image cannot be kept confidential, though we will not

publish names of people in photos. We will also not report or publish photographer's names, though you may be offered the opportunity to engage in sharing your photos publicly, and you could be identified in that process.
Participants who take photos will have the opportunity to decide which photos are shared publicly and give their permission for sharing photos after analysis has taken place. Direct quotes from group discussions may be used but will not be associated with individual names. We will not disclose any information about your participation in this research to anyone unless compelled to do so by law. That is, in the unlikely event that we witness abuse, hate, or violence, or suspect it, we are required to contact authorities.
Only the researcher and her supervisory committee will have access to all study data. Electronic files will be password protected, and paper data will be stored in a locked cabinet in a locked office at Dalhousie University. All audio-recordings, transcriptions, and other paper data will be kept for 5 years following publication, after which time it will be destroyed but selected photos within the thesis, work arising from the study, or as shared by the participants will not as they are likely to live on permanently through these works.

If You Decide to Stop Participating
You are free to leave the study at any time. If you decide to stop participating at any point in the study, you can also decide if you want any of the photos you've taken to that point removed. As group discussions will be audio-recorded, it will not be possible to remove your individual comments from the group data. After analysis is complete, you will be offered another opportunity to consent to the use of your photos for knowledge sharing and translation. If you decide to consent to the use of your photos at that point, it will no longer be possible to remove them at a later date. Your participation in this study will not influence your ability to complete your degree or take part in [PROGRAM NAME].

How to Obtain Results
We can provide you with a short summary of results when the study is finished, or include you on future updates regarding publications, etc. You can obtain these results or sign up for updates by including your contact information at the end of the signature page.

Questions
We are happy to talk with you about any questions or concerns you may have about your participation in this research study. Please contact Michelle Lincoln at (902) 717-1103, Michelle.lincoln@dal.ca, or her supervisor, Dr. Becky Spencer at (902) 494-1171, becky.spencer@dal.ca at any time with questions, comments, or concerns about the research study. We will also tell you if any new information comes up that could affect your decision to participate. If you have any ethical concerns about your participation in this research, you may also contact Research Ethics, Dalhousie University at (902) 494-1462 or ethics@dal.ca.

Signature Page

Project Title: A Picture of Health? Exploring BIPOC University Student Experience of Burnout

Researcher: Michelle Lincoln, MA Candidate, Dalhousie University, Michelle.lincoln@dal.ca, (902) 717-1103

I have read the explanation about this study. I have been given the opportunity to discuss it and my questions have been answered to my satisfaction. I understand that I have been asked to take part in a workshop, take photos, and engage in group discussion of those photos. I understand that group discussion will be audio-recorded, and direct quotes of things I say may be used without identifying me. I agree to take part in this study. My participation is voluntary, and I understand that I am free to withdraw from the study at any time, but that my individual voice cannot be removed from audio-recorded group discussion. I understand that I will be given another opportunity in the future to consent to the use of my photos publicly.

_____	_____	_____
Name	Signature	Date

Provision of Results

___ I would like to receive a copy of a summary of this study's results.

___ I would like to be updated (via email) regarding publications, events, or presentations associated with this study.

If you checked either of the above boxes, please complete:

Name: _____

Email address: _____

Appendix F: Photo Consent Voucher

PHOTO CONSENT FORM

Consent for taking and using my Picture

Project Title: A Picture of Health? Exploring BIPOC University Student Experience of Burnout

Researcher: Michelle Lincoln, MA Health Promotion Candidate, Dalhousie University, Michelle.lincoln@dal.ca, (902) 717-1103

I consent to have my photograph taken as part of this photovoice project on BIPOC university student experiences of burnout within the context of the COVID-19 pandemic and social justice movements.

I know that means my picture may be used to help with data analyses and show the results of the study. For instance, my picture may be used:

- In a master's thesis, conference and research presentations, and scientific journals.
- In photo galleries/exhibitions, meetings, or other non-profit public events relating to the study.

_____	_____	_____
Name	Signature	Date

Appendix G: Photographer's Consent and Media Release Form

Photographer's Consent and Media Release

Project Title: A Picture of Health? Exploring BIPOC University Student Experience of Burnout

Researcher: Michelle Lincoln, MA Health Promotion Candidate, Dalhousie University, Michelle.lincoln@dal.ca, (902) 717-1103

I have taken part in the photovoice study, taken and selected photos, and taken part in their analysis. I have been given the opportunity to discuss the use of the photos I have taken, and my questions have been answered to my satisfaction. I understand that the photos I have taken may be used in a variety of formats for publication and presentations to share knowledge gained in this study with academic and non-academic audiences, including but not limited to in publications, presentations, social media, public events, and webinars.

My participation is voluntary, and I understand that once I have signed below I will no longer be able to have the photos I have taken removed from the research study or the presentation of its results. I give permission to Michelle Lincoln and Dalhousie University to use my photographs for the purpose of sharing the results of this study with stakeholders and the general public. I grant Michelle Lincoln and Dalhousie University rights to use my photo without compensation.

_____	_____	_____
Name	Signature	Date

Appendix H: Brainstorming Focus Group Guide

Focus Group/Brainstorming Guide

The following are a few examples of semi-structured questions we may ask our participants. These questions may change.

- How is BIPOC student burnout unique? What special concerns do we face?
    - What do we think about BIPOC student burnout and social justice movements?
    - What do we think about BIPOC student burnout and the COVID-19 pandemic?

- What stereotypes or norms are related to BIPOC student burnout?
    - Within the context of social justice movements?
    - Within the context of the COVID-19 pandemic?

- Where do these stereotypes or norms come from?

- How is our burnout (stress, mental health, other factors) influenced by institutions and environments?
    - Universities?
    - Communities?
    - Work environments?
    - Religious institutions?
    - Societies, programs, or student centres?
    - Health care institutions?

- How does race impact BIPOC student burnout within this socio-political context?
    - Racism, representation, studying in White dominant institutions, etc.?
    - Racialized social justice movements? Impact of COVID-19 on racialized communities?

- How do social influences impact BIPOC student burnout?
    - Within the context of social justice movements?
    - Within the context of the COVID-19 pandemic?

- How does policy impact BIPOC student burnout?
    - Within the context of social justice movements?
    - Within the context of the COVID-19 pandemic?

- How does culture and history impact BIPOC student burnout?
    - Within the context of social justice movements?
    - Within the context of the COVID-19 pandemic?

- How is BIPOC student burnout portrayed by the institutions and environments we've talked about?
    - How do these things impact our burnout or how we feel about BIPOC student burnout within this context?

Appendix I: Photography Tips

Photo-taking Tips

Use these tips and tricks to take photos that capture what you're intending!

- Try to get active rather than static photos:
  - Try to capture people engaged in doing something rather than stopping what they are doing to pose unnaturally for a photo.
  - Try to be candid or real with your photos, rather than staging them.
- Try different camera angles:
  - Consider how to best capture whatever it is you are trying to capture.
  - Is a photo more interesting if shot from above or below?
  - Remember photos of individual people are best when shot from their eye-level.
- Look for ways to show results of impact:
  - What is the impact of what is happening? Can you capture that impact?
  - Consider why the photo is important or how it helps to tell a story or may have an emotional impact.
- When you have to stage a photo, don't completely pose it:
  - Allow the subject(s) to become immersed in their action first, then take the photo.
- Avoid dark, blurry, or overexposed photos:
  - Use different angles to see how the light influences your photo.
  - Play with shadows and light.
- Make sure the photo has a focal point to draw the viewer's eye:
  - Remember the key element does not need to be in the centre of the shot and may be more interesting if off centered.

- Do try:
  - To take action shots
  - To take photos of places and people as they naturally are
  - To find unexpected or surprising angles
- Try to avoid:
  - Taking static group shots
  - Zooming in on only people without a purpose – capture background for context
  - Forcing posed, unnatural photos

Appendix J: Photo Notes Worksheet

Photo Notes Worksheet

Use this to document every photo you take! Remember, you may take many photos, and it may become difficult to remember when or why you took them. Filling out this sheet will be helpful for our discussions.

Remember – we're going to use the SHOWeD acronym when we discuss photos: What do you **S**ee? What is really **H**appening? How does it relate to **O**ur lives? **W**hy does it exist? What can be **D**one about it?

Date:_____
Briefly describe the photo: _____
_____

Why did you take the photo? _____
_____
_____

Critical or reflective thoughts:_____
_____
_____
_____

Consent: Required ___ N/A___

Date:_____
Briefly describe the photo: _____
_____

Why did you take the photo? _____
_____
_____

Critical or reflective thoughts:_____
_____
_____
_____

Consent: Required ___ N/A___

Appendix K: Letter for Professors or Employers

Michelle Lincoln, MA Candidate
School of Health and Human Performance
Dalhousie University
Michelle.lincoln@dal.ca
(902) 717-1103

Dear professors, employers, or whom it may concern,

Your student, employee, colleague, or peer is part in a research study called: A Picture of Health? Exploring BIPOC University Student Experience of Burnout, conducted by Michelle Lincoln at Dalhousie University, and funded by the Social Sciences and Humanities Research Council Canada Graduate Scholarship Masters Research Award.

The goal of the study is to explore BIPOC university student burnout within the context of social justice movements and the COVID-19 pandemic through photos. We'll explore student perspectives on burnout and how they are influenced by social, political, historical, and gender norms shaping the current social-political context in Halifax. As part of the study, the participants are asked to take photos of their everyday lives, and the people and things that are part of them, based on themes that we will brainstorm together.

As such, you can expect that the participant will be carrying and using cameras on their smartphones regularly for 2-week intervals up to 2 times. We appreciate if you can accommodate their taking photos, but understand that it may be inappropriate or inconvenient at times, and have asked the participants to respect the wishes of professors, employers, etc.

Participants have been discouraged from taking photos of identifiable people but have been provided with the materials to establish informed consent should they decide to do so. They will only use photos with permission and where consent has been established.

No specific action is required by you; we are just informing you of their participation. I am happy to discuss the study with you at any time, please feel free to reach me at the contact details above.

Thank you in advance for your understanding,

Sincerely,

Michelle Lincoln

Appendix L: Additional Resources

Canadian Mental Health Association
A nation-wide voluntary organization promoting the mental health of all and supporting the resilience and recovery of people experiencing mental illness.
Halifax/Dartmouth Branch: 902-455-5445
www.cmhahaldart.ca

Dalhousie BIPOC Graduate Student Mentoring Academy (Faculty of Graduate Studies)
Initiated by a cross-disciplinary executive team consisting of faculty, staff and students, the program addresses barriers due to systemic racism that limit students from reaching their full potential. It will offer professional development events dedicated to supporting the aspirations of BIPOC graduate students and will play a central role connecting graduate students of colour with mentors of colour.
https://www.dal.ca/faculty/gradstudies/current-students/professional-development/bipoc-mentoring.html
bipocmpd@dal.ca

Dalhousie Black Student Advising Centre
A welcoming and supportive community for Dal and Kings students.
902-494-6648
1321 Edward Street
https://www.dal.ca/campus_life/communities/black-student-advising.html
bsac@dal.ca

Dalhousie Global Health Office (Faculty of Medicine)
Our team facilitates and leads health equity education, research, and partnership initiatives locally and globally. By building ethical and respectful partnerships, we facilitate the sharing of knowledge, skills, and talents to improve the health of people in all communities.
902-494-1965
5849 University Avenue
Clinical Research Centre, C-241
PO Box 15000
Halifax NS B3H 4R2
https://medicine.dal.ca/departments/core-units/global-health/about.html
gho@dal.ca

Dalhousie Indigenous Student Centre
The Indigenous Student Centre offers a supportive environment for students to gather, meet other students, and have access to supports and services.
902-494-8863
1321 Edward Street
https://www.dal.ca/campus_life/communities/indigenous.html
isc@dal.ca

Dalhousie International Centre
Provides events and advising on immigration, exchanges, access to peer supporter and a social worker for international students.
902-494-1566
LeMarchant Place, Suite 1200
1246 LeMarchant Street
https://www.dal.ca/campus_life/international-centre.html
International.centre@dal.ca

Dalhousie Student Health and Wellness Centre
Dalhousie's health care team consists of nurses, doctors, counsellors, a social worker, and a psychiatrist. Only patients residing in Nova Scotia can access our medical, counselling, and social work services.
902-494-2171
2nd Floor LeMarchant Place
1246 LeMarchant Street
Halifax, NS B3P 1K5
https://www.dal.ca/campus_life/health-and-wellness.html

GameChangers902
Our mission is to centralize African Nova Scotian experience, culture, and history. GameChangers902 are here to change the rules of the game and to ensure that young African Nova Scotians are invited to the playing field.
https://gamechangers902.com/
gamechangers902@gmail.com

Good2Talk
Good2Talk provides free, confidential support services for post-secondary students in Ontario and Nova Scotia 24/7/365
1-833-292-3698
Text GOOD2TALKNS to 686868
https://good2talk.ca/

Healthy Minds NS
HealthyMindsNS is a suite of online mental health resources, available free to post-secondary students, to complement the mental health supports and services available on campuses.
https://healthymindsns.ca/

Laing House
Youth between ages 17 and 24 years who are living with serious mental illness like psychosis or mood disorders can get the support they need to prepare for a healthier future.
473-7743
www.lainghouse.org

Mental Health Mobile Crisis Team
24-hour helpline providing crisis support for children, youth and adults experiencing a mental health crisis in Nova Scotia and a Mobile Response from 1 pm to 1 am to most communities in Halifax Regional Municipality.
1-888-429-8167 (Toll free)
PO Box 1004
Dartmouth NS, B2Y 3Z6
https://mha.nshealth.ca/en

MSVU Black Student Support Office
Established in 2013, the Black Student Support Office (BSSO), formally the Afrocentric Support Group (ASG), was created to foster a safe and welcoming environment for all African ancestry students at MSVU and potential students of African ancestry.
Room 337, Seton Academic Centre
https://www.msvu.ca/campus-life/student-equity-diversity-inclusion/black-student-support/
blackstudentsupport@msvu.ca

MSVU Health Office
We offer a variety of health services for current Mount students or recent graduates (up to three months post-graduation).
902-457-6354
Second Floor, Assisi Hall
85 Seton Road
Halifax, NS B3M 2J6

MSVU Indigenous Student Centre
The Indigenous Student Centre strives to provide an opportunity to empower, encourage, and education all students of all nations in an environment rooted in Indigenous cultures and values.
Melody Drive (lower level – access off College Road)
https://www.msvu.ca/campus-life/student-equity-diversity-inclusion/indigenous-student-centre/

MSVU International Education Centre
The International Education Centre (IEC) at MSVU offers personal, academic, cultural and immigration advising to international students in Canada, as well as any student or faculty wishing to study, research or conduct projects abroad. The IEC is also home to the University's English for Academic Purposes programs.
902-457-5982
Room 101, Seton Annex
https://www.msvu.ca/international
international@msvu.ca

NSCAD Office of Opportunity and Belonging
Our purpose is to build a culture of opportunity and belonging across the NSCAD student community. We offer a wide range of supports, including mental health and wellness, counselling, financial guidance, community-building events, and more.
https://nscad.ca/current-students/belong/

NSCAD Mental Health and Wellness
Mental health supports and resources on and off-campus.
https://nscad.ca/current-students/student-resources/mental-health-and-wellness/

Saint Mary's University International Centre
Whether you need an airport pick-up, help renewing your student permit, or someone to do your taxes, our International Student Centre can help you adjust to life on the east coast of Canada.
Room 300, Student Centre
923 Robie Street
Halifax, NS B3H 3C3
https://www.smu.ca/international/the-international-centre.html
international.centre@smu.ca

Saint Mary's University Student Health Clinic
Our dedicated team offers family practice services to Canadian and international Saint Mary's students up to one year after graduation.
Fourth Floor, O'Donnell Hennessey Student Centre (403 SC)
902-420-5611
https://www.smu.ca/healthclinic/index.html
student.health@smu.ca

Université Sainte-Anne Association des étudiants internationaux (AEIUSA)
L'Association des Étudiants Internationaux de l'Université Sainte-Anne (AEIUSA) aims to represent, promote, and defend the interests of international students, facilitate their integration into the university community and their adaptation to Acadian society.
https://www.instagram.com/aeiusa/

Youth Project
Supporting youth around issues of sexual orientation and gender identity since 1993.
2281 Brunswick St.
(902) 429-5429
youthproject@youthproject.ns.ca