VOLUNTEER BURNOUT

A PRELIMINARY STUDY OF PHYSICAL, EMOTIONAL AND SPIRITUAL EXHAUSTION AMONG THE VOLUNTEERS OF THE BOY SCOUTS OF AMERICA

An Independent Research Project Presented by

The Very Reverend John Thomas R. Bacon
M.T.S., Th.M., M.Ed.

To

Peter Matrow

Dean, College of Commissioner Science

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Acknowledgements

It was this writer's great pleasure to have worked with and studied under a man who survived the Communist Revolution of Russia and Poland, who spoke very little English, who was misunderstood and abused by his American parishioners, who immigrated to the Boston area with a wife and three children and no money, but who served faithfully until his death as a priest of over forty years within the Russian Orthodox *Diaspora* of Boston and New England. The Right Reverend Mitred Archpriest Eugene Survillo (d. 1983) suffered much within and without the religious community. During World War II, he witnessed the torture of his own clergy brother, the slaughter of countrymen, including several clergy, and the effects of disdain during the "Red Scare" of the 1950s in the United States. Nevertheless, he managed to overcome all spiritual, material, and emotional obstacles to meet the religious needs of the people under his charge. He fought his own demons, including alcoholism and the alienation of some of his family members. The stress of his life contributed to his suffering several heart attacks and strokes. But, he set the example of a faithful pastor.

This example has stood this writer in good stead through professional and volunteer endeavors. The Boy Scouts of America, like the Church, is made up of both professionals and volunteers who are subject to burnout.

To him, this project is dedicated.

Abstract

Burnout is a feeling or state of emotional exhaustion coupled with anger, frustration, cynicism and inefficiency. Those in the helping professions are susceptible to burnout. Volunteers and anyone in the "helping" professions in the United States of America are also targets of the build up of stress leading to burnout. Volunteers of all non-profit organizations in general and of youth oriented and self-help groups in particular who begin their donation of time in optimism may succumb to the effects of burnout. Volunteers may experience external conditions such as lack of support from supervisors or internal factors such as unrealistically high idealism which together serve to make them at risk for burnout. The possibility of acknowledging volunteer burnout has become acceptable as a reality in the Scouting movement in general.

Introduction

This writer has always been fascinated with the topic of burnout. It is difficult to understand how volunteers, who begin their careers with high idealism, optimism, and compassion, just collapse under the weight of their position and in some cases walk away from and choose other community service outlets.

This paper proposes to discuss some of the causes of burnout among Scouting volunteers in general and among Commissioners in particular. It will be limited to volunteers working in the Boy Scouts of America over the last 25 years.

It is no secret that helpers of all traditions today are plagued by a relatively high level of stress and fatigue. Grosch and Olsen (2000) posit that although it is difficult to pinpoint the exact numbers of clergy, for example, (presuming that clergy, like Scouters, give themselves to altruistic pursuits) succumbing to burnout, the numbers seems to be increasing. An earlier body of research suggests that volunteers, among others, burn out because of the systems in which they work (Grosch and Olsen 1999).

It is recognized here that hard statistics regarding the exact numbers of volunteers affected by burnout are difficult to find, and that most of the secondary research available is anecdotal.

Also, in the interests of balance, contrasting opinions which adhere to the position that burnout is at least overly exaggerated or even non-existent will also be noted.

Nevertheless, the majority of professional and trained trainers, especially on the advanced levels of training, agree that part of the recommended continuing education for a member of

volunteers should be a training program or workshop regarding mental, emotional, physical and spiritual status. This study will propose a model for a four-hour seminar which would offer to all volunteers, offering an opportunity for self-assessment and revaluation of lifestyles. This workshop could serve as one of many resource tools to prevent burn-out in the future. The nature and scope of the workshop would be prevention, education, and the management of stress.

It will be important to begin with the various clinical definitions of burnout, and relate these ideas to volunteers generally. This study also presupposes that there is a parallel between clergy burnout and volunteer burnout. This is due no doubt to this writer's thirty-plus years in the ordained ministry and nearly that much time in Scouting.

Chapter 1 - Literature Review

What is "**burnout**"? According to the following sources burnout is defined as a state of emotional exhaustion coupled with cynicism and inefficiency (Baucum and Smith 2004). To this might be added anger and frustration (Weldon and Langley 2004). Burnout is an umbrella term used to describe a particular type of stress manifested by "diminished personal accomplishment, emotional exhaustion, and depersonalization (Davidson 1999)." Burnout is most often seen "among people in the helping professions, such as teachers, social workers, and health professionals, although it also occurs in a wide range of other professions and trades (Baucum and Smith 2004)." It most often occurs to people in helping professions who are highly motivated and idealistic, but who feel that their efforts are having little effect. "Burn-out" is a common term for feeling that challenges outweigh one's resources (Poindexter, Valentine, and Conway 1999).

Symptoms of burnout include alienation from the job, physical exhaustion, low morale, withdrawal, cynicism, and the development of somatoform disorders (Weldon and Langley 2004). Somatoform disorders involve the presence of physical symptoms that suggest a general medical condition but are not explained by medical or substance-abused etiologies (DSM IV-R 2000, p. 485). Sufferers of burnout may have experienced, for example, gastrointestinal, sexual or general bodily discomforts. Over a period of four decades, people who were chronically stressed were found to be more likely to develop high blood pressure, ulcers, bronchial asthma and headaches (Weldon and Langley 2004). Work becomes an unbearable burden.

Burnout is the result of **stressors** – events or situations that produce stress. They are also perceived as harmful, threatening, or challenging. What are some of the most important and common sources of stress? First of all Hockenbury and Hockenbury (2004) posit that the

psychological health is guided by the biopsychosocial model. According to this model, health and illness are determined by the complete interaction of biological factors: genetic predispositions, health beliefs and attitudes, lifestyle, stress, and social conditions such as family relationships, social support, and cultural influences.

The first cause of stress has to do with *dealing with life events and change*, i.e. that any change that requires adjustment in lifestyle and behavior could cause stress. These writers for example offer the use of the Social Readjustment Rating Scale developed by Holmes and Rahe (1967) (Hockenbury and Hockenbury 2004, see appendix C). The scale includes 43 life events which impact the levels of stress.

Three types of events that are especially stressful for most people are events that are uncontrollable, long term, or represent the loss of an important relationship (Weldon and Langley 2004).

The second cause of stress is *daily hassles*. These involve everyday minor events that annoy and upset people. Daily hassles take a toll because they tend to be cumulative. Daily hassles can accumulate to create as much stress as major life events, and in large numbers, are associated with more psychological and physical symptoms, including flu, backaches, and headaches (Weldon and Langley 2004).

A third cause is *conflict*. A conflict is a simultaneous arousal of two or more incompatible motives, resulting in unpleasant emotions, such as anxiety or anger (Baucum and Smith 2004). The person feels pulled between two or more opposing desires, motives, or goals (Hockenbury and Hockenbury 2004). A volunteer, for example, may experience conflict in trying to meet the demands of his/her family and of his/her Scouting position(s).

A fourth cause of stress involves *catastrophes*. Following the Mt. St. Helen's eruption, emergency room visits rose by one-third, mortality rose by 1/5, and mental and behavior disorders doubled (Weldon and Langley 2004). This writer recalls the number of trained pastoral counselors and chaplains who were called to assist with the aftershocks of September 11, 2001. These clergy with special training had to deal with unusually high levels of anxiety, anger, emotional tension and physiological signs of stress. Hockenbury and Hockenbury (2004) refer to catastrophes as uncontrollable stressors – there is nothing you can do to protect yourself.

A fifth cause of stress is the result of *uncertainty and doubt*. People who are less prepared for coming events are likely to feel worse, particularly among individuals who are more anxious in general (Weldon and Langley 2004). For example, if hostages do not know whether they will ever be released, the experience of captivity is especially stressful (Baucum and Smith 2004). In general, the more knowledge people have as they prepare to face a stress-provoking experience, the better they feel. The Scouting volunteers who have doubts and uncertainties about their job(s), commitments, or who may be faced with possibilities of not being accepted or approved by their units might also experience this kind of stress. [The great Scouting lie: "It's only one hour a week."]

A sixth cause of stress has to do with the level of stress *experienced individually*. A person's cognitive appraisal, or subjective interpretation, of a potentially stressful episode, state, or condition, strongly influences his or her response (Baucum and Smith 2004). One person for instance may experience severe stress of an occurrence that may leave another person relatively calm. The stress is relative to the individual.

"Stress means pressure or strain that we are not well prepared to handle (Poindexter, Valentine and Conway 1999)." These authors go on to suggest answers to the question: what

causes burnout? "Human service workers and volunteers can begin to feel depleted for many reasons. Some of the possible triggers are:

1. You have not been paying enough time or attention to nourishing and nurturing yourself;
2. Your own crises, life stresses, or losses have become temporarily overwhelming to you;
3. You are not getting enough support or recognition for what you do;
4. You are feeling helpless and out of control due to serious or intense problems of those who have sought help from you or because of the lack of agency or community resources to address those needs;
5. You are having difficulty effectively managing your time. You are disorganized or trying to do too much too quickly;
6. You have either overestimated your own abilities or you have set expectations and standards that are too high for you."

The *Mental Health Desk Reference* (Welfel and Ingersoll, editors, 2001) cites the manifestation of *therapist* stress. This means a therapist, or counselor, and by extension anyone in the helping fields, could exhibit difficulties in cognitive functioning (confusion, memory deficits, irrational beliefs, perfectionism), emotional conditions (depression, sadness, anxiety, numbness), behavior problems (withdrawal, isolation, inappropriate risk taking) and physical maladies (headaches, sleep disruption, addictions, lowered resistance). The sources of stress in the therapist's life originate from four main areas: (1) *work environment stress*, i.e. facing demanding time pressures, excessive paperwork, rules and restrictions of freedom, organizational politics, unsupportive colleagues; (2) *event-related stress* that emanates from personal lives, including such things as health issues, developmental transitions, and legal or financial problems; (2) *client-induced stress*: the sort sparked by angry outbursts, accusations of incompetence, suicidal threats, premature termination, and so-called difficult clients; (4) *self-*

induced stress, i.e. resulting from feelings of perfectionism, excessive rumination about cases, emotional depletion, unhealthy lifestyle, self-doubt, physical exhaustion and fears of failure.

Furthermore, the counselor, according to Corey, Corey and Callahan (2003) may report other sources of stress:

- Being unable to help distressed clients feel better
- Seeing more than the usual number of clients
- Not liking clients
- Having self-doubts about the value of therapy
- Having professional conflicts with colleagues
- Feeling isolated from other professionals
- Overidentifying with clients and failing to balance empathy with appropriate professional behavior
- Being unable to leave client concerns behind when away from work
- Feeling sexual attraction to a client
- Not receiving expressions of gratitude from clients

All of these factors can contribute to **burnout**. Tony Alessandra, author of *The Platinum Rule* (Davidson 1999) asks: "What happens when you run a machine too hard and too long. Answer: it burns out. The same thing happens to an overworked human machine." Burnout is a state of fatigue and/or frustration brought on by an intense pursuit of a goal or devotion to a cause. It brings on a series of physical, emotional and psychological problems. It is a unique type of stress that involves emotional exhaustion, depersonalization, and diminished personal accomplishment. It is a state of fatigue and frustration that arises from pursuing a goal or an effort too long with little or no reward for the effort. (Davidson 1999).

Now that burnout has been defined and related to the helping professions, the next section will center on burnout in general on those functioning in the volunteer positions.

Chapter 2 – Burnout and the Volunteer

Are clergy in general subject to the condition known as 'burnout'? Volunteers, presumably, are encouraged to be trained in order to help people through the local units they serve [or serve in]. So, generally speaking, it might be safe to state that volunteers, along with any professional helpers, are subject to the same effects of stress as anyone else serving in the advancement of the health, education and welfare of human beings.

Unfortunately, due to the time constraints of this researcher, very little hard information is available regarding the actual statistics of Scouting volunteers, particularly Commissioners, regarding burnout. Although there are a plethora of articles and internet sites concerning the *fact* of burnout, there is very little available evidence which clearly indicates the numbers of volunteers succumbing to burnout (Grosch and Olsen 2000).

Most of the information is anecdotal. Although anecdotal information is important in order to discover trends and relationships, the premises, or in this case the premise, upon which burnout is assumed, is not readily constructed. Even the risk factors mentioned below, although published by reputable authors, quote only secondary sources. This chapter would have been greatly enhanced by the inclusion of official statistics, notably published by the Boy Scouts of America on its web site, or distributed at its Annual Meeting, but unfortunately, this information was found to be elusive.

This individual research project can only assume the *reality* of volunteer burnout. It is an inference, or extrapolation, made upon the basis that volunteers are one of many kinds of helpers: those who counsel, aid, train, listen, and in general try to lift the spiritual, emotional, psychological and sometimes biological burdens of those in need.

So, having stated the limitations, this chapter asserts the suggestion that there might be burnout among the volunteers. Having established this premise, the following *risk factors* are noted as possible signs and symptoms of impending burnout (London and Wiseman 2003) among clergy [at stated above, clergy information is assumed to be helpful as analogous to volunteer information]:

- 45.5 percent of pastors say that they've experienced depression or burnout to the extent that they needed to take a leave of absence from ministry.
- 70 percent say they have lower self-esteem now than when they started out.
- 57 percent of pastors do not have a regularly scheduled and implemented exercise routine.
- 8 top areas of stress for pastors (in random order): time, boundaries, isolation, conflict, mobility, life in parsonage, concern for children and spouse and family dynamics.
- 55 percent of pastors say evening and weekend work puts pressure on family.

London and Wiseman (2003) go on to state that 60 percent of pastors report that they have "never doubted their call" and that 70 percent say they have never seriously considered leaving the ministry. Can it not be deduced from this statement that 40% of pastors report that they have "doubted their call" and that 30% have serious considered leaving the ministry? This would mean that approximately 300 clergy out of a possible 1,000 have pondered alternative careers. Is this the same for Scouting volunteers?

On the other hand, not all would agree that burnout is a real condition. Again, using the statistics analogously from the life of clergy, a retired priest of the Episcopal Church has this to say about burnout (Cromey 2005):

> The myth of clergy burnout is one of my pet peeves. Rectors and vicars manage their own time. They have to show up for Sunday and attend a vestry meeting once a month, and the rest of the time

> is theirs to manage. Wouldn't our brothers and sisters in the corporate world love to have that freedom? Clergy who burn out are not managing their time efficiently nor taking their Sabbath and days off.

Generally speaking, however, burnout does appear to be a reality. In the next section, the possible reasons for burnout will be explored.

Chapter 3 – Reasons for Volunteer Burnout

What are some of the causes of burnout in the volunteers? This section offers as a rationale the theories of Grosch and Olsen (2000) that summarize that there are *external* systemic factors, such as bureaucracy, poor administrative support, difficult work conditions, and *internal* or intrapersonal factors, such as high idealism, Type-A personality, narcissism, and perfectionism.

External factors, over which the member of the volunteer may have no control, often pertain to the Council, Regional or National side of the Scouting community. In the case of the Council, for example, the Commissioner may experience resistance or indifference from the local unit, who might perceive that the Commissioner is a 'spy' for the Council. Or, the stressors may originate in the larger administrative structure: merger of Councils, the sale of camps and properties, financial scandals, alleged sexual improprieties, positions taken by the Boy Scouts of America that present possible conflicts in opinion [homosexual leaders, the role of females, God]. Concerns and questions regarding insurance liability may fall into this area. The volunteer may feel there is a lack of administrative support from the local Professional, or even too much interference. Also she/he may have to struggle with personal issues: spousal support, job requirements, financial limitations, time constraints, health issues, family obligations, multiple jobs, and the like.

Internal, or intrapersonal, factors pertain to the volunteer's inner disposition, or personality. He/she may have begun his/her path in Scouting with high idealism, optimism, and compassion only to find he/she becomes disillusioned, depleted, and disaffected. This form of burnout may be connected with self-esteem and that any failures or mistakes he may have made

along the way are directly pointed at his ego, an ego which is preoccupied with oneself, which, due to narcissism and perfectionism, does not entertain even the mildest weakness.

To become more aware of the pressures which could lead to burnout, the following are presented (Wicks and Parsons 1993):

- Those who work with victims are often exposed to the many cruel ways people deceive and betray themselves. This may, then, disrupt the helper's assumptions about trust, causing them to become cynical, distrustful, or suspicious of other people's motives.

- Those who work with trauma victims may have their assumptions about safety challenged and may experience a fear-related need to take precautions against such violations.

- Exposure to traumatic situations through survivors' memories may evoke concerns about the pastor's own sense of power or efficacy in the world. This may lead to self-doubt, disillusionment, confusion, and even a "loss of faith."

To this may be added the following (Wicks, Parsons and Capps 1993) about pastors who are involved in counseling as a specialty:

- Those who work exclusively with distressed persons;
- Those who work intensively with demanding people who feel entitled to assistance in solving their personal and social problems;
- Those who are charged with too many individuals;
- Those who want to work with people but who are hindered by too many paperwork tasks;
- Those who have an inordinate need to save people but find it impossible;
- Those who feel guilty about their own human needs;
- Those who are too idealistic in their aims;
- Those whose personality is such they need to champion underdogs;
- Those who cannot tolerate variety, novelty or diversion in their work;
- Those who lack criteria for measuring their successes or failures;
- Those who have an intense need to know that they are doing a good job;

Additional burnout causes can be classified as a *lack* which produces frustration. Deficiencies can be of such things as: education, opportunity, free time, ability, chance to ventilate, institutional power, variety, meaningful tasks, criteria to measure impact, coping mechanism, staff harmony, professional and personal recognition, insight into one's motivations, balance in one's schedule, and emotional distance from the client [Scouts, parents, other volunteers] population (Wicks, Parsons and Capps 1993).

In closing this section, it is important to state that the causes for burnout are by no means exhaustive. They are presented here as a means of "early detection."

Chapter 4 –Burnout Intervention

If burn-out is possible, what can be done? This writer is familiar with the state of clergy burnout in the United States since he has been one for over 30 years, has taught at the seminary level, has earned a theological degree beyond the first professional master's level including a certificate in Addiction Studies, and has finished a master's program in counseling psychology at Cambridge College. Generally speaking, this researcher would suggest the following:

Prevention: More attention should be paid to the role of professional ethics, personal maintenance, stress and stressors, self-assessment, professional codes of ethics, values, professional training and competence prior to appointment as a Unit or any other Commissioner.

Education: Licensing and certification in the mental health field requires the accumulation of continuing education units beyond those necessary for credentialing. This is demanded in order for the professional to maintain sharper skills and to safeguard the clientele. In a parallel way, Scouting authorities should <u>require</u> education BEFORE placing any volunteer in a leadership position. This also means requiring Youth Protection Training before assuming a volunteer role.

Continuing education should not be limited to the offering of the local Council Training Committee. Area Scouting Universities, Commissioner Colleges, and inter-Council educational opportunities should be part of the on-going, continuing education of every Scouting volunteer. [Not everyone can afford to travel to Philmont.] Also, professionals in the helping fields, whether they are registered with the Boy Scouts or not, can be invited to present workshops, seminars, and courses in professional development.

Supervision: Every level of Scouting promotes supervision: professional and volunteer. However, are our professionals and seasoned volunteers qualified to see the signs and symptoms of burnout? And, if they are recognized, are they able to bring an intervention? If they cannot bring an intervention, do they know how to make a referral?

It is important to develop some kind of mechanism which would help to gain and/or capture insights into character flaws, self-deceptions, or moral defects in order to avoid becoming a "Messianic" or "Savior" figure.

It is important to match the volunteer with the proper "job" in Scouting. One person would make a great Commissioner but not a good Scoutmaster. Is the selection of volunteers done in a thoughtful manner, or simply the plugging in of warm bodies in order to ensure Unit etc. re-registration?

Practical suggestion: in order to achieve the goals of prevention, education, and supervision, a yearly Four-Hour Work Shop on burnout could be offered in each Council. The suggested schedule of events is contained in this individual research project in Appendix B.

In summary, prevention, education, and supervision are offered here as suggestions which can at least bring about a greater level of awareness of the emotional, spiritual, and physical exhaustion experienced by those volunteers who might be at risk.

Methodology

The research used in this study is admittedly from secondary sources. The population studied include the subject of clergy burnout among Roman Catholic, Protestant, Old Catholic and Anglican/Episcopal clergy, and Eastern Orthodox clergy in particular and the practical applications regarding the subject of burnout which can have an analogous relationship to Scouting. This paper is limited to the populations in the United States.

This researcher is grateful to the librarians and staff of Holy Cross Greek Orthodox School of Theology, Brookline, MA, and of St. John's Roman Catholic Seminary, Brighton, MA for extensive use of their facilities, especially with browsing through the book and periodical stacks. Also, the use of AOL, and GOOGLE and Micro-Soft Explorer search engines on the World Wide Web were helpful.

Through a review of the literature, with the appended limitation, it might be concluded that burnout is a possible contingency in many volunteer circles. The causes of burnout are numerous, but seem to center the attention on the overly high expectations of the individual volunteers, the perceived neglect on the part of the relevant supervisor, coupled with the lack of preparation at the beginning of the "career" as well as an insufficient continuing education following appointment and commissioning.

Although some would affirm that burn out is a myth, or at best highly exaggerated, the literature seems to indicate that Scouting volunteers are indeed subject to the effects of stress and are at times ill-prepared to cope.

Conclusion

Volunteers, like clergy, are human; they are subject to the day to day pressures of anyone in a helping profession. They can experience physical, emotional, psychological and spiritual exhaustion. It is not edifying or helpful to deny that they are somehow immune to the temptations of despair simply because they claim an idealistic, well-intentioned commissioning. Burnout seems to be a contingency.

The significance of this work lies in its presentation of the reality of Scouting burnout. The stress of responsibilities coupled with the unrealistic expectations of the volunteer combine to deplete the reserves of idealism and energy.

The following are suggested: (1) Boy Scout volunteers, who are one of many kinds of helpers, are subject to burnout; (2) Overly idealistic ones with unrealistic helping expectations tend to exhaust themselves within a relatively short period of time; (3) Commissioner Basic Training (Scouter Fundamentals etc.) does not necessarily address the problem of future burnout, particularly in Training Committees known in the experience of this writer; (4) Prevention of burnout through continuing education must stress the importance of on-going maintenance and professional development.

An elaboration of (4) would be to suggest that all volunteers be encouraged to attend regular "health and safety" sessions with one's supervisor, be stimulated to take "human services" courses at the local college or university particularly in the field of professional development and coping skills, and to be aware that they are subject to the temptations of becoming a "Messianic" figure.

Limitations

This Independent Research Project is limited to the clinical observations of volunteer burnout in the Boy Scouts of America. The scope of the research does not include volunteers of Camp Fire Boys and Girls, Girl Scouts of America, 4-H, Civil Air Patrol, Brigade, Royal Rangers or other youth-oriented organizations. In addition, this study does not study the effects of pressures in the professional context, i.e. comparing and the contrasting the causes of burnout with Scouting volunteers AND professionals. After all, the statistics regarding those who enter and leave Professional Scouting may exist, but it would appear they are not easily obtainable.

It is recognized that in the time limits of this research, nothing was found that would indicate the possible differences between male and female volunteers, if indeed any exit. This writer suspects that such differences do or will surface as time progresses, especially with the involvement of women on all levels of volunteer service to the Boy Scouts of America since the 1970s. The research, particularly the literature review, is limited by the fact that most of the sources are secondary. Clear statistical research regarding the numbers of volunteers suffering from burnout now or at any particular time are not to be found. The sources used in this study evidently depend upon other secondary sources which predate the information by more than twenty-five years. However, the importance of anecdotal material or the assumption that burnout is a "given" or a phenomenon should not be diminished. Also, there is much written about clergy burnout, but, again, hard statistics are hard to locate.

The study of clergy burnout has caused this writer to turn his attention to the burnout of Scouting volunteers. Also, it would appear that Scouting leaders, especially Professionals, are reluctant to discuss these figures openly, due, admittedly, to issues of confidentiality.

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Appendix A

Definition of Terms

Burnout: A feeling of exhaustion, an inability to pay attention, reacting more impatiently and intolerantly than in the past; changes in sleep and eating habits; new physical symptoms; having a sense of dread especially as the work day begins; having a lack of enthusiasm, motivation, interest; a state of emotional exhaustion coupled with cynicism and inefficiency (Baucum & Smith p. 474)

For the purpose of being consistent, this individual research project will use the spelling "burnout" even though in the various sources the term might be used as "burn out" or "burn-out."

Stress: A physical and psychological response to a harmful or potentially harmful circumstance

Stressors: are usually defined as the events or conditions that put a strain on the organism and pose a challenge to its efforts to adjust.

Appendix B

A Suggested Plan for a Seminar on Volunteer Burn-out

This appendix is included here as a partial fulfillment of a **clinical component** of an Independent Research Project submitted to the Commissioner College.

I. Introduction: This four-hour seminar is designed for busy Volunteers and Commissioners. It is designed to help recognize signs of burnout and to offer possible remedial suggestions.

II. Pre-Opening: Please complete the following questionnaire prior to the beginning of this Seminar. You are asked to rate each question on the basis of zero to 10: zero being the complete absence of any feeling and 10 being the worst possible feeling you have experienced. Your answers will not be collected or seen by anyone else and you are free to destroy them or keep them for future reference as you see fit.

All questions might be finished with the sentence: for the last five years. In other words, have you noticed a change in your feelings **within the last five years?**

1. Have you experienced exhaustion, tiredness, chronic fatigue, or a sense of being physically run down?
2. Do you experience anger at those making demands of you?
3. Do you experiences self-criticism for putting up with the demands?
4. Have you noticed cynicism, negativity, and irritability increasing in your life?
5. You have experienced a sense of being besieged?
6. Are you exploding easily at seemingly inconsequential things?
7. Do you have frequent headaches and gastrointestinal disturbances?
8. Are you aware of any weight loss or gain?
9. Do you have sleeplessness and depression?
10. Have you noticed any shortness of breath?
11. Do you experience suspiciousness?
12. Do you struggle with feelings of helplessness?
13. Are you aware of an increased degree of risk taking?

Suggested by: 13 Signs of Burnout and How To Help You Avoid It By Henry Neils [Henry Neils is President and Founder of Assessment.com, the leading online career assessment company focused on helping employees and employers work together for their mutual benefit. Millions of people have gained personal insight into their careers by using the tools such as MAPP™ (Motivational Appraisal of Personal Potential), provided at Assessment.com.] http://www.assessment.com/mappmembers/avoidingburnout.asp?Accnum=06-5210-010.00

III. Opening: Prayer/Meditation/Moments of Silence 10 minutes

IV. Introductions, Welcome, Explanation of Program 20 minutes

V. Discussion of Survey – General Discussion by all participants 30 minutes

Are Volunteers subject to burn out?
What is burn out?
Have you been taught that there is no burn out in Scouting?
What are the causes (physical/spiritual/emotional/clinical) of burn out?
What the signs and symptoms (indicators) of burn out?

VI. Break-out into small groups – Group Discussion by smaller number of participants

Rationale: facilitate personal, more intimate discussion **60 minutes**

Break

VII. Main Speaker: 45 minutes

The Reverend Xxxxxx Xxxxxxxxxxxxxx, MA, M.Div.

Certified Pastoral Counselor, American Association of Pastoral Counselors; 25-year Veteran, Boy Scouts of America
Diplomate, College of Pastoral Psychotherapy and Supervision
Certified Chaplain, Association of Professional Chaplains
Pastor, St. Xxxxxx Church
Cancer survivor

Topic: "Commissioner/Volunteer Coping Skills" - how to be in the program for the long burn, not the short burn out"

VIII. Summary: "So, there is a problem. What should I do?' **40 minutes**

Rationale: suggestions for personal growth and self-evaluation
Final Thought: Continuous Self-Care and Maintenance

IX. Conclusion and Dismissal: Closing Prayer and Dismissal 10 minutes

FINAL Comment: although it is most helpful for the main speakers/workshop leaders to have Scouting experience, it is not a requirement. Burnout is common to all volunteer organizations, including religious institutions.

Appendix C

Certifying Organizations

The following is a list of credentialing or certifying agencies to which referrals could be made for volunteers who themselves need additional assistance in dealing with the effects of stress and burnout. These organizations offer continuing education, clinical supervision and certification for laity who wish to expand their skills and knowledge, and to become specialists in pastoral care and burnout.

These are listed in order to answer the question: if I am experiencing burnout, where can I get competent help?

American Association of Pastoral Counselors
http://www.aapc.org/

Association for Clinical Pastoral Education
http://www.acpe.edu/

Association of Professional Chaplains
http://www.professionalchaplains.org/

College of Pastoral Psychotherapy and Supervision
http://www.cpsp.org/

National Association of Catholic Chaplains
http://www.nacc.org/

National Association of Jewish Chaplains
http://www.najc.org/

Also, there are certainly members of this organization who specialize in burnout issues; they are trained to assist anyone in need or who would be able to make an appropriate referral:

American Counseling Association
http://www.counseling.org/

Appendix C

The Social Readjustment Rating Scale

The *Social Readjustment Rating Scale*, developed by Thomas Holmes and Richard Rahe (1967), was an early attempt to quantify the amount of stress experienced by people in a wide range of situations. Homes and Rahe reasoned that any life event that required some sort of adaptation of change would create stress, whether the life event was pleasant or unpleasant (Hockenbury and Hockenbury 2004, page 472, Table 2.1).

The Social Readjustment Rating Scale: Sample Items

Live Event	Life Change Units
Death of spouse	100
Marital separation	65
Death of close family member	63
Major personal injury or illness	53
Marriage	50
Fired at work	47
Retirement	45
Pregnancy	40
Change in financial state	38
Death of a close friend	37
Change to different line of work	36
Mortgage or loan for major purchase	31
Foreclosure on mortgage of loan	30
Change in work responsibilities	29
Outstanding personal achievement	28
Begin or end school	26
Trouble with boss	23
Change in work hours or conditions	20
Change in residence `	20
Change in social activities	18
Change in sleeping habits	16
Vacation	13
Christmas	12
Minor violations of the law	11

Holmes and Rahe found that people who accumulated more than 150 life change units within a year had an increased rate of physical or psychological illness.

Personal Statement

This writer has had over thirty years as a volunteer in the Boy Scouts of America. It has amazed him that so many have enthusiastically joined Scouting, especially parents and other adult volunteers, who, after a few years, simply walk away from the group.

There seem to be two groups of volunteers: those who 'pass through' the organization, along with their children, who might remain for a year or two following the last son's Eagle Scout Court of honor, but who fade from Scouting and reappear in some other form of community service (Lion's Club, Elk's Club, Knights of Columbus, Freemasonry etc.); and those who might be called 'lifers.' These are they who, perhaps having experience Scouting as a Boy, return to the movement, feeling within themselves a 'lack' or 'deficiency' which is joyfully provided by Baden-Powell's great idea.

Then, there are those who get angry – whether this anger is expressed or hidden – and fade to the background. After a while, they are no longer in attendance. Something happened. Something, or someone, caused them to walk no longer with the group.

Does anyone care? Who's making the phone call to ask "so, how's it going? Missed you"?

This writer believes that volunteers can burn out. They are often overused, under trained, or not supervised.

Someone has to have a good eye on his/her job, to make sure the program is coming to the youth, but another good eye on all those who are trying to assist. Sometimes over-busyness can cause neglect. And, neglect is a form of abuse.

JOHN THOMAS R. BACON
PO Box 302, Bridgewater, MA 02324-0302
Jbacon03@northshore.edu

Academic Experience:

Adjunct Professor

North Shore Community College **Fall 2003 to present**
Courses taught in Behavior Science and Cultural Arts Departments. Specific courses include Intro Psychology, Intro Sociology, and Speech Communications

Adjunct Professor

Massasoit Community College, Brockton, MA **Fall 2002 to present**
Courses taught in the Humanities and Social Science Departments. Specific courses include Speech Communication, Intro Philosophy, Principles of Sociology, Intro Psychology, College Experience, Child Psychology, Human Growth and Development, Interviewing Techniques

Adjunct Professor

Bunker Hill Community College **January 2005 to present**
Course taught in the Humanities Department, specifically Oral Communication, and World Religions

Professional Tutor, Academic Resource Center (ARC)

Massasoit Community College **1998 to 2003**
Provides tutoring services in the following courses: Philosophy, World Religions, Psychology, Sociology, Speech Communications, all Human Service department courses, History and Government courses, French I, and Reading & Study Skills

Educational Planner and Academic Advisor

Massasoit Community College **2002 to present**
Responsibilities include academic advisement for incoming freshmen, continuing and transfer students. Knowledge of degree requirements and course prerequisites

Professional Experience:

Rector (Pastor)

St. Mary's Russian Orthodox Church, Chelsea, MA **1985 to present**
Responsible for supervision of a small, community parish in a troubled, inner-city setting. Management of associate priest, deacon, choir director, and parish council of nine members. Teaching Adult Education classes and occasional special Seminars in theological/practical subjects. Pre-marriage, marital and crisis counseling. Conducts all private and public worship worship services.
Award: Elevation to rank and distinction of Archpriest in March, 2000.

Assistant/Associate Pastor

Trinity Church, Bridgewater, MA **1970 to 1979**
Responsibilities included those traditionally associated with an Ordained Minister of the United Evangelical Churches

Canonical Research Assistant

Hellenic College/Holy Cross School of Theology 1991 to present

Conducts research projects, as needed. Collaborates in the development of courses and syllabi, grading of research papers and examinations for students enrolled in the Master of Divinity program

Graduate School Instructor (Substitute) Spring/Fall 2000

Taught course in Canon Law while professor attended overseas conferences

Pastoral Counselor

Hospice of Boston and Brockton 1995-2004

Provided in-service and seminar training to newly recruited volunteers. Specific seminars included: "Spiritual, Cultural, and Religious Concerns," "The Spiritual Aspects of Death, Dying and Copying" and "Humor as a Coping Skill."

Pastor Counselor

The Hospice and VNA of Greater Brockton, Brockton, MA 1993-1995

Contracted to provide spiritual care to patients and their families/friends

Education:

Cambridge College, Cambridge, MA
Master of Education (M.Ed.) 2006

Hellenic College/Holy Cross School of Theology, Brookline, MA 1992
Master of Theology (Th.M.)

Hellenic College/Holy Cross School of Theology, Brookline, MA 1985
Master of Theological Studies (M.T.S.)

Bridgewater State College, Bridgewater, MA 1970
Bachelor of Arts (A.B.) in French; Psychology minor

Massasoit Community College, Brockton, MA 2001
Associate in Science (A.S.) in Human Services
Certificate in Addiction Treatment 2003

Honors:

Phi Theta Kappa International Honor Society
Outstanding Chapter Member, Alpha Kappa Upsilon Chapter April 2001

Kappa Delta Pi International Honor Society in Education

"Who's Who in Religion" Third Edition

Professional Memberships

Orthodox Theological Society of America inducted 1988
Orthodox Christian Association of Medicine, Psychology and Religion
Society for the Law of the Eastern Churches
North American Patristics Society
American Counseling Association (**Regular** Member)
National Eagle Scout Association (Life)
College of Pastoral Psychotherapy and Supervision

References: Furnished Upon Request