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*Confronted with life's hardships, some people snap, and others snap back.*

## How Resilience Works

by Diane L. Coutu

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# How Resilience Works

## The Idea in Brief

These are dark days: people are losing jobs, taking pay cuts, suffering foreclosure on their homes. Some of them are snapping—sinking into depression or suffering a permanent loss of confidence.

But others are snapping back; for example, taking advantage of a layoff to build a new career. What carries them through tough times? Resilience.

Resilient people possess three defining characteristics: They coolly accept the harsh realities facing them. They find meaning in terrible times. And they have an uncanny ability to improvise, making do with whatever's at hand.

In deep recessions, resilience becomes more important than ever. Fortunately, you can learn to be resilient.

## The Idea in Practice

Resilience can help you survive and recover from even the most brutal experiences. To cultivate resilience, apply these practices:

### FACE DOWN REALITY

Instead of slipping into denial to cope with hardship, take a sober, down-to-earth view of the reality of your situation. You'll prepare yourself to act in ways that enable you to endure—training yourself to survive before the fact.

#### ► Example:

Admiral Jim Stockdale survived being held prisoner and tortured by the Vietcong in part by accepting he could be held for a long time. (He was held for eight years.)

Those who didn't make it out of the camps kept optimistically assuming they'd be released on shorter timetables—by Christmas, by Easter, by the Fourth of July. "I think they all died of broken hearts," Stockdale said.

### SEARCH FOR MEANING

When hard times strike, resist any impulse to view yourself as a victim and to cry, "Why me?" Rather, devise constructs about your suffering to create meaning for yourself and others. You'll build bridges from your present-day ordeal to a fuller, better future. Those bridges will make the present manageable, by removing the sense that the present is overwhelming.

#### ► Example:

Austrian psychiatrist and Auschwitz survivor Victor Frankl realized that to survive the camp, he had to find some purpose. He did so by imagining himself giving a lecture after the war on the psychology of the concentration camp to help outsiders understand what he had been through. By creating concrete goals for himself, he rose above the sufferings of the moment.

### CONTINUALLY IMPROVISE

When disaster hits, be inventive. Make the most of what you have, putting resources to unfamiliar uses and imagining possibilities others don't see.

#### ► Example:

Mike founded a business with his friend Paul, selling educational materials to schools, businesses, and consulting firms. When a recession hit, they lost many core clients. Paul went through a bitter divorce, suffered a depression, and couldn't work. When Mike offered to buy him out, Paul slapped him with a lawsuit claiming Mike was trying to steal the business.

Mike kept the company going any way he could—going into joint ventures to sell English-language training materials to Russian and Chinese competitors, publishing newsletters for clients, and even writing video scripts for competitors. The lawsuit was eventually settled in his favor, and he had a new and much more solid business than the one he started out with.

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# How Resilience Works

by Diane L. Coutu

When I began my career in journalism—I was a reporter at a national magazine in those days—there was a man I'll call Claus Schmidt. He was in his mid-fifties, and to my impressionable eyes, he was the quintessential newsman: cynical at times, but unrelentingly curious and full of life, and often hilariously funny in a sandpaper-dry kind of way. He churned out hard-hitting cover stories and features with a speed and elegance I could only dream of. It always astounded me that he was never promoted to managing editor.

But people who knew Claus better than I did thought of him not just as a great newsman but as a quintessential survivor, someone who had endured in an environment often hostile to talent. He had lived through at least three major changes in the magazine's leadership, losing most of his best friends and colleagues on the way. At home, two of his children succumbed to incurable illnesses, and a third was killed in a traffic accident. Despite all this—or maybe because of it—he milled around the newsroom day after day,

mentoring the cub reporters, talking about the novels he was writing—always looking forward to what the future held for him.

Why do some people suffer real hardships and not falter? Claus Schmidt could have reacted very differently. We've all seen that happen: One person cannot seem to get the confidence back after a layoff; another, persistently depressed, takes a few years off from life after her divorce. The question we would all like answered is, *Why?* What exactly is that quality of resilience that carries people through life?

It's a question that has fascinated me ever since I first learned of the Holocaust survivors in elementary school. In college, and later in my studies as an affiliate scholar at the Boston Psychoanalytic Society and Institute, I returned to the subject. For the past several months, however, I have looked on it with a new urgency, for it seems to me that the terrorism, war, and recession of recent months have made understanding resilience more important than ever. I have considered both

the nature of individual resilience and what makes some organizations as a whole more resilient than others. Why do some people and some companies buckle under pressure? And what makes others bend and ultimately bounce back?

My exploration has taught me much about resilience, although it's a subject none of us will ever understand fully. Indeed, resilience is one of the great puzzles of human nature, like creativity or the religious instinct. But in sifting through psychological research and in reflecting on the many stories of resilience I've heard, I have seen a little more deeply into the hearts and minds of people like Claus Schmidt and, in doing so, looked more deeply into the human psyche as well.

### The Buzz About Resilience

Resilience is a hot topic in business these days. Not long ago, I was talking to a senior partner at a respected consulting firm about how to land the very best MBAs—the name of the game in that particular industry. The partner, Daniel Savageau (not his real name), ticked off a long list of qualities his firm sought in its hires: intelligence, ambition, integrity, analytic ability, and so on. “What about resilience?” I asked. “Well, that's very popular right now,” he said. “It's the new buzzword. Candidates even tell us they're resilient; they volunteer the information. But frankly, they're just too young to know that about themselves. Resilience is something you realize you have *after* the fact.”

“But if you could, would you test for it?” I asked. “Does it matter in business?”

Savageau paused. He's a man in his late forties and a success personally and professionally. Yet it hadn't been a smooth ride to the top. He'd started his life as a poor French Canadian in Woonsocket, Rhode Island, and had lost his father at six. He lucked into a football scholarship but was kicked out of Boston University twice for drinking. He turned his life around in his twenties, married, divorced, remarried, and raised five children. Along the way, he made and lost two fortunes before helping to found the consulting firm he now runs. “Yes, it does matter,” he said at last. “In fact, it probably matters more than any of the usual things we look for.” In the course of reporting this article, I heard the same assertion time and again. As Dean Becker, the presi-

dent and CEO of Adaptiv Learning Systems, a four-year-old company in King of Prussia, Pennsylvania, that develops and delivers programs about resilience training, puts it: “More than education, more than experience, more than training, a person's level of resilience will determine who succeeds and who fails. That's true in the cancer ward, it's true in the Olympics, and it's true in the boardroom.”

Academic research into resilience started about 40 years ago with pioneering studies by Norman Garmezy, now a professor emeritus at the University of Minnesota in Minneapolis. After studying why many children of schizophrenic parents did not suffer psychological illness as a result of growing up with them, he concluded that a certain quality of resilience played a greater role in mental health than anyone had previously suspected.

Today, theories abound about what makes resilience. Looking at Holocaust victims, Maurice Vanderpol, a former president of the Boston Psychoanalytic Society and Institute, found that many of the healthy survivors of concentration camps had what he calls a “plastic shield.” The shield was comprised of several factors, including a sense of humor. Often the humor was black, but nonetheless it provided a critical sense of perspective. Other core characteristics that helped included the ability to form attachments to others and the possession of an inner psychological space that protected the survivors from the intrusions of abusive others. Research about other groups uncovered different qualities associated with resilience. The Search Institute, a Minneapolis-based nonprofit organization that focuses on resilience and youth, found that the more resilient kids have an uncanny ability to get adults to help them out. Still other research showed that resilient inner-city youth often have talents such as athletic abilities that attract others to them.

Many of the early theories about resilience stressed the role of genetics. Some people are just born resilient, so the arguments went. There's some truth to that, of course, but an increasing body of empirical evidence shows that resilience—whether in children, survivors of concentration camps, or businesses back from the brink—can be learned. For example, George Vaillant, the director of the Study of Adult Development at Harvard Medical School in Boston, observes that

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within various groups studied during a 60-year period, some people became markedly more resilient over their lifetimes. Other psychologists claim that unresilient people more easily develop resiliency skills than those with head starts.

Most of the resilience theories I encountered in my research make good common sense. But I also observed that almost all the theories overlap in three ways. Resilient people, they posit, possess three characteristics: a staunch acceptance of reality; a deep belief, often buttressed by strongly held values, that life is meaningful; and an uncanny ability to improvise. You can bounce back from hardship with just one or two of these qualities, but you will only be truly resilient with all three. These three characteristics hold true for resilient organizations as well. Let's take a look at each of them in turn.

### Facing Down Reality

A common belief about resilience is that it stems from an optimistic nature. That's true but only as long as such optimism doesn't distort your sense of reality. In extremely adverse situations, rose-colored thinking can actually spell disaster. This point was made poignantly to me by management researcher and writer Jim Collins, who happened upon this concept while researching *Good to Great*, his book on how companies transform themselves out of mediocrity. Collins had a hunch (an exactly wrong hunch) that resilient companies were filled with optimistic people. He tried out that idea on Admiral Jim Stockdale, who was held prisoner and tortured by the Vietcong for eight years.

Collins recalls: "I asked Stockdale: 'Who didn't make it out of the camps?' And he said, 'Oh, that's easy. It was the optimists. They were the ones who said we were going to be out by Christmas. And then they said we'd be out by Easter and then out by Fourth of July and out by Thanksgiving, and then it was Christmas again.' Then Stockdale turned to me and said, 'You know, I think they all died of broken hearts.'"

In the business world, Collins found the same unblinking attitude shared by executives at all the most successful companies he studied. Like Stockdale, resilient people have very sober and down-to-earth views of those parts of reality that matter for survival. That's

not to say that optimism doesn't have its place: In turning around a demoralized sales force, for instance, conjuring a sense of possibility can be a very powerful tool. But for bigger challenges, a cool, almost pessimistic, sense of reality is far more important.

Perhaps you're asking yourself, "Do I truly understand—and accept—the reality of my situation? Does my organization?" Those are good questions, particularly because research suggests most people slip into denial as a coping mechanism. Facing reality, really facing it, is grueling work. Indeed, it can be unpleasant and often emotionally wrenching. Consider the following story of organizational resilience, and see what it means to confront reality.

Prior to September 11, 2001, Morgan Stanley, the famous investment bank, was the largest tenant in the World Trade Center. The company had some 2,700 employees working in the south tower on 22 floors between the 43rd and the 74th. On that horrible day, the first plane hit the north tower at 8:46 AM, and Morgan Stanley started evacuating just one minute later, at 8:47 AM. When the second plane crashed into the south tower 15 minutes after that, Morgan Stanley's offices were largely empty. All told, the company lost only seven employees despite receiving an almost direct hit.

Of course, the organization was just plain lucky to be in the second tower. Cantor Fitzgerald, whose offices were hit in the first attack, couldn't have done anything to save its employees. Still, it was Morgan Stanley's hard-nosed realism that enabled the company to benefit from its luck. Soon after the 1993 attack on the World Trade Center, senior management recognized that working in such a symbolic center of U.S. commercial power made the company vulnerable to attention from terrorists and possible attack.

With this grim realization, Morgan Stanley launched a program of preparedness at the micro level. Few companies take their fire drills seriously. Not so Morgan Stanley, whose VP of security for the Individual Investor Group, Rick Rescorla, brought a military discipline to the job. Rescorla, himself a highly resilient, decorated Vietnam vet, made sure that people were fully drilled about what to do in a catastrophe. When disaster struck on September 11, Rescorla was on a bullhorn telling Morgan Stanley employees to stay calm

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That's true in the cancer  
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Olympics, and it's true in  
the boardroom."*

and follow their well-practiced drill, even though some building supervisors were telling occupants that all was well. Sadly, Rescorla himself, whose life story has been widely covered in recent months, was one of the seven who didn't make it out.

"When you're in financial services where so much depends on technology, contingency planning is a major part of your business," says President and COO Robert G. Scott. But Morgan Stanley was prepared for the very toughest reality. It had not just one, but three, recovery sites where employees could congregate and business could take place if work locales were ever disrupted. "Multiple backup sites seemed like an incredible extravagance on September 10," concedes Scott. "But on September 12, they seemed like genius."

Maybe it was genius; it was undoubtedly resilience at work. The fact is, when we truly stare down reality, we prepare ourselves to act in ways that allow us to endure and survive extraordinary hardship. We train ourselves how to survive before the fact.

### The Search for Meaning

The ability to see reality is closely linked to the second building block of resilience, the propensity to make meaning of terrible times. We all know people who, under duress, throw up their hands and cry, "How can this be happening to me?" Such people see themselves as victims, and living through hardship carries no lessons for them. But resilient people devise constructs about their suffering to create some sort of meaning for themselves and others.

I have a friend I'll call Jackie Oiseaux who suffered repeated psychoses over a ten-year period due to an undiagnosed bipolar disorder. Today, she holds down a big job in one of the top publishing companies in the country, has a family, and is a prominent member of her church community. When people ask her how she bounced back from her crises, she runs her hands through her hair. "People sometimes say, 'Why me?' But I've always said, 'Why *not* me?' True, I lost many things during my illness," she says, "but I found many more—incredible friends who saw me through the bleakest times and who will give meaning to my life forever."

This dynamic of meaning making is, most researchers agree, the way resilient people

build bridges from present-day hardships to a fuller, better constructed future. Those bridges make the present manageable, for lack of a better word, removing the sense that the present is overwhelming. This concept was beautifully articulated by Viktor E. Frankl, an Austrian psychiatrist and an Auschwitz survivor. In the midst of staggering suffering, Frankl invented "meaning therapy," a humanistic therapy technique that helps individuals make the kinds of decisions that will create significance in their lives.

In his book *Man's Search for Meaning*, Frankl described the pivotal moment in the camp when he developed meaning therapy. He was on his way to work one day, worrying whether he should trade his last cigarette for a bowl of soup. He wondered how he was going to work with a new foreman whom he knew to be particularly sadistic. Suddenly, he was disgusted by just how trivial and meaningless his life had become. He realized that to survive, he had to find some purpose. Frankl did so by imagining himself giving a lecture after the war on the psychology of the concentration camp, to help outsiders understand what he had been through. Although he wasn't even sure he would survive, Frankl created some concrete goals for himself. In doing so, he succeeded in rising above the sufferings of the moment. As he put it in his book: "We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed."

Frankl's theory underlies most resilience coaching in business. Indeed, I was struck by how often businesspeople referred to his work. "Resilience training—what we call hardiness—is a way for us to help people construct meaning in their everyday lives," explains Salvatore R. Maddi, a University of California, Irvine psychology professor and the director of the Hardiness Institute in Newport Beach, California. "When people realize the power of resilience training, they often say, 'Doc, is this what psychotherapy is?' But psychotherapy is for people whose lives have fallen apart badly and need repair. We see our work as showing people life skills and attitudes. Maybe those things should be taught at home, maybe they should be taught in schools, but they're not. So we end up doing it in business."

*Resilience is neither ethically good nor bad. It is merely the skill and the capacity to be robust under conditions of enormous stress and change.*

Yet the challenge confronting resilience trainers is often more difficult than we might imagine. Meaning can be elusive, and just because you found it once doesn't mean you'll keep it or find it again. Consider Aleksandr Solzhenitsyn, who survived the war against the Nazis, imprisonment in the gulag, and cancer. Yet when he moved to a farm in peaceful, safe Vermont, he could not cope with the "infantile West." He was unable to discern any real meaning in what he felt to be the destructive and irresponsible freedom of the West. Upset by his critics, he withdrew into his farmhouse, behind a locked fence, seldom to be seen in public. In 1994, a bitter man, Solzhenitsyn moved back to Russia.

Since finding meaning in one's environment is such an important aspect of resilience, it should come as no surprise that the most successful organizations and people possess strong value systems. Strong values infuse an environment with meaning because they offer ways to interpret and shape events. While it's popular these days to ridicule values, it's surely no coincidence that the most resilient organization in the world has been the Catholic Church, which has survived wars, corruption, and schism for more than 2,000 years, thanks largely to its immutable set of values. Businesses that survive also have their creeds, which give them purposes beyond just making money. Strikingly, many companies describe their value systems in religious terms. Pharmaceutical giant Johnson & Johnson, for instance, calls its value system, set out in a document given to every new employee at orientation, the Credo. Parcel company UPS talks constantly about its Noble Purpose.

Value systems at resilient companies change very little over the years and are used as scaffolding in times of trouble. UPS Chairman and CEO Mike Eskew believes that the Noble Purpose helped the company to rally after the agonizing strike in 1997. Says Eskew: "It was a hugely difficult time, like a family feud. Everyone had close friends on both sides of the fence, and it was tough for us to pick sides. But what saved us was our Noble Purpose. Whatever side people were on, they all shared a common set of values. Those values are core to us and never change; they frame most of our important decisions. Our strategy and our mission may change, but our values never do."

The religious connotations of words like "credo," "values," and "noble purpose," however, should not be confused with the actual content of the values. Companies can hold ethically questionable values and still be very resilient. Consider Phillip Morris, which has demonstrated impressive resilience in the face of increasing unpopularity. As Jim Collins points out, Phillip Morris has very strong values, although we might not agree with them—for instance, the value of "adult choice." But there's no doubt that Phillip Morris executives believe strongly in its values, and the strength of their beliefs sets the company apart from most of the other tobacco companies. In this context, it is worth noting that resilience is neither ethically good nor bad. It is merely the skill and the capacity to be robust under conditions of enormous stress and change. As Viktor Frankl wrote: "On the average, only those prisoners could keep alive who, after years of trekking from camp to camp, had lost all scruples in their fight for existence; they were prepared to use every means, honest and otherwise, even brutal..., in order to save themselves. We who have come back...we know: The best of us did not return."

Values, positive or negative, are actually more important for organizational resilience than having resilient people on the payroll. If resilient employees are all interpreting reality in different ways, their decisions and actions may well conflict, calling into doubt the survival of their organization. And as the weakness of an organization becomes apparent, highly resilient individuals are more likely to jettison the organization than to imperil their own survival.

### **Ritualized Ingenuity**

The third building block of resilience is the ability to make do with whatever is at hand. Psychologists follow the lead of French anthropologist Claude Levi-Strauss in calling this skill *bricolage*.<sup>1</sup> Intriguingly, the roots of that word are closely tied to the concept of resilience, which literally means "bouncing back." Says Levi-Strauss: "In its old sense, the verb *bricolage*...was always used with reference to some extraneous movement: a ball rebounding, a dog straying, or a horse swerving from its direct course to avoid an obstacle."

Bricolage in the modern sense can be defined as a kind of inventiveness, an ability to

improvise a solution to a problem without proper or obvious tools or materials. *Bricoleurs* are always tinkering—building radios from household effects or fixing their own cars. They make the most of what they have, putting objects to unfamiliar uses. In the concentration camps, for example, resilient inmates knew to pocket pieces of string or wire whenever they found them. The string or wire might later become useful—to fix a pair of shoes, perhaps, which in freezing conditions might make the difference between life and death.

When situations unravel, bricoleurs muddle through, imagining possibilities where others are confounded. I have two friends, whom I'll call Paul Shields and Mike Andrews, who were roommates throughout their college years. To no one's surprise, when they graduated, they set up a business together, selling educational materials to schools, businesses, and consulting firms. At first, the company was a great success, making both founders paper millionaires. But the recession of the early 1990s hit the company hard, and many core clients fell away. At the same time, Paul experienced a bitter divorce and a depression that made it impossible for him to work. Mike offered to buy Paul out but was instead slapped with a lawsuit claiming that Mike was trying to steal the business. At this point, a less resilient person might have just walked away from the mess. Not Mike. As the case wound through the courts, he kept the company going any way he could—constantly morphing the business until he found a model that worked: going into joint ventures to sell English-language training materials to Russian and Chinese companies. Later, he branched off into publishing newsletters for clients. At one point, he was even writing video scripts for his competitors. Thanks to all this bricolage, by the time the lawsuit was settled in his favor, Mike had an entirely different, and much more solid, business than the one he had started with.

Bricolage can be practiced on a higher level as well. Richard Feynman, winner of the 1965 Nobel Prize in physics, exemplified what I like to think of as intellectual bricolage. Out of pure curiosity, Feynman made himself an expert on cracking safes, not only looking at the mechanics of safecracking but also cobbling together psychological insights about

people who used safes and set the locks. He cracked many of the safes at Los Alamos, for instance, because he guessed that theoretical physicists would not set the locks with random code numbers they might forget but would instead use a sequence with mathematical significance. It turned out that the three safes containing all the secrets to the atomic bomb were set to the same mathematical constant, *e*, whose first six digits are 2.71828.

Resilient organizations are stuffed with bricoleurs, though not all of them, of course, are Richard Feynmans. Indeed, companies that survive regard improvisation as a core skill. Consider UPS, which empowers its drivers to do whatever it takes to deliver packages on time. Says CEO Eskew: "We tell our employees to get the job done. If that means they need to improvise, they improvise. Otherwise we just couldn't do what we do every day. Just think what can go wrong: a busted traffic light, a flat tire, a bridge washed out. If a snowstorm hits Louisville tonight, a group of people will sit together and discuss how to handle the problem. Nobody tells them to do that. They come together because it's our tradition to do so."

That tradition meant that the company was delivering parcels in southeast Florida just one day after Hurricane Andrew devastated the region in 1992, causing billions of dollars in damage. Many people were living in their cars because their homes had been destroyed, yet UPS drivers and managers sorted packages at a diversion site and made deliveries even to those who were stranded in their cars. It was largely UPS's improvisational skills that enabled it to keep functioning after the catastrophic hit. And the fact that the company continued on gave others a sense of purpose or meaning amid the chaos.

Improvisation of the sort practiced by UPS, however, is a far cry from unbridled creativity. Indeed, much like the military, UPS lives on rules and regulations. As Eskew says: "Drivers always put their keys in the same place. They close the doors the same way. They wear their uniforms the same way. We are a company of precision." He believes that although they may seem stifling, UPS's rules were what allowed the company to bounce back immediately after Hurricane Andrew, for they enabled people to focus on the one or two fixes they needed to make in order to keep going.



Eskew's opinion is echoed by Karl E. Weick, a professor of organizational behavior at the University of Michigan Business School in Ann Arbor and one of the most respected thinkers on organizational psychology. "There is good evidence that when people are put under pressure, they regress to their most habituated ways of responding," Weick has written. "What we do not expect under life-threatening pressure is creativity." In other words, the rules and regulations that make some companies appear less creative may actually make them more resilient in times of real turbulence.

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Claus Schmidt, the newsman I mentioned earlier, died about five years ago, but I'm not sure I could have interviewed him about his own resilience even if he were alive. It would have felt strange, I think, to ask him, "Claus, did you really face down reality? Did you make meaning out of your hardships? Did you improvise your recovery after each professional and personal disaster?" He may not have been able to answer. In my experience, resilient people don't often describe themselves that way.

They shrug off their survival stories and very often assign them to luck.

Obviously, luck does have a lot to do with surviving. It was luck that Morgan Stanley was situated in the south tower and could put its preparedness training to work. But being lucky is not the same as being resilient. Resilience is a reflex, a way of facing and understanding the world, that is deeply etched into a person's mind and soul. Resilient people and companies face reality with staunchness, make meaning of hardship instead of crying out in despair, and improvise solutions from thin air. Others do not. This is the nature of resilience, and we will never completely understand it.

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1. See, e.g., Karl E. Weick, "The Collapse of Sense-making in Organizations: The Mann Gulch Disaster," *Administrative Science Quarterly*, December 1993.

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