Resilient Universities

International Institute for Ethics and Contemporary Issues, UCU

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This collection of essays is an endeavor to reflect upon and explore the phenomenon of university resilience in the context of Russia's unprovoked invasion of Ukraine – the largest land war in Europe since World War II. It could also be interpreted as an effort to contribute to Ukraine's post-war recovery by outlining a conceptual framework for a deeper understanding of the sources and principles of institutional and community resilience. The collection presents readers with a rich constellation of insights, hypotheses, and case studies, enhanced by the contributors' international perspectives and first-hand experiences.

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Ця збірка есеїв є спробою осмислити та дослідити феномен стійкості університетів у контексті війни, розв'язаної Росією проти України у 2014 році. Її також можна вважати внеском у повоєнне відновлення України через окреслення концептуальних рамок для розуміння джерел та принципів стійкості інституцій та спільнот. Видання розгортає перед читачами широку палітру поглядів, гіпотез та прикладів, збагачену глибоким розумінням міжнародного контексту та досвідом університетського життя авторів збірника.

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Volodymyr Turchynovskyy

Opening Remarks: Rethinking Universities Through the Lenses of Resilience

In April of 2022, I was asked by a foreign journalist whether and how Ukrainian Catholic University (UCU) as a university was preparing itself for the war. It never occurred to me to think of our university life as preparation for the war. After the full-scale Russian invasion of Ukraine in February of 2022, it was an emotionally difficult question to cope with. These were times when daily air raid alarms became a new normal for us. What can it possibly mean to be prepared for a war like this? Everything we were doing at the university was aimed at cultivating and promoting a culture of life and life itself. But perhaps this was, indeed, our preparation for the war. Maybe this is where our resilience resides.

And yet, that question kept coming to my mind time and again. Over time, it has become important for me in at least three regards. First, it prompted me to think of UCU from the viewpoint of institutional and community resilience at a time when Ukrainian society was facing overwhelming challenges and hardships caused by the war. Second, I realized that running a university in a time of war has taught me a lesson: namely, that a vibrant

corporate culture of life, ethics, and dignity were the key sources of UCU's institutional resilience.

The third point didn't come to my mind until after the first months of the escalation had passed and thoughts about the post-war reality started to take shape. It became evident at that stage that, in order to make the recovery and reconstruction of Ukraine a success, the resilience that has been and continues to be manifested during the darkest times of war must be preserved, cultivated, and re-channeled into the post-war practices of Ukrainian communities and institutions. In other words, **there has to be a way to convert the moral energy and solidarity of the Ukrainian fight for freedom into the sources and forces of its recovery**. It would be a powerful manifestation of Ukraine's resilience should our society manage to do so.

I remember reading an article from journalist Diane Coutu at some point during the spring of 2022. In this piece from the Harvard Business Review entitled «How Resilience Works»[1] she summarizes her research on resilient people by identifying three characteristics that they possess. Namely, «a staunch acceptance of reality; a deep belief, often buttressed by strongly held values, that life is meaningful; and an uncanny ability to improvise». Importantly, she comments that the same three characteristics hold true for resilient organizations as well.

If Diane Coutu is right in attributing these three characteristics to resilient organizations - and I do believe she *is* right - it might be helpful to ask whether and how these characteristics manifest themselves in the case of the universities. I remember asking myself during those days what a «staunch acceptance of reality» implies for a university such as UCU under the circumstances of

[1] Coutu, D. How Resilience Works: https://hbr.org/2002/05/how-resilience-works.

war. I thought it would be worthwhile to explore whether and how a «deep belief that life is meaningful» along with «an uncanny ability to improvise» may hold true for resilient universities because I saw her understanding of resilience as a good match with my and my colleagues' experience of running a university during wartime.

To align Coutu's resilience characteristics with the ethos of an academic institution, I rephrased them as follows:

- In academic settings, «a staunch acceptance of reality» is intrinsically tied to the pursuit of truth. This pursuit of truth entails accepting reality both «as it is» and «as it should be.»
- To hold «a deep belief that life is meaningful» implies that the meaningfulness of life is discovered, acknowledged, and accepted in the light of the transcendent.
- And finally, to make use of «an ability to improvise» is, in other words, to use our freedom's power to explore, to create, and to serve.

Thus, I came up with my definition of university resilience inspired by Diane Coutu and tested by wartime experiences: (1) the search (and therefore, re-search) for the truth to accept reality in its «as it is» and «as it should be» dimensions (2) married with a humble recognition and acceptance of the transcendent and (3) empowered by freedom to explore, create, and serve.

* * *

This collection of essays is an endeavor to reflect upon and explore the phenomenon of university resilience. It could also be interpreted as an effort to contribute to the post-war recovery of Ukraine by outlining a conceptual framework for a deepening understanding of the sources and principles of institutional and community resilience. It presents us with a rich constellation of

insights, hypotheses, and cases enhanced by the international contexts and vantage points of the contributors.

It is worth noting that this volume is itself a sign of the resilience of the Catholic Universities Partnership (CUP)[2], manifested throughout the most difficult months of Ukrainian resistance after Russia's unprovoked aggression exploded with multiple missile strikes on February 24, 2022.

Since the first weeks of the invasion, the representatives of the CUP have started regular online meetings with a special focus on Ukraine. Our goal was to have a platform to share the latest news about Ukraine's resistance and the most immediate needs and challenges of the Ukrainian students and faculty. Such a platform was also needed to effectively discuss and implement CUP's solidarity mechanisms and actions.

With every conversation, we felt reassured that resilience was truly an impressive and lasting phenomenon, revealed by the Ukrainian people in the days and months following the February 2022 escalation. The resilience these Ukrainian citizens were manifesting through countless acts of bravery, sacrifice, and solidarity became a wake-up call and invitation for global solidarity with Ukraine.

In the course of the CUP meetings, we also realized that our mutual institutional engagement in standing firmly together was also a sign of our universities' resilience under challenging and deadly circumstances of social, political, and military magnitude unheard of and unseen since WWII.

Interestingly, we felt that certain well-established concepts of university discourse such as «consortium», «credits», «grants»,

[2] Catholic Universities Partnership: https://nanovic.nd.edu/about/catholic-universities-partnership/.

«joint projects», «double degrees», or «faculty and student exchanges» become somewhat insufficient to guide us through the uncertainties, pains, and threats of the war times. This isn't to say that professionally shaped academic discourse was somehow disqualified or compromised–not at all. And yet, its tone, modality, and language changed. We noticed that our university communication through the difficult months of 2022 was continuously shaped and defined by concepts such as friendship, sacrifice, solidarity, prayer, community, and courage and the dichotomies of good vs. evil and human vs. inhumane. In times overwhelmed with tragedy, clouded with uncertainties and fears, and pregnant with life-changing decisions, the «language of dignity» spoken from the heart of our friendship gave us the strength, commitment, and vision we needed most.

It is in the context of these meetings and conversations that the idea of this volume has crystalized. We felt that a reflection on university resilience during the times of the deadliest war in Europe would give us an opportunity and benefit to draw on the immediacy of our academic communities' experiences, activities, attitudes, and commitments in combating evil of such a nature and magnitude our contemporaries had never seen.

* * *

In their text, Sophia Opatska and Yaryna Boychuk insightfully illustrate how the four stages of organizational resilience methodology (foresight, insight, oversight, and hindsight) were at work during the first months of the unprovoked Russian invasion in 2022. They reflect on the ways that UCU and UCU Business School were acting under the extreme circumstances and uncertainties caused by the war. While inquiring into the sources of

UCU's resilience they also pay a close look to the Ukrainian businesses and their ways of manifesting institutional resilience. Such an approach proved to be a worthwhile endeavor, particularly because the UCU Business School serves as an apt, engaging, and lasting platform for academia and business to meet, interact, and innovate.

We learn from their study about the essential relationship between institutional resilience and institutional commitment to moral practices and values. As it becomes evident, for businesses to be able to bounce back *from* and to bounce *forward* they should firmly stand on a moral ground. Resilience potential derives from a personal as well as institutional ability to hold on to values and goodness and to maintain trust. This is why, write the authors, «UCU, as an institution with clear values, has become the magnet that has brought together opportunities and helped to meet key needs in the critical times for our country and the community.»

Thus, resilience most vividly manifests itself through attitudes and practices of moral leadership. It takes moral leadership to lead institutions and communities through the immense pressures and adversities of a full-fledged war. This kind of leadership will be no less important in post-war years. We are reminded by Opatska and Boychuk that the seeds of the future of university education in Ukraine are being planted now:

> In the wake of the devastating war in Ukraine, there is an obvious need to alleviate the suffering of people and help them to regain control over their lives. The issue of higher education might seem of secondary importance. But it would be a grave mistake not to lay the foundation now for a transformation of Ukrainian higher education that would match the goals of a sustainable recovery and long-term development.

The Ukrainian educational system is going through extremely difficult times. The life of many universities and schools remains very challenging, harsh, and devastating under the present circumstances. Every bit of Ukrainian land is under constant threat of deadly missile attacks and bombardments by Russian forces. The UCU campus has been in close proximity to a few missile hits since February 2022, with the closest about 200 hundred meters away from the campus on June 6, 2023. Some of us were interviewed by John Burger[3] about this missile strike right on the next day. As it is recorded by the website https://saveschools.in.ua, 3798 Ukrainian education institutions have suffered bombing and shelling, and 365 of them have been destroyed completely.

While living through, observing, and analyzing this devastating reality, we realize that our understanding of resilience shouldn't be solely framed by the availability of resources and capacity for bouncing back. We should look for some clues as to how the reality of vulnerability and losses enriches our understanding of human, community, and institutional resilience. As I'm rethinking the question I was asked by the journalist, I'm beginning to understand now that by asking about UCU's preparedness for the war she, perhaps, was also trying to get a sense of our inner preparedness to acknowledge our vulnerability and readiness to accept the future losses inflicted by the war. If I'm right in assuming this, then it was indeed a question about our institutional as well as community resilience.

Thus, resilience isn't just about «bouncing back» – it must also be about accepting the reality of one's own vulnerability and

[3] Burger, J. Russian attack comes close to Ukrainian Catholic University: https://aleteia.org/2023/07/06/russian-attack-comes-close-to-ukrainian-catholic-university/.

the corresponding losses to occur. Being vulnerable and being mortal are two of the most evident realities we are confronted with. To remain resilient and life-giving vis-a-vis this reality, a human person must have a way to reach out and to «embrace» the transcendent: that is, to draw on a certain value and meaning framework that opens up and reveals itself through the lens of the transcendent.

Paul Perrin encourages us to develop a more holistic framework for understanding resilience. Such a holistic framework is needed to do justice to the human dimension in resilience and to avoid the «Maslovian way of thinking about resilience» which tends to reduce people in crisis to «humans-in-waiting» and trivializes the experience of those undergoing suffering and hardships. Thus, he writes:

> What would change if we saw people not just as biological creatures that need to be fed, educated, protected and sheltered, but deliberately first as human beings with dreams, desires, personalities and socio-emotional needs that complement their biophysical ones? If we listen to the voices of affected communities, it seems clear that we need a more holistic framing of resilience that takes into account the many facets of the human person, the reality of loss and disruptions in worldview, and the importance of human dignity.

What if we try to look at the university communities through these lenses? Are we capable of providing, sustaining, and living thoroughly a «more holistic framing of resilience» ourselves? Do we experience resilience as a more holistic phenomenon that enables us to account for our losses, our own human dignity, and the future we want to be entitled to?

Edward Alam shares with us his profound philosophical and theological observations on the nature of human resilience. Human

resilience cannot be exclusively understood as some inner potential of the person to bounce back and restore its *status quo* after inevitable setbacks. He argues that authentically human resilience «is born, bred, and sustained in a spirit of receptive humility that enables us to jump back up from the inevitable setbacks that knock us off our feet—precisely by humbly obeying that primary human, God-given, duty to love.»

«Bouncing back» in the sense of returning, recovery, or restoration can only take place if there exists something prior that enables «bouncing back *from*». Thus, resilience can be understood as an inner dynamism unfolding itself through the interplay of «bouncing back» and «bouncing back from». The gift of existence is that «prior something» which enables a resilient «bouncing back from».

Our capacity for resilience is intrinsically linked to our ability to give back through acts of gratitude. This is because an act of gratitude is an act of restoration and recovery of our lives. Indeed, an act of gratitude for the gift of existence isn't just about paying tribute to or recollecting the past. It's about shaping, defining, and investing in the future by being grateful (and thus resilient and restored) here and now.

Through his philosophical and theological explorations of resilience, Edward Alam arrives at the following idea of what a resilient university ought to feel and look like:

> …a study of the resilient *universe*, a *universe* of resilient studies. A place where the *search* and *re-search* for *knowledge-in-love*, and *love-in-knowledge*, exemplified in God's eternal *search and re-search* for God, God's eternal *search and re-search* for man, and man's eternal *search and re-search* for God, permeates the minds and hearts of teachers and students alike–or at least this is the hope.

Clemens Sedmak provides us with a helpful framework to understand university resilience by introducing the intangible and

tangible infrastructures of a university along with its social structure. Such a distinction helps us discern how the philosophy and theology of resilience and its principles can be revealed through the operations of an academic institution. In his own words:

> The general insights into the resilience of organizations (a shared value basis and a clear sense of mission and purpose; networks, alliances, collaborations, and social capital; and the importance of the tangible infrastructure) can also be applied to universities. The intangible infrastructure of a university is mostly built on the idea of truth and the free pursuit of truth; the tangible infrastructure of a university allows for the freedom to teach, learn, and explore; and the social structure of a university will enable a community to be formed and sustained without losing connections to the wider global community.

What happens, then, if a university is confronted with some overwhelming challenges or adversities? Clemens unfolds some fascinating examples of the universities that revealed their resilience under extremely unfavorable and devastating circumstances by being able to hold to their institutional mission, structure, governance, and academic community. The survival of these universities was foremost due to their ability to safeguard their academic continuity. It was possible because of their unwavering commitment to truth, freedom, and the common good. However critical a role was allotted to such commitment, it should be also acknowledged that without a proper understanding of the reality they happened to be confronted with and without flexibility in decision-making and agency, they would not be able to creatively sustain their academic continuity and pursue their commitments.

This prompts us to conclude that the resilience of a university is a complex phenomenon that implies a certain level of harmony, cohesion, and plasticity involving its intangible, tangible, and social

infrastructures. It is fascinating to follow Clemens Sedmak's analysis of a case study of the University of Lianda in China during the Second Sino-Japanese War (1937-1945) wherein he identifies seven key aspects of Lianda's resilience. Lianda's case provides us with a powerful witness that a «bouncing back» over a long period of time without something prior to «bounce back from» would not be possible at all. And, secondly, it also teaches us that «bouncing back» is simultaneously a «leap toward» the future – not towards the past.

As if outside pressures and challenges don't already complicate an understanding of what university resilience is, Czeslaw Porebski reminds us of the inner complexity of the university which, under closer scrutiny, appears to be a constellation of «many features so peculiar that they may seem paradoxical or even incompatible with each other.» In this context, the idea of «bouncing back» which is simultaneously a «leap toward» the future might look increasingly implausible and unattainable.

What are these peculiarities? Just think of the university as an institution with its own organizational structure, hierarchical principles, and governance system. And yet, at the same time, the university is a «horizontal» community of researchers sustained by their voluntary commitment to an exploration and understanding of the world enkindled by the spirit of truth-seeking. Similarly, we may contrast a demand for institutionally efficient functioning with scientific intuition and creativity (which often defy the logic of efficiency). Porebski brings other «incompatibilities» to the table as well, such as an aspiration for the wholeness of truth juxtaposed with the growing departmentalization of knowledge and the esoteric and exoteric aspects of the «service to truth».

Indeed, it requires special effort to hold a «university paradox» in a balanced, creative, and mission-oriented way amid rapidly

changing and fluctuating social, political, technological, and ecological environments. Thus, Czeslaw Porebski understands university resilience as the foremost auto-reformability aimed at handling «incompatibilities» (demands, needs, and appetites) brought about by rapidly changing environments and contexts. Thus, he writes:

> If the university is to be a resilient university, the indicated peculiarities should be regarded as an indispensable value. Likewise, the basic requirement to seek the whole truth should remain the guiding principle. The functioning of the university should be constantly modified so that these almost paradoxical peculiarities of the university – which are in fact its driving force – could, in the rapidly changing circumstances, constantly give the university its proper sense that is so unique and so increasingly important. This is another reason why permanent auto-reformability should be a virtue of a resilient university today.

Constantly auto-reformed and truth-committed universities could be seen as the providers of resilient practices equally important for both institutions and communities in societies at large, especially so during turbulent and challenging times.

* * *

We, as universities, are in a «generational business». Our successes and failures are tied to the successes and failures of the generations we educate. We are in a business of cultivating values, attitudes, characters, and commitments. We produce the most lasting and cross-generational impacts–perhaps even the most important and transformative impacts when it comes to human personalities, human lives, and social and community environments. However, should we disconnect our aspiration for academic excellence from an effort to confront the future in ethically enlightening, guiding,

and binding terms, we risk inhabiting a futureless and inhumane world.

One critical aspect that we must effectively communicate is the idea that a free society is a moral achievement, as Lord Jonathan Sacks powerfully reminded us in his Templeton Prize acceptance speech[4]. It is a moral achievement that cannot be attained once and for all–it requires continuous effort and commitment from everyone. It demands a kind of recurring moral victory and moral resilience, expected of each individual and society as a whole, at all times.

Thus, at the very heart of our present-day effort as academic communities, there should be an effort to foster and sustain a new «ethical infrastructure» along with the cultivation of the societal «moral climate» of the 21st century. We are invited to collaboratively share responsibility for designing, nurturing, and sharing the philosophy, culture, and practice of free and virtuous societies.

I believe this volume to be a modest though needed and timely contribution. I express my profound gratitude to the contributors: Clemens Sedmak, Sophia Opatska, Yaryna Boychuk, Paul Perrin, Edward Alam, and Czeslaw Porebski. Morgan Munsen has done excellent editing of the essays. I'd like to extend my gratitude to the dear friends and colleagues from the Catholic Universities Partnership who helped to contextualize and sharpen our thinking about the phenomenon of resilience in the meetings and conversations we held throughout the challenging months of the (still ongoing) fight for the freedom of Ukraine and the future of global democracy.

[4] Sacks, R. The Danger of Outsourcing Morality (Templeton Prize acceptance speech): https://rabbisacks.org/videos/danger-outsourcing-morality-templeton-prize-speech/.

With this volume at hand, I feel much more confident in dealing with the question asked by an international journalist about UCU's preparedness for the war. And while I wish that no university would ever have to live through the circumstances wherein this question would bear such a terrifying existential weight and immediacy as currently experienced by those of us in Ukraine, I also believe that every university has to be aware of it. With our technological advances, we've entered an epoch where there are no more «faraway wars» that are «none of my business». We, as university communities, cannot afford to be unprepared for this reality.

Clemens Sedmak

Resilient Universities

Introduction

On the occasion of its thirtieth anniversary, the Nanovic Institute for European Studies at the University of Notre Dame where I work received two letters from the leadership and from colleagues from the Ukrainian Catholic University. This is quite remarkable given the circumstances, as this university in Lviv (in Western Ukraine) has found itself in a war ever since Russia's invasion of Ukraine on February 24, 2022. It is also a lesson about the resilience of universities, so admirably lived out by the Ukrainian Catholic University: resilience is strengthened through a social sense, a concern for others and an interest in others; resilience is strengthened through networks and alliances; and resilience is strengthened through a clear sense of mission and purpose – which was one message in these letters. Resilient institutions can continue to function and fulfill their mission in spite of adverse circumstances. The Ukrainian Catholic University has invested in academic continuity, showing adaptive capacity, strong leadership, and clear values with a concern for the students and the country. Through its social capital, connections and networks,

through its clear value basis and sense of mission, and through its flexibility, UCU can teach a lot about institutional and organizational resilience.

Resilient Organizations and Resilient Communities

Resilient systems are systems that can keep their functionality even under adversity; they have been characterized by preparedness and anticipation, flexibility, and the ability to adjust.[1] The US resilience researcher Pauline Boss compares resilience to a suspension bridge that gives with the onslaught of gale-force winds, sways and rocks but remains intact, and can withstand heightened tension and overload without being damaged; in a crisis it is resilience which prevents the bridge from breaking apart.[2] The classic definition of resilience, coined by ecologist Holling, describes resilience also in terms of persistence and flexibility, namely as "a measure of the persistence of systems and of their ability to absorb change and disturbance and still maintain the same relationships between populations or state variables."[3] Resilience is a dynamic process of interaction between a system and its environment.

While the initial stages of psychological resilience research (Emmy Werner)[4] focused on individuals, the "units of exploration"

1 Cf. Duchek, S. (2020). Organizational resilience: a capability-based conceptualization. *Business Research*, *13*(1), 215–246.

2 Boss, P. (2006). *Loss, Trauma, and Resilience*. New York: W.W. Norton.

3 Holling, C. S. (1974). Resilience and stability of ecological systems. *Annual Review of Ecology and Systematics*, *4*(1), 1–23, 14.

4 Emmy Werner, US psychologist and pioneer in resilience research, studied the development of 698 children born on the Island of Kauai in 1955. Her results showed that children from similar backgrounds developed differently with varying degrees of 'success': amazingly and intriguingly, some managed to pros-

were extended from families to communities and even states.[5] In fact, Weick and Sutcliffe have argued that resilience depends less on a few individuals and more on the system as a whole.[6] This is not to say that we could not benefit from resilience research on the individual level for the purposes of organizational studies. Steven Southwick and Dennis Charney identify ten resilience factors based on interviews with individuals who had traumatic experiences:

> "All of the individuals we interviewed confronted their fears, maintained an optimistic but realistic outlook, sought and accepted social support, and imitated sturdy role models. Most also relied upon their own inner moral compass, turned to religious or spiritual practices, and found a way to accept that which they could not change. Many attended to their health and well-being, and trained intensively to stay physically fit, mentally sharp, and emotionally strong. And most were active problem solvers who looked for meaning and opportunity in the midst of adversity and sometimes even found humor in the darkness. Finally, all of the resilient people we interviewed accepted, to an impressive degree,

per and flourish while others in the same conditions did not. Werner identifies protective properties which boost resilience in children; these are closely linked with social attitudes and an inner frame of mind strongly influenced by temperament and disposition, good relationships, social integration, communication networks, self-esteem, and being able to think in terms of long-term goals – Werner, E. (1992). The children of Kauai: Resiliency and recovery in adolescence and adulthood. *Journal of Adolescent Health*, *13*, 262–268: Werner, E. (1996). How kids become resilient: Observations and Cautions. *Resiliency in Action*, *1*(*1*), 18–28; Werner, E., Smith, R. (1982). *Vulnerable but Invincible.: A Longitudinal Study of Resilient Children and Youth*. New York: McGraw Hill.

5 Cf. Sedmak, C. (2017). *The Capacity to be displaced. Resilience and inner strength*. Leiden: Brill (World Christianity Series), 47–53.

6 Weick, K. E., Sutcliffe, K. M. (2007). *Managing the unexpected: resilient performance in an age of uncertainty*. 2nd edition. San Francisco: Jossey Bass, esp. chapter 6.

> responsibility for their own emotional well-being, and many used their traumatic experiences as a platform for personal growth."[7]

We can see that these factors include inner aspects and attitudes (realism and acceptance, an inner moral compass, spiritual practices, humor, a problem-solving approach, a growth mindset), social factors (social support, role models), and physical factors (exercise). It should not be denied, however, that there is an ethical issue here as well – the distribution of the pressure to be resilient is not fair and even, and some people are simply condemned to be resilient. Furthermore, given the importance of the environment, context, and the physical aspects of life there are limits to a person's agency. In a case study from Northern Ireland, Paul Hickman has shown that economic hardships leave limited agency - even though persons who suffer from severe financial constraints may exhibit "a bundle of positive characteristics that helped them 'cope'" such as "adaptability, ingenuity, stoicism, resourcefulness, selflessness, high levels of endurance, and a strong will not to be overcome" their life was basically and mostly "about enduring, surviving, and 'getting-by'."[8] This observation is like a "caveat" for resilience research with its lists of traits of resilient people.

This does not mean that these reference points would not be useful. Even though these "lists of traits" clearly have their limits, we can still argue for the relevance of these traits for the resilience of organizations, institutions, and communities: firstly, the leaders of these social systems have to be resilient individuals; secondly,

[7] Southwick, S., Charney, D. (2018). *Resilience. The Science of Meeting Life's Great Challenges*. Cambridge: CUP, 15.

[8] Hickman, P. (2018). A Flawed Construct? Understanding and Unpicking the Concept of Resilience in the Context of Economic Hardship. *Social Policy & Society*, *17*(3), 409–424, at 420–421.

even social systems need to pay attention to their intangible infrastructure with knowledge, values, ideas, to their social contexts, and to their tangible infrastructure. Commitments to intangible, social, and tangible aspects of organizational identity increase organizational resilience.[9] Resilient systems do not isolate themselves. The resilience of communities is strengthened through a sense of social cohesion and solidarity. The famous example of Friedrich Wilhelm Raiffeisen, founder of the Raiffeisen cooperative, comes to mind. He built a resilient community in the harsh winter of 1846/47 when he served as mayor of Weyerbusch/Westerwald and he based the resistance to the crisis on a system of solidarity. Social factors like social ties and social cohesion play a decisive role in community resilience: "Extensive examinations of social capital have underscored the importance of social trust, reciprocity, neighborhood efficacy, and civic engagement in many aspects of community life … social connectedness and cohesion have been shown to be linked to greater vitality and stability in communities."[10] Social factors (like low levels of social economic stratification) are crucial, but also the tangible infrastructure with high quality built environments and good access to culturally relevant social services.[11]

[9] This "triad of factors" (intangible, tangible, social) can be seen as a pattern - resilient communities, for example, can cope with disasters and disruptions without losing its social fabric and infrastructure because of factors such as adaptation, social connectedness, infrastructure, mobilizing capacity – see Hilleboe, A., Hagens, C. (2014). *Understanding Community Perceptions of Resilience*. Baltimore, MD: Catholic Relief Service.

[10] Zautra, A. J. et al. (2008). Resilience: a new integrative approach to health and mental health research. *Health Psychology Review*, *2*(1), 41–64, 48.

[11] Davis, R., Cook, D., Cohen, L. (2005). A community resilience approach to reducing ethnic and racial disparities in health. *American Journal of Public Health*, *95*(12), 68–73.

A social system is said to be resilient if it can deal with disaster and devastation without going under and, more importantly, can mitigate the effects of the calamity by implementing restorative procedures effectively. There has to be a strong sense of "what is" and a strong sense of "what ought to be" – consequently, important aspects of systemic resilience contain realism and a proper understanding of reality (including preparedness and anticipation) as well as flexibility in agency and the ability to adjust. There are many studies that identify resilience-strengthening factors. Swiss economists Frey and Inauen carried out a study on economic resilience of a particular type of institution, namely monasteries, and identified "good governance" as the key factor. Proper recruitment, adequate division of labor and structures of accountability, high levels of participation and co-ownership, values, (long term) vision, a sense of mission as well as proper communication and external control are shown to be key features of resilient organizations.[12] Resilient institutions have a sound intangible infrastructure (value and knowledge basis) – this is also the case for businesses.[13] Resilient institutions have the ability to "bricolage," to make use of whatever is available.[14] Resilient social systems are able to realign

[12] Inauen, E., Frey, B. S. (2008). Benediktinerabteien aus ökonomischer Sicht. On the extraordinary stability of an exceptional institution. Working Paper No. 388. Institute for Empirical Research in Economics. Zürich: University of Zurich.

[13] Cf. Sheffi, Y. (2005). The Resilient Enterprise. Cambridge, MA: MIT Press. In a study on resilient companies, Guia Beatrice Pirotti and Markus Venzin mention authenticity, customer-centricity, simplicity in the business models, a long-term perspective, and shared values of the leadership teams – hereby mentioning intangible and social factors (Pirotti, G. B., Venzin, M. (2016). Resilient Organizations. Responsible Leadership in Times of Uncertainty. Cambridge: CUP).

[14] Cf. Boin, A. et al. (2010). Leadership style, crisis response and blame management: The case of Hurricane Katrina. *Public Administration*, *88*(3), 706–723.

their resources and explore new strategic options. Flexibility, including non-rigid hierarchies, have been identified as important sources of institutional and communal resilience.[15] Kantur and Iseri-Say have developed a framework of organizational resilience that includes perceptual stance (sense of reality), contextual integrity (employee involvement, supportive environment), strategic capacity (resource availability, employee capability), and strategic acting (flexibility, proactiveness).[16] Again, it is advisable to be careful with lists, but they do have the merit of offering reference points for the understanding (and strengthening) of resilience – and the consistent reference to the intangible infrastructure of values and (long term) perspectives, to social factors, and to aspects of the tangible infrastructure point to emerging patterns of resilience-strengthening dynamics.

Resilient Universities

A university is an institution based on a simple idea: the free pursuit of truth in service of the common good. One could argue that a university is committed to three major moral goods: truth, freedom, and the common good. The idea of truth is normative in the sense that it requires freedom and a proper culture of justification. The value of freedom enables a university to pursue truth, but also to develop critical counter-models to the status quo. The principle of the common good has three implications: universities

[15] Cf. Andersson, T. et al. (2019). Building traits for organizational resilience through balancing organizational structures. *Scandinavian Journal of Management*, *35*(1), 36–45.

[16] Kantur, D., Iseri-Say, A. (2012). Organizational resilience: a conceptual integrative framework. *Journal of Management & Organization*, *18*(6), 762–773.

create an internal community with its demands for flourishing, and a university serves both the local community as well as the global community since truth does not know borders. There is a certain tension in these three values, let me mention two: the commitment of freedom allows members of the academic community to deny the idea of truth, and the commitment to the common good leads to a practical and even political dimension of the University which may be at odds with the pursuit of truth for the sake of truth. That is why Edward Panofsky (a Jewish art historian who spent most of his professional life in the United States) defended the idea of the university as an ivory tower in his 1948 commencement address at Harvard University.[17] This stands in a fruitful tension with Ignacio Ellacuría's 1982 commencement address at Santa Clara University.[18] Ellacuría, Rector of the Universidad Centroamericana «José Simeón Cañas» in San Salvador (UCA), made the point that a university "must be concerned with the social reality–precisely because a university is inescapably a social force: it must transform and enlighten the society in which it lives." A university has to have the commitment to transform reality, and reason must open its eyes to the suffering of the poor. It has to be added that Ellacuría's university, UCA, was a resilient university committed to truth, freedom, and the common good, and it resisted political oppression. There was a high prize to be paid for this resilience as we all know: Ellacuría, together with five other Jesuits and the caretaker's wife and daughter, was murdered on November

[17] Panofsky, E. (1957). In defense of the ivory tower. *The Centennial Review of Arts&Science*, *1*(2), 11–122.

[18] Ellacuría, I. S.J. (1982). Commencement Address, Santa Clara University, June, https://www.scu.edu/ic/programs/ignatian-worldview/ellacuria/; cf. Quinn, K. P. (2021). Is a Different Kind of Jesuit University Possible Today? The Legacy of Ignacio Ellacuria, SJ. *Studies in the Spirituality of Jesuits*, *53*(1), 1–34.

16th, 1989 at their residence on the campus of Central American University. The resilience of an institution may involve the martyrdom of persons. The commitment to truth is costly.

We have seen that one important aspect of resilience is realism – an appropriate way of understanding "what is." This is also an important aspect of the commitment to truth, to "how things are and why things are." A commitment to truth and reality implies an interest in the human condition, including the conditions of the local and the global communities. A commitment to the common good is the commitment to the flourishing of a community as a whole on the basis of the flourishing of each of its members; this will invite an effort not to leave anyone behind. And this, in turn, will mean special attention to the most vulnerable or disadvantaged groups or persons.

A resilient university will enact the guiding values of truth, freedom and the common good even while facing adversity. A university can only be called resilient if it continues to function as a university dedicated to the core values that constitute the idea of a university. A resilient university is an institution of higher education that can deliver academic continuity in teaching and research even in times of crisis. Academic continuity is a key feature of resilient universities.[19] Academic continuity can be threatened in many different ways. Universities can be hit by many types of adversities including natural disasters, armed conflicts, health challenges, material deprivation, political pressures and totalitarian regimes, inner divisions and ideological confrontations. Let us look at an example:

[19] Bartusevičene, I. et al. (2021). Building a resilient university: ensuring academic continuity – transition from face-to-face to online in the COVID-19 pandemic. *Journal of Maritime Affairs*, *20*, 151–172.

The University of the Virgin Islands was hit twice by Category 5 hurricanes within the span of two weeks in September of 2017. As University President David Hall commented: "Winds of 185 mph swept through our campuses on St. Thomas and St. Croix, leaving trails of devastation and destruction in their wake. Our beautiful and scenic campuses looked like war zones."[20] The University leadership decided to adjust to the damage by following a shared principle of "holding them harmless." This principle guided, as David Hall recounts, "our perspective on how students should be treated during this major uncertainty. Students were given the right to withdraw without penalties, and faculty members were asked to be flexible and creative in how they conducted their classes and engaged our students. Faculty would not lower their standards, but instead raise their patience and increase their compassion. In the days, weeks, and months that followed, my cabinet, the Board of Trustees and I set out to lead students, staff, and faculty through these unprecedented challenges."[21]

The enactment of this principle ensured that the vast majority of the students were on board with the decision to reopen campus and work with the available resources. The compassionate principle provided the intangible infrastructure to deal with the loss of the physical and tangible infrastructure. After a natural disaster, students find themselves in high levels of vulnerability and need additional levels of support (even though the structures and systems to provide support may have been damaged), as a study from Puerto Rico

[20] How one university overcame two natural disasters: https://eab.com/insights/daily-briefing/student-success/president-leads-campus-through-uncertainty/.

[21] Ibid.

shows.[22] Since students (with their less permanent life situations) are especially affected by natural disasters, "it is the fragile lives of students that must be a priority in terms of reducing the stress of an unexpected adjustment and forced transitions."[23] After a crisis it will be important to create spaces. Even though it can be argued that the events of 9/11 (September 11, 2001) did not have a deep impact on the delivery of higher education in the United States, it was imperative to create safe spaces where members of the University community, especially students, could articulate their feelings and fears and questions.[24] Resilient universities in the aftermath of a shock will focus on core activities and will pay special attention to student wellbeing (in the spirit of the common good).

Kelly Field summarized some findings about the resilience of universities that had to close after natural disasters in the *Chronicle of Higher Education*, especially: communication, collaboration, the flexibility to adapt (and go online), and to plan for the worst.[25]

[22] L. Hernandez, M. L., López-Román, F. A., Martínez-Torres, E., & Molina-Parrilla, S. C. (2021). When Nobody Came to Help Me: Protective Factors for College Students During Disasters in Puerto Rico. *Natural Hazards Center Public Health Report Series, 3.* Boulder, CO: Natural Hazards Center, University of Colorado Boulder. Available at: https://hazards.colorado.edg/public-health-disaster-research/when-nobody-came-to-help-me.

[23] Schuh, J., Laanan, F. S. (2006). Forced Transitions: The Impact of Natural Disasters and Other Events on College Students. *New Directions for Student Services*, *114*, 93–102, at 102.

[24] See the interview with Jason Lane, *Higher Education in a Post-9/11 World*, for the News Center at the University at Albany in September 2011: https://www.albany.edu/news/16124.php#:~:text=A%3A%20Within%20the%20United%20States,in%20the%20delivery%20of%20education.

[25] Field, K. (2020). 5 Lessons From Campuses That Closed After Natural Disasters. *The Chronicle of Higher Education*, March 26: https://www.chronicle.com/article/5-lessons-from-campuses-that-closed-after-natural-disasters/.

This is, of course, not surprising in the wider framework of resilience research, as shown above. It is useful to distinguish different stages of the resilience process of higher education institutions with different focal areas - during the survival period of an adversity, be especially sensitive to the wellbeing of individuals; during the rebuild period, be especially sensitive to new collaborations and unused skills; during the consolidation period, revisit the lessons learnt from the crisis mode.[26] Without any doubt, a resilient university, with its challenges of adapting to changing circumstances, is a learning organization. In the most recent past, this had to be shown during the COVID-19 pandemic and the challenges this global health crisis meant for academic continuity. Some universities had to make the difficult decision to close – Lincoln College in Illinois for example, closed in 2022 after 157 years, blaming the pandemic and a vicious cyber-attack.[27] Resilience does not mean to hold on to continuation at all cost. The pandemic has been yet a further reminder that universities operate within a macro context and that political conditions can deeply shape the agency of universities.

The political environment of universities can become adverse and can lead to the pressure to be resilient. Universities can be threatened by dictatorship. "Under dictatorships, the university's purpose, its subsidiary institutions, governance structure, relative valuation of academic subjects, the courses offered and their content, could all be contorted to align to the new authoritarian

[26] Nandy, M., Lodh, S., Tang, A. (2021). Lessons from Covid-19 and a resilience model for higher education. *Industry and Higher Education*, *35*(1), 3–9, esp. 6.

[27] Chappell, B. Lincoln College closes after 157 years, blaming COVID-19 and cyberattack disruptions. https://www.npr.org/2022/05/10/1097855295/lincoln-college-closes-157-years-covid-cyberattack.

rule."[28] Dictatorships undermine academic freedom, manipulate the distinction between "opinion" and "truth" (so aptly described by Hannah Arendt) and disallow a university's commitment to be an inclusive and global community. German universities under the Nazi regime had to betray truth by introducing new pseudo-scientific courses on racial hygiene, a certain reading of German history, and a certain understanding of German culture.[29] Dictatorships do not only lead to changes in course offerings and the curricula, but will also affect governance structures and personnel management. As early as fall 1933 German universities saw major changes in their faculty with three quarters of the Jewish professors being dismissed.[30] Universities under dictatorships will face a major shift in accountability structures.[31] Dictatorships will also affect research priorities and the integrity of disciplines. The social sciences departments in Chile, for example, were basically dismantled during the years of dictatorship.[32] Similar developments

[28] Bekaroglu, E., Barnes, T. (2021). Dictatorships and universities: The 1980 Turkish military *coup d'état* and Turkish geography. *Political Geography, 91*, 1-11, at 2.

[29] Grütner, M. German Universities under the Swastika. In: Connelly, J., Grütner M. (eds.), (2005). *Universities and dictatorships*. University Park, PA: Pennsylvania State University Press, 75–111, 94.

[30] Evans, R. J. (2003). *The coming of the third Reich*. New York: Penguin, 422–423.

[31] Detzen, D., Hoffmann, S. (2020). Accountability and ideology: The case of a German university under the Nazi regime. *Accounting History*, *25*(2), 174–192; Detzen and Hoffmann have offered a case study about the Handelshochschule Leipzig during the Nazi regime and could show how increasing political pressure and influence undermined accountability structures; see also: Fülbier, R. U. (2021). Digging deeper: German academics and universities under Nazi tyranny – A Comment. *Accounting History*, *26*(3), 375–385.

[32] Gerretón, M. A. (2005). Social sciences and society in Chile: Institutionalization, breakdown and rebirth. *Social Science Information*, *44*(2–3), 359–409, 378–380.

could be observed in Argentina.[33] Dictatorships undermine a university's commitment to truth, freedom, and the common good. Dictatorships reduce universities to their usefulness and violate the idea of "freedom from" (coercion and deprivation of capabilities) and "freedom to" (create spaces for exploration and dialogue).

The general insights into the resilience of organizations (a shared value basis and a clear sense of mission and purpose; networks, alliances, collaborations, and social capital; the importance of the tangible infrastructure) can also be applied to universities. The intangible infrastructure of a university is mostly built on the idea of truth and the free pursuit of truth; the tangible infrastructure of a university allows for the freedom to teach, learn, and explore; and the social structure of a university will enable a community to be formed and sustained without losing connections to the wider global community. We could approach this point from John Rawls' famous thought experiment: if all stakeholders of a university came together under a veil of ignorance to discuss the guiding principles of the university – would they not agree on freedom, special attention to the most disadvantaged, and a firm commitment to the mission? Resilient universities have a clear sense of their core mission and their guiding values. Let us take a look at a case study.

A Case Study: The University of Lianda

John Israel has published a fascinating case study about a resilient university in China during the second Sino-Japanese

[33] Murmis, M. (2005). Sociology, political science and anthropology: Institutionalization, professionalization and internationalization in Argentina. *Social Science Information*, *44*(2–3), 227–282, esp. 255–261.

War (1937-1945).[34] Israel describes the fate of three Chinese universities who had to flee their campuses when, in summer 1937, the Japanese army bombed Nankai University in Tianjin and began to occupy areas that included the campuses of two of the country's most prestigious universities in today's Beijing: Peking University and Tsinghua University. These three universities formed a university in exile, named Lianda. They first retreated to Changsha, the capital city of the Hunan province (about 900 miles away from Beijing); when Changsa was bombed by the Japanese in February 1938, the roughly 800 staff, faculty, and students had to flee yet again and settled on Kunming, capital of the Yunnan province in China's remote and mountainous southwest (a 1000 miles journey from Changsha): "Nearly three hundred students and a dozen faculty members embarked on a sixty-eight-day trek across three of China's most primitive, impoverished, and dangerous provinces … They made it to Kunming, deep in China' southwest hinterland, where in mud-walled classrooms they kept the lamps of learning ablaze for eight years" (IL 1-2). Others found other means of transport. Kunming became the home of the new National Southwest Associated University, commonly known as "Lianda". This is an important story about the resilience of universities: in spite of the threats of war and limited resources, the leadership, faculty, and students managed to conduct the running of a modern university during the wartime years. Lianda was a remarkable example of resilience: "In creating an atmosphere that nourished intellectual life, so that established professors could remain productive and younger scholars could launch their careers, Lianda fulfilled its mission: to preserve and enhance China's academic culture despite the war"

[34] J. Israel, Lianda. A Chinese University in War and Revolution. Stanford, CA: Stanford UP 1998. I will use "IL" as the abbreviation to refer to this book.

(IL 202). With five colleges and 26 departments, it was the largest and most comprehensive of the wartime universities in China (IL 132). "By upholding the noblest qualities of mind and spirit under oppressive conditions, by demonstrating the resiliency of liberal education in an age of war and revolution, Lianda earned itself a chapter in the annals of human Endeavour" (IL 390).

Before I reconstruct key aspects of Lianda's resilience we want to be clear that life in the southwest was harsh and full of hardships, including political pressures. There were issues with mental health and spiritual angst, inner divisions and conflicts (more and more so as the ongoing war polarized the campus); there was scarcity on so many levels ("a diet deficient in calories and nutrients, unsanitary water, infrequent baths and clothing and housing that barely offered protection from the elements" – IL 319); there were medical challenges; and the community members had to work "under horrendous conditions. Libraries full of irreplaceable works and laboratories outfitted with the latest scientific instruments had been left behind. Collections and equipment had vanished on route or had arrived in bits and pieces. Basic materials from chemical supplies to writing paper were difficult, sometimes impossible to obtain. Electricity was sporadic, lighting dim" (IL 193). Toward the end of the years in Kunming, the resilience was weakened considerably: "Protracted warfare and the concomitant social and economic malaise gradually vitiated the patriotic élan of the early years" (IL 379). However, the university survived and functioned *as a university*. There was academic continuity and a commitment to truth, freedom, and the common good. I will reconstruct seven key aspects of Lianda's resilience:

The first factor was *leadership and management* – a clear leadership structure was established. John Israel describes the eminent personalities who took the lead and made decisions, for example,

Mei Yiqui: "a low-keyed but highly effective administrator of proven ability in handling proud professors and rebellious students, he was the ideal man to take command at this time of crisis" (IL 19-20). The leadership of the dangerous march was handed over to experienced military officers (IL 32). The eleven faculty members who joined the march also assumed leadership roles. The management structures were "lean and efficient. There was no tolerance for sinecures or meaningless paperwork. Even the registrar's office and other important bodies were operated by just a few people. Each department was run by the chairman with the help of one or two teaching assistants or instructors. The food service was run by students" (IL 130).[35] Here we can see the division of labor and the handing over of responsibilities. The faculty took on a lot of additional responsibilities like air raid procedure oversights (IL 131). Individuals lived up to the challenges they were presented with.

Secondly, identifying and creating *opportunities for learning* and exploring, for nurturing curiosity; every context became a field of learning. The march was an impressive example: "Three students served as official historians. They gathered written materials and made on-the-spot investigations of famous places, local customs and education, county administration, and anything else that piqued their intellectual curiosity … Sociology students investigated rural conditions; budding political scientists interviewed country magistrates; young economists compiled data on local production and living standards … Entomologist Mao Yingdou was

[35] Lianda as a temporary remote university can be likened to an academic "field hospital" – where a minimalism of structures and norms is crucial (cf. Sedmak, C. (2022). *Enacting Catholic Social Tradition*. Maryknoll, NY: Orbis, 195). A university in a context of war, like the Ukrainian Catholic University, is also, in many respects, like a field hospital – a metaphor used by Pope Francis to talk about the church.

forever chasing insects with his butterfly net. Botanist Wu Zhengyi gathered specimens of local flora. Geologists had a field day in the area, which abounded with fossils, rock formations, and mineral wealth … Nearly everybody kept a journal" (IL 47). The march "was an educational adventure. Never again would these young people regard their motherland and its inhabitants as distant abstractions" (IL 57). Similarly, "the Southwest … was a living laboratory for many kinds of research that would have been impossible elsewhere. In villages a few miles outside Kunming, peasant life could be studied firsthand" (IL 197). The specific context, however adverse, was a laboratory for learning and researching.

Thirdly, the importance of *shared values*, a shared intangible infrastructure: "Members of the Lianda community have variously described the university's mission as the discovery of truth, the discovery of knowledge, the quest for the best in the civilizations of China and the West, the application of modern scientific techniques to unexamined culture-bound assumptions, and the training of talented youth to build a new nation" (IL 141-142); the faculty (internationally trained and cosmopolitan) "shared a commitment to one variety or another of Western liberalism" (IL 135). Feng Erkan has described the importance of the personal values of a patriotic spirit, fueled by the shared experience of the war and the value of caring about the country.[36] There was a common ground to work with. "Lianda's success depended upon shared experiences and values" (IL 382); it is not only values but also experiences that form bonds. Moral beliefs, but also spiritual depth create inner sources of strength. The writer Lin Yutang captured student life at Lianda: "materially, fantastically awful … spiritually, awfully fantastic" (327).

[36] Erkang, F. (2020). The Daily Life of the Professors of National Southwest Associated University. *Frontiers of History in China*, *15*(3), 338–407.

Fourthly, *bricolage* – the ability to work with what is available and put to good use whatever can be found. People had to be flexible, as "the first full year in Kunming was chaotic. Dormitory and classroom facilities were scattered … The natural science students, along with their confreres from arts and social sciences … were allocated dormitory and classroom space in northwest Kunming's Kunhua Middle School and Kunhua Normal School" (IL 253). It is part of the commitment to truth to accept reality and work with what is there; one physicist devised his own equipment (IL 208); the professors had to improvise and depended on their "inner wealth": "Nearly all the professors had had to flee with little more than the clothes on their backs … they had to reconstruct lectures from memory … A few made a virtue of necessity and soared to creative heights as they imparted their knowledge spontaneously" (IL 22). This is similar to the model of another example of resilience, the "barbed wire university" on the Isle of Man in 1940.[37] There, the professors also used the available resources for their work – Israel mentions the water experiments in chemistry in particular (IL 212-213). Many other examples can be mentioned, and it is remarkable that scholarly results could be produced under such conditions; "proof of the ability of budding scientists to blossom in wartime Kunming are two Lianda students who went on, in 1957, to win the Nobel Prize in physics" (IL 209).

[37] In 1940 'enemy aliens' were transferred to the Isle of Man which was transformed from a holiday island into an internment camp. Many Jewish intellectuals (writers, professors, artists) found themselves in the camp. They turned Camp Hutchinson into a school and started a "barbed wire university," making good use of the time by teaching each other the knowledge they would have without any text books. They would rely on what they "knew by heart," by what they knew in their hearts – cf. Hannigan, D. (2021). *Barbed Wire University: The Untold Story of the Interned Jewish Intellectuals Who Turned an Island Prison Into the Most Remarkable School in the World*. Lanham, MD: Rowman & Littlefield.

A fifth factor is *community* – there was a sense of belonging together, of forming and being part of a community. But even this precious good faced pressures: "Lianda's sense of community was one thing that remained intact until the late war years. Then, as Chinese politics polarized, even that began to erode. Internal cohesion was possible only as long as Lianda remained a political island" (IL 380). The community was based on the acceptance of diversity and a commitment to build an inclusive campus: "Lianda's glory was its diversity. Because it encompassed such a wide range of personalities, ideas and institutional configurations Lianda deserves to be called a 'university' in the sense that it was truly universal" (IL 237). This embrace of diversity was also celebrated in a journal (*Jinri pinglun*) which was "a remarkable example of intellectual integrity, free expression, and tolerance of dissent - principles that were fundamental to the spirit of Lianda" (IL 294). "Lianda had demonstrated that people and institutions with divergent characteristics and histories could work as one, enhancing rather than destroying each other's individuality" (IL 378). Resilience was strengthened by personal friendships.[38] Community was also built by the students themselves as they engaged in community-building activities: "Student life was enhanced by the proliferation of organizations. Among the earliest were dining clubs - groups of students who pooled resources, oversaw the purchase and preparation of food, and ate together in designated areas of the dining hall. Other organizations sponsored forensics, outings, choral concerts, plays, soccer matches, study groups and current events colloquia. War-related efforts featured rural propaganda campaigns, collections of winter clothing, and civil defense work" (IL 254); "the

[38] Cf. Erkang, F. (2020). The Daily Life of the Professors of National Southwest Associated University. *Frontiers of History in China*, *15*(3), 338–407.

students often amused themselves in their dormitories by conversing, singing and playing Chinese musical instruments" (IL 255).

A sixth factor, related to that, was the *youthful spirit* of the students with their adaptive skills and flexibility, with their curiosity, and with their idealism. A major source of the resilience of a university are the young people who believe in and prepare for the future. "By the mid-war years, the students who had led a vagabond existence since 1937 did not find the Kunming environment especially onerous. Whether their interests centered on study, outside jobs, teahouse bridge or dancing parties, students' youthful resilience enabled them to adjust to changing conditions. The joys of learning and friendship, the pangs of love, all gave spice and meaning to their life at that time" (IL 302-303). Indeed, the experience of love and romance can serve as a major source of resilience. There is also, we have seen, the physical factor - the students also found ways to stay physically fit as much as possible, "following the … tradition of organized sports" (IL 255).

A final factor worth mentioning is the *social sense*, the opposite of self-isolation. It strengthens the resilience of a university, very much in line with Ignacio Ellacuria's vision of a university, not to lose interest in the plight of others. "No matter how little there was to go around … altruistic impulses never completely disappeared. In the fall of 1944, students raised 1.5 million yuan for impoverished writers and, along with their teachers, donated a total of 150,000 cubic centimeters of blood to the war effort" (IL 331).

In a nutshell, Lianda serves as an impressive example of a resilient university because of its clear leadership and lean management, the constant creation of learning opportunities, shared values, the ability to engage in bricolage, community, social sense, and the support of a youthful spirit: "The existence of a vital, upbeat, creative, spiritual life in the midst of poverty was a matter of pride

and satisfaction for those who survived the mid-war Lianda years. As one alumnus concluded, 'The important thing is that both students and teachers went through all of this without their backs being broken'" (IL 332).

Conclusion: Resilient Universities in Post-Invasion Ukraine

We could argue that all the resilience-nurturing factors mentioned above can be related to the three fundamental commitments of any university: truth, freedom, and the common good. They will inform the intangible infrastructure, the tangible infrastructure, and the social perspectives.

In March 2022, educational institutions in Ukraine, together with the Ukrainian government and civil society, launched the Ukrainian Global University, a network connecting displaced college students, scientists and scholars to international education opportunities. This network expresses and strengthens the resilience of Ukrainian universities – expressing the values of truth, freedom, and the common good. The Ukrainian universities are not only resilient in themselves, but also strengthen and deepen the resilience of their respective communities and their country.

The Ukrainian Catholic University (UCU) has become an important humanitarian hub in the region, as well as an institution of moral leadership. It has proven to be a resilient institution. There will be a time, a postwar time, when a book can be written about UCU where a concluding paragraph could echo the end of John Israel's study: By upholding the noblest qualities of mind and spirit under oppressive conditions, by demonstrating the resiliency of holistic education in an age of war, the Ukrainian Catholic University earned itself a chapter in the annals of human Endeavour.

Czesław Porębski

Resilience and the Idea of a University

I. The Idea of a University

The question of what a university *is* and what it *should be* is frequently discussed on occasions that academic rules dictate, such as the inauguration of a new academic year, the celebration of an important anniversary of the foundation of an *alma mater,* or a graduation ceremony. Usually, the speakers at these types of events try to articulate the main components of the general "idea of a university". They then proceed to show how the given university they mean in the first place realizes this general idea *in concreto*. The same question can be also heard under wholly different circumstances, such as in moments of historical upheavals when the fundamentals of the social order of the whole community to which the university belongs are shaken or questioned. Despite all the dissimilarities of these potential contexts, reflections on the idea of a university happen to converge on some main points. Usually, speakers and authors agree that the best brief expression of this idea is to be found in the word *universitas*. This word conveys four closely related reasons why a university should be universal:

(1) Ideally, a university must be an institution that dedicates itself to the cultivation of just one value – the value of truth. This truth is meant *sensu stricto*: as the whole truth and the truth about everything; that is, truth about the entire universe and all its conceivable aspects and implications that rational investigation might be able to disclose and comprehend. There is no such subject that *a priori* would be placed beyond the scope of academic research. Searching for truth must be conducted in conformity with the rules of the appropriate methodology, in a way disciplined by the rigor of rational argumentation and also in a manner adequately applicable to a concrete field of study. We owe the notion of a university defined along these lines to ancient Greece: to Plato's Academy, to the School of Aristotle, and to all the other schools of Greek thought so marvelously depicted in Raphael's fresco.[1] This legacy, hailing reason as the main capacity of human beings and as the source of their dignity (which was rediscovered owing largely to the Arab mediation), was an inspiring treasure for the communities of medieval scholars who "founded" the first universities in Italy, France, Spain and England. The search for truth–the whole truth and the truth about everything–requires cooperation that joins the efforts not only of experienced investigators, but also those of younger scholars who only aspire to the privilege of wandering on the "paths of truth" which the "masters" are already familiar with.

(2) Thus, the second sense of the universality which the word *universitas* implies is therefore an obligation to enlarge the circle of those who are able to and competent enough to take part in the search for truth. A university must be a community of professors, of all other instructors, and of students–of those who already

[1] Reale, G. (2008). *The School of Athens by Raphael.* Sankt Augustin: Academia.

know the truth and the methods of searching for it and those who wish to learn how to acquire both kinds of knowledge. This necessary connection of research and education is formulated in the second "fundamental principle" of the *Magna Charta Universitatum*, signed on September 18th, 1988 by rectors of 388 universities from Europe and beyond who convened to celebrate the 900th anniversary of the University of Bologna (the present list of signatories numbers nearly one thousand).[2] It stipulates: "Teaching and research in universities must be inseparable if their tuition is not to lag behind changing needs, the demands of society, and advances of scientific knowledge."[3]

(3) The third sense of the universality that helps define the mission of any university adds an obligation to spread knowledge outside the academy. In general, any member of the public may be an addressee of this kind of activity. This dissemination of knowledge should offer to interested persons information about different domains of scholarly work and its results. It should also cultivate and propagate these skills and virtues that make scholarly work efficient and interesting, such as the culture of common discussion, the art of well-ordered argumentation, and methods of acquiring reliable empirical data and other kinds of trustworthy information. In other words, knowledge-propagating activities should enhance general enlightenment as well as the civic competencies and virtues of the society. A university should, in particular, take part in the elaboration of the standards of the lower levels of general education.

[2] See http://www.magna-charta.org/magna-charta-universitatum/signatory-unihabe versities/signatory-universities acc. 30 Sept. 2022.

[3] http://www.magna-charta.org/resources/files/the-magna-charta/english acc. 30 Sept. 2022.

(4) Finally, there is the fourth sense of universality implicitly contained in the word *universitas*: a university, by its very nature, belongs to the international community of researchers, scholars, instructors, and students who, in their search for truth and scholarly know-how, go wherever they hope to find the best prospects of the realization of their own plans and desires. Since the beginning of the European academic community, its members have communicated with each other to exchange ideas and results and to visit other centers as students, researchers, and instructors. This disregard of barriers, borders, and other obstacles standing in the way of the acquisition of knowledge was rooted in the new experience of freedom, which was best expressed in the German saying, "*Gedanken sind zollfrei"* (in English: "Thoughts are duty free").

In the next step of most reflections on the idea of a university, some postulates are usually presented. One of the more important postulates outlines the desirable silhouette of a university scholar. If a university has to meet the conditions of its idea, professors and other instructors should, by their basic life attitudes and actual decisions, show that they regard their "service to truth" as such a dignified vocation that they are ready to reject all the other social roles which might collide with this vocation. The founder of the Lvov-Warsaw philosophical school, Kazimierz Twardowski, on the occasion of becoming *doctor honoris causa* of the Poznań University, said the following in his lecture entitled *O dostojeństwie uniwersytetu* (*On the Dignity of a University*): "…A professor and a privatdocent will avoid anything that might suggest to the public that, in his life and work, objective knowledge was not his guiding principle. (…) He will therefore shun any activity in domains that are accessible only on the condition of the acceptance of certain doctrines, slogans, programs that, not only do not result from scientific research, but also, to those familiar with methods of such

research, may be a cause of far-reaching doubt, or simply appear as false. (…) … People who appreciate scientific knowledge (…) will be able to turn a deaf ear to the whispers of ambition and to resist the temptation of playing a role whenever truth is not the goal, but rather power, influence, positions, titles or simply money."[4]

Another postulate specifies an important feature of the relation between a university and its social and political setting. It says that a necessary prerequisite for the realization of the idea of a university is that, in its social context, the acceptance of the view that the university must be autonomous has to prevail. Józef M. Bocheński devoted his solemn lecture as the Rector of the University of Fribourg, Switzerland (during the *dies academicus*, November 15th, 1965), entirely to that question of autonomy. He distinguished two fundamentally different traditions. The first one is the medieval tradition of an autonomous, self-governing university that culminated later on in Humboldt's notion of what a university should be as a center of public enlightenment. The other one, Bocheński associates with two emperors: Joseph II and Napoleon I. He opines that their educational reforms went extremely far towards the subjugation of the universities to state power. Bocheński himself stood for the medieval tradition. He defined university autonomy as self-management or self-administration.[5] From this interpretation of autonomy he then derived a series of more detailed principles, such as:

1. "A university should be a legal personality, an independent legal subject".

[4] Twardowski, K. O dostojeństwie uniwersytetu (On the Dignity of a University). *Etyka*, *13*, 192.

[5] Cf. Bocheński, Joseph M. (1988). Autorität, Freiheit, Glaube. München-Wien: Philosophia, 142.

2. "Organization of research and teaching is an internal affair of the university".
3. "A university itself should choose its own staff".
4. "A university should freely elect its representatives and authorities".
5. "A university itself should manage the funds put at its disposal".
6. "The discipline of research and the discipline of teaching should be an internal affair of the university". [6]

II. Self-reformability

No matter how solemn the occasion, no authority who is talking or writing about the idea of a university could disregard the gap between the abstract *idea* of a university and a *real* university set in real life conditions. Bocheński, for example, remarks that even the first of his autonomy principles is not respected in the otherwise legally well-ordered state of Switzerland. He then gives a number of similar examples, preceded by a general commentary: "…life is an area of compromise…". A university is no exception: it has to accept compromises when, for example, a local community, having invested considerable sums of money in some research project, expects, in exchange, useful results. Such concessions are acceptable, argues Bocheński, only if both sides remember that a compromise is a compromise, something accepted voluntarily by the university. Hence no one has a moral right to demand such concession. Compromises of this kind often require adequate adjustments or even adaptive reforms on the part of the university.

[6] Cf. Bocheński, Joseph M. Autorität… 146–147.

The constant expansion of knowledge necessitates different kinds of reforms. Discovering truth, *pace* Plato, is not, and never will be, a synoptic vision of all the imaginable objects of knowledge; rather, it is a process in which new perspectives, new domains, and new problems appear. Therefore a university, in its search for truth, must be inventive, flexible, and autonomous enough to adequately rearrange its inner structure, research plans and projects, and available resources. It has to adapt itself to the "present state of the art". Using a term proposed by Władysław Stróżewski, in his lecture in Cracow on May 12th, 1989 on the occasion of the 625th anniversary of the Jagiellonian University, one can say that the autonomous character of adaptive measures of this kind presupposes that a university is self-reformable.[7]

This feature of "self-reformability" of universities may be badly needed for other, less innocuous reasons than those mentioned above – for example, in contexts in which the pressure of the external, non-academic environment transgresses the borderline of acceptable compromise. Situations of this sort abound in the 20th century chronicles. Universities were exposed to politically- and ideologically-motivated demands of authoritarian, fascist, and communist regimes. Universities were deformed, compelled to take refuge abroad, to invent non-standard forms of academic work (for example, "flying universities"), and to go underground. This latter example is what Polish universities did. When the German occupation authorities banned academic activity under the threat of the heaviest penalties and repressions during the Second World War, Polish universities went underground, to a secret, conspiratorial mode of academic activities. Scholars who declared their *non possumus* in the early fifties in countries of the Soviet bloc had to

[7] Stróżewski, W. (1992). *W kręgu wartości*. Kraków: Znak, 12.

face different sorts of persecutions, police surveillance, and menaces. And yet, as soon as the transformed historical circumstances restored the very possibility of a "true" university, the regenerative potential of the academic milieus made possible the necessary reforms. For example, in 1956 when the Stalinist era had finished, professors who had previously been deprived of the rights of their profession by the communist regime immediately then resumed their activities and contributed largely to the renovation of the humanities and other disciplines at Polish universities. It was not just chance that, among these leaders who were vitally important for the success of the necessary reforms, there were many disciples of Kazimierz Twardowski and other representatives of the Lvov-Warsaw School.

The 21st century has produced a whole series of other factors regarding the growing discrepancy between the idea of a university and the realities in which universities have to grow, develop, and work. Ukrainian universities had to face an unheard-of challenge: first, how to adapt their mode of academic activity to the years of undeclared war, and now to the circumstances of the Russian "special military operation". The list of the less dramatic factors would be long. And so would be the list of their consequences, some of them being of critical importance for the universities.

III. Resilience and "A Large Number"

Given the number of difficult experiences that universities went through in the 20th century and taking into account the new ones that the beginning of the new millennium has brought, one can expect new motifs to emerge in reflections on the role of universities. One of the most striking novelties is that the word "resilience" is as frequently used in the university-related debates as in other contexts

of the public discourse. "Resilience" is ubiquitous indeed. Its original usage was connected with natural science, physics, chemistry, engineering, technical uses of different sorts of materials, etc. Resilience meant first the physical property of a material to return to its original shape or state after being exposed to deforming pressure not exceeding a certain limit. Then more and more metaphorical uses were derived. For resilience may mean flexibility, elasticity, plasticity, strength, toughness, the ability to react adequately, the ability to recover from any adversity, illness, discomfort, setback, etc., and/or the ability to quickly concentrate and respond to stressing circumstances or challenging changes. And the number of these and similar uses of "resilience" and "resilient" is constantly growing. Resilient as an adjective may be applied to athletes, workers, employees, students, human beings, any living organisms, firms, groups, nations, mechanisms, organs (both administrative and elements of organisms), and institutions – for example, universities.

The growing applicability of "resilience" suggests that the number of entities of all sorts exposed to pressures that call for resilient reactions is also rapidly growing. Whatever their particular environment, elements of our world in our time are confronted more and more frequently with challenging situations.

> "Four billion people on this earth
> but my imagination is still the same.
> It's bad with large numbers.
> It's still taken by particularity."

Wisława Szymborska wrote these lines in the mid-1970s in a poem entitled "A Large Number"[8]. In the meantime, the large

[8] Szynborska, W. (1997). *Nothing Twice. Selected Poems*, Selected and translated by Stanisław Baranczak and Clare Cavanagh. Kraków: Wydawnictwo Literackie, 177.

number of people has doubled: we are eight billion. The poet has further noticed that a large number of what is standing in the way of her care for particularity"… is more numerous, / denser, more demanding than before."

"More numerous, denser, more demanding than before" are also the realities that evolve in that huge space that extends itself in between the level of the global perspective and the level of particularity. This space is filled in with the growing number of previously unknown formations: various kinds of networks, new kinds of relations between individuals, public institutions, firms, corporations, political and social organizations, universities and other research centers, new modes of cooperation, rivalry, competition, military confrontations, all sorts of hybrid methods of doing business, organizing political campaigns, and propagating daily news and new ideas. New instruments (such as the internet, social media, mobile phones, etc.) make the impact efficient and omnipresent. These growing and constantly complicating "in-between realities" generate their fields of influence, exert pressure on each other, and mutually affect their functioning and activities in many ways – and this number is also constantly growing. The cumulative effect is that all entities concerned are in a dire need of what the *en vogue* words like "resilience" articulate.

Of course, this goes as well for the universities and the whole academic world. To illustrate, let's first just name some of these cumulative effects that the universities have to face, reflect upon, and respond to in a "resilient" way. Certainly, one of these effects is the growing number of students and faculty. Universities have become huge institutions, and this fundamental change has far-reaching consequences. Some universities play an economic role that weighs more than the industrial centers localized in their region. There is a constantly growing network of mutual

interdependence between universities and their economic environment, and globalization has accelerated these changes. In turn, these changes have had further impacts on the inner structure and functioning of the universities. Some universities are mainly professional schools educating professionals of the highest level. Research in such universities tends to concentrate on applying science rather than on developing it. The task of working on the front-line of fundamental research is more and more delegated to *elite universities*. These latter institutions are also confronted with new challenges. One of these is the potential of the military use of discoveries in chemistry, biology, and nuclear physics and the ensuing necessity of imposing restraints on some research fields. The academic world had to admit that freely searching for the "whole truth" has its limits.

However, the main problem that the universities have to face today is not how to react to any particular challenge but how to define the mission of the university in a thoroughly modified environment. In other words, calls for a "resilient" university elicit a general and intense reflection on the question of whether universities are, under present circumstances, acting within accepted interpretations of the idea of a university. Here are some examples of the problems that deserve such a closer look and scrutiny:

One of them may start with an observation concerning the primary component of the idea of a university – truth. It can be said that the principal trait of the intellectual situation of our time is that the "situation" of truth has been changed. Truth has been attacked from within: at some universities, members of several schools of post-modern thought have tried to show that truth, like many other notions, should be "deconstructed". Strangely enough, a similar message is being communicated to the users of social media: there, truth is being "deconstructed" by the adherents of all

sorts of pseudo-scientific doctrines who present their views whenever serious problems arouse wider interest.

In general, new means of communication have turned out to be a mixed blessing. What they communicate is, to a large extent, of zero cognitive value, if it is not fake news, gossip, impudent lies, or propaganda. It is oftentimes very difficult to communicate serious information to the general public. Much of the information is wasted, it is noise. There is a veritable plague of fake news: lies of all sorts, often mass-produced by troll farms. This is a new tool of political propaganda and cyber war. However, lies as a means of internal and international politics and military operations is not really new. In his dramatic "Prayer for truth", the Czech pioneer of science fiction literature, Karl Čapek, wrote the following in the daily "Lidové Noviny" on September 25th, 1938:

> "God, bring the truth back to the world. It will mean more than a peace treaty because it is more valuable than any alliance. No nation or country can ever be sure of anything when human relations are corrupted by the instruments of lies. There will be no guarantees or contracts, nothing certain or safe, as the consciousness of a nation is twisted by a deliberate lie. Behind every lie there is deception and violence, each is an attack on the security of the world."[9]

Today, the diversity and efficiency of the instruments of lies make the difference. Hopefully, universities will be resilient enough to help bring the truth back to the world.

The situation of truth is troublesome for other reasons as well. Paradoxically, the growth of human knowledge about the world is one of these reasons. The other one is the increased dependence on

[9] Čapek, K. (2022). Modlitwa of prawdę (Prayer for Truth). *Gazeta Wyborcza*, 24–25 September, 22.

science for our welfare, safety, health, and survival as a species on this globe. Another one is the pace of the transformation of our habitat owing to the progress of science and the technical uses of the results of scientific research. Still different are the consequences of the multiplying of scientific disciplines, which has resulted in narrowly specialized experts who know almost everything about almost nothing. The practical questions that arise because of these reasons are serious and difficult: are we still able to keep under control all the transformation processes triggered by science and concerning science itself; and if their pace is too dangerous, to slow them down? Is there anyone who knows how to do that? Some observers are skeptical: "…we cannot hit the brakes, for several reasons. Firstly, nobody knows where the brakes are. While some experts are familiar with one field, (…) no one is an expert on everything.(…) No one is therefore capable of (…)seeing the full picture. (…) Nobody can absorb all the latest scientific discoveries, nobody can predict how the global economy will look in ten years, and nobody has a clue where we are heading in such a rush. Since no one understands the system anymore, no one can stop it."[10] This limit to our knowledge should be noted, that some aspects of the widened scope of human knowledge prove to be embarrassing. The well-known formula, *savoir pour prévoir, did not quite get it right* – we know so much more now and yet foresight is not quite our strength.

Other preoccupying limits are in view. Scientific research has become very costly indeed. Some research initiatives, such as the construction of the Large Hadron Collider ("the largest machine in the world"), are possible only owing to the international

[10] Noah Harari, Y. (2015). *Homo Deus. A Brief History of Tomorrow*. London: Harvill Secker, 51.

cooperation that is both intellectual and financial. In many countries, funding of research and scientific institutions is considered a task and even an exclusive prerogative of the state. Of course, this leads to a far-reaching dependence of academic institutions and their employees on political factors. Given the order of magnitude of the sums involved, it will be increasingly difficult for researchers to maintain full independence in choosing the direction and subject of their research when the state is the only sponsor. The situation is slightly improved by the diversification of funding sources: costs incurred not only by the state, but also by local communities, private institutions such as foundations, business interested in the application of research results, private individuals, and alumni associations.

Another limit is also showing: the insufficient number of those who might be able and willing to choose the career of becoming an academic scholar. The phenomenon of brain drain is therefore an alarming symptom. Owing to the accelerating expansion of science, this phenomenon may become an acute problem, especially for less prosperous countries.

IV. Conclusion

Some of the indicated difficulties relate primarily to the relationship between the university and its external environment. Removing or alleviating them will require the university to be open to the compromises that Bocheński spoke about. Expectations and postulates coming from the outside environment - more difficult than in the past, more complicated and exerting more pressure owing to a large number of interrelated factors – may deserve to be taken into account, as long as the compromise remains a true compromise. Such university responses will necessarily relate to

ever-new issues relevant to the non-academic world. This may require an additional degree of flexibility, openness, and responsiveness – in a word, resilience. To put it differently: the willingness and permanent readiness to reform necessitated by the growing interdependence of a university and its environment has to become a constitutive virtue of the university. This is one of the reasons why the motto of a resilient university in our time might be *Universitas semper (auto-) reformanda*.

In other words, the world of "A Large Number" that confronts the university with new challenges does not necessarily have to distance the university from its fundamental idea. However, it requires the university to be more mindful and effective on all levels on which this idea makes it act, starting from the intra-university community, through the community of students and learners whom the university may reach by means of its teaching activity, through the local and state community, and to the global community to which each university, as a member of the international academia, belongs. In that perspective, the problem of brain drain, for example, should find its solution in a way enhancing science as a whole, not just scientific research in a particular country or region. Moreover, the fundamental responsibility of university scholars for the level and quality of general education – including civic education of the younger generation and learning competences of the elderly people – will be distinctly visible. A resilient university would also regard as one of its tasks helping wide audiences misled by the content of mass media and social media. Such expectations are quite close to the initial impulses of the European academic tradition to be found in Plato's testimony: these impulses appeared on the Athenian Agora.

The university, however, is a unique institution, displaying many features so peculiar that they may seem paradoxical or

even incompatible with each other. We say that it is an institution. Indeed, it has an internal organizational structure, diverse staff, a hierarchy of organizational levels, and numerous departments that operate in accordance with long-term plans. In a word, an institution like many. And yet, on the other hand, what is most important in a university, without which this whole institutional structure cannot exist as a university, is a community of researchers interested in their subject and looking for solutions to their problems.

This community, in the course of its work, cannot be guided by the hierarchy of the service structure, the age of colleagues, their previous merits, or university *ancienneté*. What counts is their special ability, talent, the originality of ideas, and sometimes even a happy accident – which means that even the novice can have the right intuition and propose a solution. Despite the hierarchical structure of the university's inner organization, a university, at its very center, is something very egalitarian. Sometimes such communities are formed *ad hoc* and last a short time, other times they connect successive generations of researchers who form a school engaged in a long-term research program. For the duration of such communities, a fundamental substantive orientation is important: it is of little importance who achieved the desired result – much more important are the new insights and discoveries themselves.

What really matters for the proper functioning of the university is its internal awareness of the absolutely primary importance of these works, these people, these research teams, these initiatives, and these contacts, which widen the scope of knowledge. The entire institutional machine with its complicated structure, traditions, and habits has therefore an auxiliary function with respect to what makes a university a university.

There is an obvious tension between the requirements for the efficient functioning of the university as an institution and its

most important task: creative scientific work. Sometimes the creative input comes from those who find it difficult to fit within the university structure and its *status quo*. The figure of the greatest Polish mathematician, Stefan Banach, is the best example here.[11] The history of science is full of characters who were considered freaks, originals, unruly loners, or even madmen until the breakthrough value of what they could bring was noticed. The quantitative growth of universities, the huge number of students and staff, organizational problems, and external obligations often obscure this core of the university. The same is true of another type of community that a university cannot do without: the community that its students form around the master. And these communities cannot be completely fit into the structured organizational framework by routine methods. However, it is difficult to overestimate the importance of such solutions, which at least create preconditions for the formation of these communities (i.e., pro-seminars, tutorials, seminars, master classes, or almost unknown *privatissima)*. In order to be a university, each university should recognize the importance and value of the particularity of its members and their relationships.

Already at the Platonic Academy it was important to distinguish between the esoteric and exoteric sides of the «service to truth». It can therefore be said that, for the externally displayed resilience and for the holistic resilience of the university – that is, for all its activity, both exoteric and esoteric – it is essential that the esoteric, exploratory research foundation is duly recognized and appreciated. The balance between what is exoteric in the mission of

[11] Cf. Ulam, S. (1991). *The Adventures of a Mathematician*. The University of California Press, chapter 2 and Kałuża, R. (1996). *The Life of Stefan Banach. Through a Reporter's Eyes*. Boston: Birkäuser.

the university and what is esoteric is one of the internal conditions of the meaningful resilience of a contemporary university.

However, there remains the today unsolvable problem: the problem of the distance between what has already been discovered and what no one is able to fully grasp. Perhaps new information processing techniques bring us closer to some solution. As things stand, the postulate of seeking «the whole truth» should not be forgotten, at least not in the university. However, an outside observer may reasonably believe that, contrary to the idea of the university, it is often ignored there: too rarely within the university is there any meaningful sharing of knowledge and views between representatives of different university departments, institutes, sections, and other units. On a daily basis, the university may give the impression that it is a rather loose federation of those units and that they have little in common and little to say to each other.

If the university is to be a resilient university, the indicated peculiarities should be regarded as an indispensable value. Likewise, the basic requirement to seek the whole truth should remain the guiding principle. The functioning of the university should be constantly modified so that these almost paradoxical peculiarities of the university – which are in fact its driving force – could, in the rapidly changing circumstances, constantly give the university its proper sense that is so unique and so increasingly important. This is another reason why permanent auto-reformability should be a virtue of a resilient university today.

And finally, the university should not forget the role of its allies in the service of the truth. This service is, at least in part, always a joint venture. The Ukrainian writer and poet Serhiy Zhadan spoke about such an ally when he accepted this year's German booksellers award (*Friedenspreis des Deutschen Buchhandels)* with

words that, unfortunately, in their dramatic tone, must have sounded like an echo of Karel Čapek's «Prayer for the Truth»:

> "This war, started by the Russian army, suddenly highlighted a whole set of issues that go far beyond the context of Russian-Ukrainian relations. One way or another, we will have to talk about uncomfortable topics: the topic of populism and double standards, the topic of irresponsibility and political conformism, the topic of ethics, which, as it turned out, has long since disappeared from the dictionary of people influencing the fate of the world. (...) And things need just that – to name them. To call crimes crimes. To call freedom freedom. To call meanness meanness. In times of war, these words sound particularly harsh. It is difficult to avoid them without hurting yourself. But they should not be avoided.(...) That is why we say, we say. Even when our words hurt the throat. Behind the voice is the possibility of truth. And it is worth taking advantage of this opportunity. Perhaps this is the most important of what we can."[12]

Notes

I owe very special thanks to Peter McCormick for his encouragements, corrections, and comments. I would like to thank Volodymyr Turchynovsky for his patience and suggestions.

[12] Żadan, S. (2022). Niech te nie będzie tekst o wojnie (It Should Not Be a Text About War). *Gazeta Wyborcza*, 25 October, 4–5.

Sophia Opatska, Yaryna Boychuk

University Resilience in the Time of War: a Case Study of the UCU Business School (LVBS)

Historically, resilience has been considered the ability to rebound from a crisis. Recently, McKinsey has sought to expand that definition: resilient organizations don't just bounce *back* from misfortune or change; they bounce *forward*. They absorb the shocks and turn them into opportunities to promote sustainable, inclusive growth. It might be a bit early to talk about Ukrainian organizations bouncing forward as the war in Ukraine is still ongoing, but we do already see some signs of growth even despite the current military situation and economic difficulties. Thus, we would like to take a more attentive view to this ability of organizations to bounce back – not just as entities, but as centers of communities.

When challenges emerge, leaders and teams in resilient organizations quickly assess the situation, reorient themselves, double down on what's working, and walk away from what's not. Organizational resilience methodology thus includes the following[1]:

[1] Posey, B. Organization resilience. https://www.techtarget.com/searchdisasterrecovery/definition/organization-resilience.

- Foresight (anticipate problems)
- Insight (interpret the situation and respond accordingly)
- Oversight (assess the action that has been taken)
- Hindsight (learn from the experience)

Business schools must operate in two dimensions, being a well-developed educational institution while also having a well-developed business perspective. This often becomes a challenge to such organizations even in normal, peaceful times. Many business schools around the world had difficulties adjusting to and going through global financial crises (which disrupted business) and COVID-related crises (which disrupted the educational element, influencing learning formats and approaches). War is also a great disruption to both of these dimensions of a business school.

This chapter will consider the case of the UCU Business School in the period of February-September 2022 from these two perspectives: business and education. From a business perspective, we will compare how the Business School as an organization acted compared with other business organizations. During July-August 2022, the UCU Business School conducted 20 semi-structured interviews with Ukrainian business leaders (owners of Ukrainian companies as well as top managers). The conversations were about the start of the war, their preparedness for such crises, and how these business leaders saw the future of business in Ukraine. We will compare some of the actions and statements of these business leaders with some of the actions taken by the top management of the UCU Business School. From the educational perspective, we will consider what role educational institutions can play in such a radical situation. The reflections will be organized using the elements of organizational resilience methodology: foresight, insight, oversight, and hindsight.

Note: it is important to mention that the Business School is a social enterprise for the Ukrainian Catholic University, meaning that a percentage of the revenue is allocated to UCU as well all profits are channeled for the development of the business school.

Foresight (anticipate problems)

According to interview responses, every second company in Ukraine had contingency plans in place before the full-scale invasion of February 2022. At the same time, everyone reported during their interviews in summer of 2022 that, no matter how good your contingency plan is, it is mentally impossible to truly get prepared for such a thing as war. Some top managers even look back at their way of thinking in February 2022 as naive and not in line with reality. One of the owners said:

> "We did have a contingency plan. But now, from the point of view of where we are at the moment, I understand that it was quite contradictory. We had a lot of activities with a long-term focus. It actually proves that we did not believe that the war would happen till the end."

In January and February of 2022, LvBS was putting in an effort to be useful for the business community of Ukraine. When all the news was about a possible invasion of Russia, the team continued to deliver planned educational programs and started to offer some additional (mostly *pro bono*) services that were of use for our clients. Two of the biggest projects were the series of webinars entitled "Reality Without Illusions" and the survey (reported on in this chapter) on how companies were preparing and the elements of their contingency planning. Overall, the UCU Business School reflected the mood which existed in the business community at that time.

According to some participants, support of the business community became instrumental in facing the harsh, unknown reality. Alina Markina, Senior People Partner in Intellias, reports:

> "In 2022, during the war, I decided to enroll in the MA in HR and Organization Development master's program at the UCU Business School. All my 'is it the right time?' doubts have dispelled after the LvBS webinar series at the start of the war: 'Reality Without Illusion.' The webinar on 'Crisis Leadership and Resilience' with Andrii Rozhdestvenskyi was especially memorable. Then, I realized that we currently need strong leaders who know how to learn in any conditions and companies, cities, and Ukraine will depend on them in future too."

Yuliya Stefaniuk, managing partner in "!FEST" who became the lead partner of World Central Kitchen, is grateful for having learned a new way to understand fear:

> "Thank you for the webinar 'How to overcome fear?'. Myroslav Marynovych made me understand that fear is normal, whereas panic can lead to disaster. Today, Ukrainians are faced with difficult and unpredictable living conditions. Every day, people wake up with new fears: they are afraid to look out the window or read the news. Ukrainians are a brave nation. Already now we can see how the fear of ordinary people is transformed into strength and prompts them to act."

Yulia now spends most of her time in deoccupied territories of Ukraine serving local people who suffered the horrors of occupation and still suffer even after the territory has been reclaimed.

The openness of the international business education community during this time was impressive. During the spring semester of 2022, UCU Business School was able to conduct classes and events with 14 faculty and experts from across the USA, Canada and Europe who shared their knowledge and experience *pro*

bono, thus supporting our business education when we needed it the most.

Insight (interpret the situation and respond accordingly)

When the full-scale invasion broke out on February 24th, 2022, the main task for at least 75% of interviewed business people was to take care of their personnel and their families – implementing safety measures and ensuring evacuation. Mental support and financial help were also priorities for many companies. Even in very hard conditions when the economy almost stopped for a number of days (often weeks), people were paid salaries, and, very often, paid upfront. During the first weeks of the invasion, events were developing in a matter of hours. Therefore, the frequency of meetings in many companies was also very high. In the course of hours the country of Ukraine was losing cities and territories, so businesses also had to make a lot of crisis management decisions. Top managers were learning from real life and not from the books what it means to do crisis management. As one top manager reports: "We made plans for one day; had meetings several times per day." Everyone was trying to assess the situation and provide their teams with some guidance. The expectations towards top managers and business owners were very high, and they were expected to lead by example. One of the owners shared that: "You've got people who are under your responsibility in a way, and everybody is in desperate need of a certain guidance or a sense of assurance, some leadership of what we are going to do the next hours and next day."

At LvBS, the community situation was not so different. The first task was to take care of the executive students – who were at the campus attending modules, but their families were all over

Ukraine – and to evacuate from Ukraine an international faculty member who came to teach just a day before. The Ukrainian Catholic University had special task force meetings every three-four hours and informed the whole community on important developments and guidelines.

In the next couple of days, everyone who was capable of volunteering got into this practice and the LvBS team realized that, at this moment, it should play the role of a platform. Around 60 volunteering initiatives appeared in the community of LvBS alumni, so the team organized information to share about those initiatives so that people could easily reach out for help to each other. Halyna Zherebetska, a graduate of the MS in Innovations and Entrepreneurship, reports on her experience:

> "Thanks to UCU Business School initiative, other graduates, willing to help, had found us and joined our volunteering kitchen, where we produced healthy and long-time stored food for our soldiers on the frontline. At that time, we needed as many hands as possible."

Another reflection comes from the Alumni Leadership Day in Autumn 2022, an event which is organized by LvBS in partnership with UCU Center for Leadership. This annual event is a time to share and discuss our alums' achievements in business and their impact on society. As the 2022 event fell during a time of war in Ukraine, our community felt a special importance to get together and speak out loud our griefs, opportunities, decisions, and visions for businesses, the economy, the people, the leadership, and the future of our country. Vitaliy Koval, EMBA alum and the War Governor of Rivne region, shared what our community means in a time when we stand together facing the enemy attacking our future:

> "Our community today is a powerful family that is already solving many issues at the national level with its presence. Allow me to tell a story related to our community that helped save Kyiv. On the second day [of the war], at half past two in the morning, my phone rang. I picked up, and I was told that there were urgently needed tanks and armored personnel carriers to be transferred from our region to Kyiv – this was when the attack on Kyiv began. The problem with logistics: it is clear that there are tanks and armored personnel carriers, but there are no trawlers to deliver them to the frontline. The first minute, I thought it was a 'mission impossible' kind of task. But a second later I was calling my friend from our EMBA alumni whose business, I knew, was in nonstandard logistics. And in the next few days, all the armed transport needed was transferred to the exact frontline positions using the civil trawlers and with help of brave drivers, supplied by our alum!"

Within the University, from the first days of the war, ordinary people started to come to UCU bringing things for the army and refugees without any appeals to do so. Additionally, at the same time, they asked what other needs they can specifically meet. This illustrates how our institution became a hub, considering all its stakeholders. This role was assigned by the society to the University, given that it has operated and built trust for almost 30 years in Ukraine. This same kind of trust was experienced from donors, including international organizations, who wanted to support our country financially and believed that our foundations are the closest and most trusted by them. UCU, as an institution with clear values, has become the magnet that has brought together opportunities and helped to meet key needs in the critical times for our country and the community.

At the same time, the fact that we organized a humanitarian aid center in UCU has also helped to mentally support and

occupy the thoughts and hands of our students, faculties, and staff. When a nation is attacked by the enemy, it is very important that everyone knows how they contribute to the defense of the country. Bohdan Petryshak, a graduate of the UCU Business School's MS in Innovations and Entrepreneurship and the organizer of the UCU Volunteer Center, recounts:

> "When the full-scale war started, I asked myself what I should do: join the Armed Forces or try to organize something meaningful at the place… At the same time, I saw many people and volunteers bringing things, sending finances, and coming to UCU ready to serve. And on the second day, I and my UCU alumni friends decided to join the UCU Volunteer Center and organize management of the flows of aid, needs, and volunteers coming – numbers of which were growing exponentially from day to day. We've managed to build a powerful aid hub with help of the UCU students, support of the faculties, and network of our alumni. It was not easy. But doing this important work at that time helped us also feel needed and less stressed by the news coming from the frontlines of the war."

One more challenge for business owners became how to bring people back to work. Two to three weeks after the start of the invasion, President Zelensky made a call to business people that they have to focus on keeping the economy running. Victory and status at the battle field depend a lot on the ability of our country to keep afloat economically. After the majority of the nation got engaged very deeply into volunteering–supporting not only the army but also the millions of displaced people–it was hard to change the focus on getting back into business operations. The role of the business school became to convey the message of the importance of both education and doing business to the business community. Regarding education, it was obvious that executive-level students

could not leave their families and focus on traditional longer-term studies. Therefore, the solution was to engage the best international faculty willing to help and have a series of webinars and online meetings to bring the student body together and start reflecting.

On March 14th, 2022, UCU also officially resumed our studies. It was very difficult for everyone to bring students and even faculties back to the virtual classroom. The classrooms had to be virtual not only because of the security issues, but also due to the widespread locations of the students and faculties: 6 million Ukrainians left abroad and 8 million were internally displaced, with overall 14 million people needing to leave their homes in a span of two-three weeks. But we understood also that volunteer work is nothing less than service learning in action – the model of learning we have been implementing in university courses since 2019. The experience of working with refugees, children, and project and process management was an opportunity to study in practice, solving real life challenges and helping our people and country.

Since February, the workload of Ukrainian Catholic University has tripled:

1. We employ all our faculties and all our people to make certain that world-class education at UCU continues 100%, in spite of the brutal, horrid realities of the war. Our students are on campus right now and we do the best to give them an opportunity to learn. At the same time, we develop an online platform to have outreach to as many Ukrainians abroad and those spread-out all-over Ukraine who would like to continue their studies and learning.
2. We provide massive humanitarian aid to tens of thousands of people. Over the first 7 months of the war, UCU collected 4.4 million dollars for humanitarian aid. Most of the funds were spent on medical supplies for hospitals and people in

the combat zone. Approximately 11% of the collected money was spent to support internally displaced people, 8% on protective and safety equipment for our soldiers, and 7% on emergency food aid.

3. We are already working on future recovery plans to grow Ukraine into a modern state with human beings in the center. We want to build Ukraine back better.

With the beginning of the war, many Ukrainian universities showed exemplary resilience and solidarity, engaged in global advocacy for Ukraine, and supported their students and faculty in the time of trial. Many welcomed displaced students and faculty and some even became new academic homes for the destroyed universities. Others launched academic collaborations dedicated to enriching students' learning experiences and compensating for inevitable losses to their education in wartime – Ukrainian Global University, Open Ukrainian University, Global KMA, International Network of Solidarity, etc.

Oversight
(assess the action that has been taken)

During the summer of 2022, many companies started to look back at their strategies and assess if they were still relevant for the current business environment. The invasion changed the context dramatically. But in many cases, companies are saying that the strategy they had before is still relevant. Some changed the timeline for execution, some made the focus clearer. One owner from Lviv reports: "Gradually we started to go back to certain longer-term thinking and envisioning. Now we are completely back to our strategic plan". Another owner from Kyiv mentions: "We have discussed our strategy and we decided to change only

the timeline as now it looks too optimistic." It is important to realize that the situation is quite different in the West of the country as compared to the East, where active military actions are taking place every single day.

Ukrainian Catholic University as well as the UCU Business School are also looking into its strategies. We understand that this year should be focused on understanding the future needs of our society and our potential role as an educational institution in all of the changes that are happening to Ukraine right now. The recovery and post-war transformation of Ukraine will be a complex and lasting process. Any post-war recovery of a country depends on its ability to retain, engage, and shape human capital. Any sustainable social, political, and economic development of a nation depends on a skilled and well-educated workforce. Any modernization and advancement of a society depends on its ability to train professionals in its higher education institutions.

At the same time, there are no major contradictions with key strategic goals or projects that were part of our strategic plan. The UCU Strategy 2025 has a slogan: the "University that Serves". Before 2022, many people were asking us how relevant this slogan is for the University that gets the best freshman students in the country. "Maybe you should focus more on their career success," people said. We always said that we would like our students to not only become better professionals, but to grow as people who live in the community, who respect human dignity, and who believe in our country. This slogan right now has a greater meaning in Ukraine as every Ukrainian is serving.

The UCU top management team will take several months to define key priorities in the recovery plan for major UCU stakeholders. For businesses, NGOs, students, parents, our Alumni, potential students, and schools, we ask: "How do they see the future

of Ukraine and how UCU can help them to fulfill their mission?" The UCU Business School, after the first 10 months working in war time, made their own following conclusions:

- We must learn to work effectively in times when the decision-making period is dramatically short for each of our stakeholders. Making a decision, even if it is not perfect, is more important than not making it.
- Our decisions, actions, and outcomes depend more than ever before on the context of each day, including sirens, energy disruptions, shellings, etc.
- It's not enough that our institution is resilient and flexible– we also have to communicate that to our students, clients, and other stakeholders.
- The main mood that we have to transfer to our students and clients is not that we are perfect in everything, but that we want them to become better along with us in these hard times for our country.
- A massive and general approach does not work now. We must be personal and flexible in all our practices from teaching to grading, also using the global opportunities that appear now either for our students or faculty.
- We must encourage research in different aspects of business, management, and entrepreneurship in Ukraine, following it with the results and conclusions being presented on international knowledge platforms.
- In the next year, we must focus on studying and understanding of the needs of our businesses and organizations and, in the end, to be ready to revise our Strategy 2025 that we had for the UCU Business School before the war started in February 2022.

Hindsight (learn from the experience)

What did we learn from the last months of our lives?

First, we value more simple things: the ability of our children and students to study and not be interrupted by air raids, the possibility to travel across borders freely (something most men in Ukraine cannot do now due to the marital law), and the opportunity to travel because you want to see something new and not because you need to run away to save your children.

Organizations, both private and public, also learned a lot. As one of the top managers mentioned in their interview: "You're trying to become more flexible and consider opportunities you would ignore in the past. You just really have to expand your mind." Another said that the level of stress resistance is much higher now. Overall, we can summarize which capabilities Ukrainian companies developed in the last year: they became stronger, more resilient, more stress resistant, developed risk assessment and risk management, and worked with new scenarios. Many companies started to think more globally, especially because they suddenly had teams in many countries. Trend watching and proactive thinking are two habits which companies would like to become better developed among their employees. As one of the top managers of Holding Company, which is actively growing now in Europe, said, "If you want to be a global company, you should think like a global company - at least speak English, do your homework on different markets, and strive to expand your business internationally. This is a challenge."

Another important lesson is that our special focus is on people. In such difficult times, Ukrainians and our companies became more human-oriented. One of the managers mentioned, "As an organization, we have become friendlier." Another said that, "We

learn tolerance of weaker team members. If someone is weak in performing a certain task, then stronger team members should treat this person with patience and understanding. No emotional outbursts. This is very important - this tolerance of other people's shortcomings, your colleagues." One more aspect is trust: "We put more trust in people. And in a company, this is the kind of trust that's built on specific cases, on some understanding of mutual interaction, and not on internal documents or on some formalized structures or prescribed procedures."

We also analyzed what had been adopted/developed within the organizations before the war that helped them to survive and overcome the most critical crisis challenges:

- **Building trust and keeping constant contact with your customers** under normal conditions allows you to maintain relationships even in wartime. In a period of crisis, the client remembers you and is ready to support his partner or show loyalty to the supplier, patiently waiting for the order to be delivered or making the next order despite all possible risks.
- **Active participation in business communities** in peacetime provided businesses with quick connection and support, both in rescuing employees and their families from war zones and the evacuation of warehouses or equipment to safer areas. Such communities have also become a space for synchronization regarding the current state of affairs in the most difficult days — this included sharing operational information, unification around many volunteer initiatives, discussion of possible strategies, and a space of hope and support.
- **Personal leadership and a well-coordinated team, where trust reigns,** is the key to efficiency in wartime, when the speed of decision-making and action saves lives. Such

traits as the ability to take responsibility, keep a cool head, and communicate correctly with workers (who are often very confused) are decisive for success.

When communities and nations are pushed to their limits, the innate resilience of people to survive and endure is strongly manifested at the community level. In times of need, people interact and organize themselves to help one another by drawing on their web of relationships and social networks to access critical assistance and resources. Taking the initiative to undertake joint actions in response to a crisis is one of the clearest expressions of human solidarity and is at the forefront of most major conflicts. Based on our experience in a conflict region, we believe that the three principles of self-organizing, collaboration, and responsiveness are core attributes underpinning community resilience.

Summary

In the wake of the devastating war in Ukraine, there is an obvious need to alleviate the suffering of people and help them to regain control over their lives. The issue of higher education might seem of secondary importance. But it would be a grave mistake not to lay the foundation now for a transformation of Ukrainian higher education that would match the goals of a sustainable recovery and long-term development.

In October 2022, after 7 months of full-scale ongoing war, 118 students started their studies on five Master's programs at the UCU Business School. They asked the Rector of UCU, Father Bohdan Prakh, what the graduates of the Business School should do in order to have an impact in society. Father Prach had an answer for them: (1) They may establish scholarships for UCU

students, (2) they may come back to the University as faculty or experts to teach the next generation of students, and (3) they may also bring great ideas or projects for the University, which we will suggest they lead and implement by themselves. This behavior will be the proper one, as in our post-Soviet society we still have to get rid of paternalism and take initiative and responsibility for our own country and future. This was exactly how our newcomers took the Rector's words.

Paul Perrin

Finding Humanity in Resilience: a Call for a More Holistic Framework

The term "resilience" has gained significant traction in the global development discourse in recent years, although there has been an ongoing debate on how to best define the concept. The United Nations defines resilience as "the ability of individuals, households, communities, cities, institutions, systems and societies to prevent, resist, absorb, adapt, respond and recover positively, efficiently and effectively when faced with a wide range of risks, while maintaining an acceptable level of functioning without compromising long-term prospects for sustainable development, peace and security, human rights and well-being for all"[1]. In this definition, the UN acknowledges an ever-changing world with shocks and stresses, which regularly thrusts people across the globe into crisis situations. This definition is echoed in the U.S. government's definition of resilience, which it sees as "the ability of people, households, communities, countries and systems to mitigate,

[1] United Nations. (2017). *Adopting and Analytical Framework on Risk and Resilience: A Proposal for More Proactive, Coordinated and Effective United Nations Action*. UN.

adapt to, and recover from shocks and stresses in a manner that reduces chronic vulnerability and facilitates inclusive growth"[2].

Within these paradigms, how do we know whether one is "resilient"? Again, the UN provides helpful insight when it claims that "systems, institutions and people are considered resilient ***when they have at their disposal a set of distinct capacities and resources*** that are crucial to cope with, withstand or bounce back from adverse events and shocks"[3]. The implication of this idea is that the proper way to foster resilience is to ensure people have sufficient capacity and resources to face life's challenges. This provides a clear course of action in responding to crises, which is why so many development and humanitarian activities focus on transferring knowledge, skills, and resources to populations in crisis.

Indeed, one of the seminal documents in the refugee and humanitarian space is the Sphere Humanitarian charter and its accompanying materials[4]. The initiative was launched in response to the much-needed requirement for increased professionalism in the wake of many high-profile failed responses to refugee and other humanitarian crises in the 1990s and 2000s. The supporting materials are heavily focused on ensuring minimum standards are met for individuals receiving humanitarian assistance. This has had the welcome effect of creating a common language, improving coordination, and helping set response priorities, which are, again, largely focused on ensuring adequate resources and capacities.

[2] USAID. (2018). *Resilience Evidence Forum Report*. USAID. https://2017-2020.usaid.gov/sites/default/files/documents/1867/0717118_Resilience.pdf.

[3] United Nations. (2020). *UN Common Guidance on Helping Build Resilient Societies*. UN. https://unsdg.un.org/sites/default/files/2021-09/UN-Resilience-Guidance-Final-Sept.pdf.

[4] Sphere. (2018). *The Sphere Handbook Humanitarian Charter and Minimum Standards in Humanitarian Response*. Sphere. https://doi.org/ISBN 978-1-908176-00-4.

However, this has implicitly moved the humanitarian sector to see the world in a way that is consistent with something akin to Maslow's hierarchy of needs, where the basic entry point is meeting the biophysical needs of a human person. While subsequent revisions of Sphere have expanded the idea of "basic needs" to include some aspects in the middle of Maslow's pyramid and has added a dignity lens, most of the practical materials tend to focus on the first two levels of the pyramid.

In this paper, I will discuss why these views of resilience and recovery, though helpful in reducing human suffering and fostering wellbeing, are incomplete and may be problematic in that they largely ignore the reality of what gives meaning to the human experience. Furthermore, they may trivialize the experiences of human beings living through crisis by implying that if they only had enough capacity and resources, they would be able to bounce back from crisis. This focus may, in fact, perpetuate human suffering by setting the expectation that, no matter the situation, one is either resilient or not resilient depending on how effective they are at leveraging their resources and knowledge to bounce back. The problem with this way of viewing the world in crisis is the entry point itself does not seem to work well for the overall wellbeing of populations. How do we know? Because when we are willing to listen, people frequently tell us as much, regardless of where they are located. I want to be clear that I am not criticizing the important work of the United Nations, USAID, and Sphere, as they have served a critical purpose and have worked tirelessly to reduce human suffering across the globe. I am encouraging us to broaden our minds, because we can learn from listening that this Maslovian way of thinking about resilience facilitates a view of humanity-in-crisis as humans-in-waiting, who first need to be given things and abilities and only then will they be able to take the step to

self-actualize as humans. Specifically, I will highlight how these ideas fail to account for the body-mind-soul trichotomy, the impact of loss and disruption of worldview, aspects of individual personality, and the importance of human dignity.

Body-Mind-Soul-Spirit Nexus

Rene Descartes' dualistic philosophy posited that the reality of man is divided into matter and the mind–two aspects of people that exist in independent spheres and do not affect one another. This way of thinking has had a significant impact on Western thought, society, and praxis[5]. The resulting paradigm has placed a central emphasis on the material world, often at the expense of the immaterial aspects of human existence. Indeed, because of prevailing scientific materialism, the person is divided into discrete components: namely, the body (our biophysical organism), the mind (our intellectual capacity and emotions), the soul, and the spirit. These latter concepts in secular society have, at best, been conceptually relegated to what is deemed the fantastical realm of religion and, at worst, have been denied outright. However, these aspects can also be defined in secular terms. The soul has been described as the pull "down and in" to the deep self of a person; whereas the spirit is the call "up and out" towards the "relation between the person and the universe"[6]. Karasu summarizes the distinction of the soul and

[5] Barnes, J. (2019). How the dualism of Descartes ruined our mental health. *Aeon*. https://aeon.co/ideas/how-the-dualism-of-descartes-ruined-our-mental-health; Ventriglio, A., & Bhugra, D. (2015). Descartes' dogma and damage to Western psychiatry. *Epidemiology and Psychiatric Sciences*, *24*(5), 368–370. https://doi.org/10.1017/S2045796015000608.

[6] Kovel, J. (1991). *History and spirit: An inquiry into the philosophy of liberation*. Beacon Press; Slater, G. (2018). Mystic Descent: James Hillman and

spirit by stating that "the soul gazes at life inwardly, while spirit gazes beyond it…[towards] love and belief beyond oneself"[7].

Approaching the human person in a fragmented, Descartesian way provides certain practical advantages, as it allows specialists to tackle problems within a clear sphere of expertise–such as the physician, the psychiatrist, the social worker, and the cleric. Moreover, materialism allows specialists to approach problems through the lens of what can be observed and touched without descending into more intangible spheres of existence. However, such fracturing and materialization of the person is not without its consequences. Li bemoans this approach as counterproductive when stating that, "if we only view the problem, we miss the person in context"[8]. Beauregard and O'Leary point out that "the obstinate conviction that the physical world is the only reality… is at a loss to explain irrefutable accounts of mind over matter, of intuition, willpower, and leaps of faith, of the 'placebo effect' in medicine, of near-death experiences on the operating table, and of psychic premonitions of a loved one in crisis, to say nothing of the occasional sense of oneness with nature and mystical experiences in

the Religious Imagination. In T. Cattoi & D. M. Odorisio (Eds.), *Depth Psychology and Mysticism*. Springer International Publishing, 183–196. https://doi.org/10.1007/978-3-319-79096-1_11.

7 Karasu, B. (1999). Spiritual Psychotherapy. *American Journal of Psychotherapy*, *53*(2). https://psychotherapy.psychiatryonline.org/doi/pdf/10.1176/appi.psychotherapy.1999.53.2.143.

8 Li, H. Y. (2022). Integrative Body-Mind-Spirit Social Work: An Empirically Based Approach to Assessment and Treatment: by M. Y. Lee, C. C. H. Y. Chan, C. L. W. Chan, S. Ng, & P. P. Y. Leung, New York, NY: Oxford University Press, 2018, 452. *Journal of Evidence-Based Social Work*, 19, 394–397. https://doi.org/10.1080/26408066.2022.2047859.

meditation or prayer"[9]. Barnes poetically laments that this has created a society wherein "nature was thereby drained of her inner life, rendered a deaf and blind apparatus of indifferent and value-free law, and humankind was faced with a world of inanimate, meaningless matter, upon which it projected its psyche – its aliveness, meaning and purpose – only in fantasy"[10].

If we take the time to examine the meaning of our own lives, it is clear that we see ourselves as more than the sum of our cells, flesh, and bone. While our physiology is undoubtedly important to our existence, it is not the totality of our existence. The different aspects of the human person have different strivings and desires (see figure 1;[11]). Conversely to the dualistic philosophy, these different aspects of the human person are not fully independent of one another, and we each exist at the nexus of these strivings.

[9] Beauregard, M., & O'Leary, D. (2007). *The spiritual brain: A neuroscientist's case for the existence of the soul*. HarperOne/HarperCollins, 368 p.

[10] Barnes, J. (2019). How the dualism of Descartes ruined our mental health. *Aeon*. https://aeon.co/ideas/how-the-dualism-of-descartes-ruined-our-mental-health.

[11] Fosarelli, P. (2002). Fearfully Wonderfully Made: The Interconnectedness of Body-Mind-Spirit. *Journal of Religion and Health*, *41*(3); Hey, W. T., Calderon, K. S., & Carroll, H. (2006). Use of Body-Mind-Spirit Dimensions for the Development of a Wellness Behavior and Characteristic Inventory for College Students. *Health Promotion Practice*, *7*(1), 125–133. https://doi.org/10.1177/1524839904268525; Narayanasamy, A., Clissett, P., Parumal, L., Thompson, D., Annasamy, S., & Edge, R. (2004). Responses to the spiritual needs of older people. *Journal of Advanced Nursing*, *48*(1), 6–16. https://doi.org/10.1111/j.1365-2648.2004.03163.x; Zegarra-Parodi, R., Esteves, J. E., Lunghi, C., Baroni, F., Draper-Rodi, J., & Cerritelli, F. (2021). The legacy and implications of the body-mind-spirit osteopathic tenet: A discussion paper evaluating its clinical relevance in contemporary osteopathic care. *International Journal of Osteopathic Medicine*, *41*, 57–65. https://doi.org/10.1016/j.ijosm.2021.05.003.

Figure 1: Human Strivings

Human Aspect	*Strivings and Desires of that Aspect*
Body	Homeostasis, physical pleasure, and health
Mind	Emotional stability, knowledge and understanding, safety, intellectual acumen
Soul	Dignity, inner strength, identity, coherence with beliefs, self-awareness, confidence, satisfaction, individuality
Spirit	Morality, belonging, relationships and relationality, meaningful and purposeful existence, transcendence

This brings us back to the prevailing definitions of the resilience construct. Many definitions and approaches to resilience in the global development field relegate the concept to the material world, with a focus on providing more things and knowledge to the human creature. The Maslovian view and the Sphere standards underscore this by placing prime importance on the strivings and desires of the physical body, positing that those needs are more fundamental than the other human needs within the body-mind-soul-spirit nexus. These types of ideas of resilience fail to incorporate the whole human person in all her complexity, instead seeing us as animals first and humans second. In contrast, in many Eastern medicine traditions, wellbeing focuses on strengthening the patient's entire person and restoring his or her inner balance instead of tackling only the physical manifestations of the illness. In this approach, the body, the mind, and the spirit are interconnected parts of a greater whole and an imbalance in one can affect the other.

If a definition of resilience is to have meaning, it needs to acknowledge the nexus and include the idea that the needs of the mind, soul, and spirit are also critical aspects of the human

person. We can side with Fosarelli when declaring that "Human beings are best regarded not in parts but in their wholeness…[because] there is far more to the human condition than body parts" (2002).

Loss, Grief, and Disrupted Worldviews

The second aspect of the human experience for which many discourses of resilience fail to account is the nature of loss and grief as they relate to our worldviews, which are central to the human experience of crisis. It isn't so much the crisis itself that causes challenges for the human person – rather, in many instances, it is the losses brought about by the crisis that pose the issue. This is more than a semantic issue, as the following example can help illustrate.

We can imagine a situation wherein the same hurricane could hit four neighboring houses. The neighbors enjoy a similar socioeconomic status, have a similar mix of assets, similar family size, similar norms and values, similar educational backgrounds, and similar social networks. In other words, they might have a similar set of capacities and resources upon which to call in a time of crisis. Now let us imagine that, due to the path of the storm, the timing of the storm, and the geographical features and layout of the land, the nature of the losses inflicted by the storm upon each household are different. Neighbor 1 was sheltered by a rock outcrop and suffered no structural damage to the home, but most of the household's chickens were killed by the storm (which will influence the family's ability to harvest eggs to eat and sell). Neighbor 2's home was a total loss; the structure was completely destroyed, including every possession within it. All memories, heirlooms, and tangible connections to the past are now compromised, but there

were no significant human or animal casualties. Neighbor 3's home remained intact, and their livestock were unharmed. However, Neighbor 3's children were all inside a school nearby that was flooded by the storm, leading to their deaths. Neighbor 4 was spared material loss, but was paralyzed by falling debris, which had many subsequent impacts related to physical and mental wellbeing.

Reflecting upon these hypothetical experiences brings us back to the prevailing models and definitions of resilience: Is it fair to say that any of the neighbors are more resilient than the others if their subsequent trajectories diverge? I do not believe that it is, because one thing is clear – not all losses are the same, nor do they have the same impact on people. And the difference in the subsequent life trajectories of the four neighbors may have very little to do with their supposed capacities and resources–their "resilience"–but rather with the nature of their respective losses and grief. Prevailing theories of resilience in the humanitarian and development space seem to be uncomfortable with the very human realities of loss and the accompanying experiences of grief. This is startling, as grief has been characterized as "a universal reaction to a loss"[12].

This can be partly appreciated through the importance of our worldview, which is what allows each of us to make sense of and navigate our lives in the context of the world around us. Worldviews comprise "the ways in which [we] perceive [our] relationship to nature, institutions, other people, and objects"[13]. A worldview can be likened to the operating system of the brain, because "everyone has

[12] Goldsworthy, K. K. (2005). Grief and loss theory in social work practice: All changes involve loss, just as all losses require change. *Australian Social Work*, *58*(2), 167–178. https://doi.org/10/c6h22f.

[13] English, R. A. (1984). *The Challenge for Mental Health: Minorities and Their World Views*. Hogg Foundation for Mental Health, Publications Division.

a worldview and feels strongly about its truth"[14]. It also is a strong determinant of our actions and behaviors[15].

Crisis and trauma can severely disrupt an individual's worldview, which can contribute to a decreased appreciation of life, a breakdown of personal strength and efficacy, a decrease in spiritual beliefs, a sense of a lack of possibility, persistent grief, posttraumatic stress disorder, and substance abuse[16]. The more serious the disruption, the more serious the potential consequences in all spheres of the body-mind-soul-spirit nexus.

The failure of the prevailing paradigms of resilience to account for loss, grief, and disrupted worldview is yet another way in which these models miss the whole human person. Furthermore, they may unwittingly do psychological harm to a person in crisis by implying that if they were only more resilient, they would not struggle with their loss. We should be cautious about labeling people or societies as resilient or not resilient without considering the nature of their loss.

[14] Josephson, A. M., & Peteet, J. R. (2008). *Handbook of Spirituality and Worldview in Clinical Practice*. American Psychiatric Pub.

[15] English, R. A. (1984). *The Challenge for Mental Health: Minorities and Their World Views*. Hogg Foundation for Mental Health, Publications Division; Gonzalez, M. J. (2002). Mental Health Intervention with Hispanic Immigrants. *Journal of Immigrant & Refugee Services*, 1(1), 81–92. https://doi.org/10.1300/J191v01n01_07; Josephson, A. M., & Peteet, J. R. (2008). *Handbook of Spirituality and Worldview in Clinical Practice*. American Psychiatric Pub.

[16] Blevins, C. E., Wusik, M. F., Sullivan, C. P., Jones, R. T., & Hughes, M. (2016). Do Negative Changes in Worldview Mediate Links Between Mass Trauma and Reckless Behavior? A Longitudinal Exploratory Study. *Community Mental Health Journal*, *52*(1), 10–17. https://doi.org/10.1007/s10597-015-9906-0; Vail, K., Goncy, E., & Edmondson, D. (2019). Anxiety Buffer Disruption: Worldview Threat, Death Thought Accessibility, and Worldview Defense Among Low and High Posttraumatic Stress Symptom Samples. *Psychological Trauma: Theory, Research, Practice, and Policy*, *11*. https://doi.org/10.1037/tra0000441.

Human Dignity

Finally, resilience frameworks make no mention of human dignity in spite of the fact that this is an essential component of human well-being[17]. Even if one ascribes to the belief that human dignity is intrinsic, the way that human dignity is externally affirmed or violated can still have consequences. However, prevailing paradigms of resilience fall short by failing to explicitly account for the important role that a respect for human dignity can have in the health and well-being of a person, of society, and, by extension, the notion of resilience itself[18]. Conversely, "regular and severe violations of individual or collective dignity have severe adverse effects on health"[19]. Therefore, we need to better understand how affirmations and violations of human dignity impact the very resilience we are seeking to strengthen.

The relative absence of human dignity in resilience discourse is surprising, as many international bodies speak of its central importance to development and resilience work in their mission and vision statements[20]. The Universal Declaration of Human Rights proclaims that "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is

[17] Wein, T. (2022). *Dignity Research Agenda Consensus Statement*. IDinsight. https://www.idinsight.org/wp-content/uploads/2022/11/Research-Agenda-Consensus-Statement.pdf.

[18] Ibid.

[19] Mann, J., & Gruskin, S. (1995). Women's Health and Human Rights: Genesis of the Health and Human Rights Movement. *Health and Human Rights*, *1*(4), 309–312. https://doi.org/10.2307/4065245.

[20] Perrin, P. C. (2013). *"Drowned in Nihilism": Dignity and Health among Older Adults Displaced by Conflict in the Republic of Georgia* (Issue January) [Dissertation]. Johns Hopkins Bloomberg School of Public Health.

the foundation of freedom, justice and peace in the world". Even the relatively Maslovian Sphere standards go as far as to proclaim that "those affected by disaster have a right to life with dignity", further calling upon anyone working with or supporting people in crisis to "recognize [them] as dignified human beings"[21]. And yet, when it comes to enacting this idea, we learn by listening to populations in crisis that the international community often falls woefully short in enacting human dignity.

The hierarchical way of thinking about needs and resilience indirectly promotes a view of crisis-affected humanity as humans-in-waiting, who first need to be fed, given items, and taught knowledge, and only then can they take steps to self-actualize as humans. It is unsurprising that people tell us that they don't like being treated through this lens. Populations in crisis often express the sentiment that they feel like they are treated like animals or children, and they cry out to be seen, heard, and respected[22]. By relegating the issue of resilience to the individual and ignoring interactions with the system, we ignore the reality that the way that service providers interact with those individuals has an impact on how people view their own dignity and abilities[23]. My own work with refugees shows that, even in the midst of a high-quality response through the lens of objective Sphere standards, such violations of

[21] Sphere. (2018). *The Sphere Handbook Humanitarian Charter and Minimum Standards in Humanitarian Response*. https://doi.org/ISBN 978-1-908176-00-4.

[22] Mosel, I., & Holloway, K. (2019). *Dignity and humanitarian action in displacement* (Humanitarian Policy Group). Overseas Development Institute; Perrin, P. C. (2013). *"Drowned in Nihilism": Dignity and Health among Older Adults Displaced by Conflict in the Republic of Georgia* (Issue January) [Dissertation]. Johns Hopkins Bloomberg School of Public Health.

[23] Mosel, I., & Holloway, K. (2019). *Dignity and humanitarian action in displacement* (Humanitarian Policy Group). Overseas Development Institute.

human dignity can feed into a deep sense of nihilism and despair, with some refugees even talking about how death was preferable to their situation[24]. Conversely, I have also seen evidence of programs that explicitly adopt a dignity-affirming lens and participants expressed that, while they once were treated as animals, they now "have learned to dream and we will continue to dream"[25].

Within the broader concept of human dignity and the human person, personality can change the way that people respond to disruption and crisis situations. Personality itself seems remarkably stable in the midst of and in the aftermath of a crisis[26]. Personality has also been consistently associated with different types of resilience in the scientific literature[27]. Some personality traits are correlated with higher or lower levels of resilience independent of the resources and skills that people bring to the table. Therefore, when we conceptualize resilience for all people the same, independent of

[24] Perrin, P. C. (2013). *"Drowned in Nihilism": Dignity and Health among Older Adults Displaced by Conflict in the Republic of Georgia* (Issue January) [Dissertation]. Johns Hopkins Bloomberg School of Public Health.

[25] Perrin, P. (2019). *MAP Chagas Project Evaluation Report*. University of Notre Dame.

[26] Milojev, P., Osborne, D., & Sibley, C. G. (2014). Personality Resilience Following a Natural Disaster. *Social Psychological and Personality Science*, *5*(7), 760–768. https://doi.org/10.1177/1948550614528545.

[27] Friborg, O., Barlaug, D., Martinussen, M., Rosenvinge, J. H., & Hjemdal, O. (2005). Resilience in relation to personality and intelligence. *International Journal of Methods in Psychiatric Research*, *14*(1), 29–42. https://doi.org/10.1002/mpr.15; Oshio, A., Taku, K., Hirano, M., & Saeed, G. (2018). Resilience and Big Five personality traits: A meta-analysis. *Personality and Individual Differences*, *127*, 54–60. https://doi.org/10.1016/j.paid.2018.01.048; Southwick, S. M., Litz, B. T., Charney, D., & Friedman, M. J. (2011). *Resilience and Mental Health: Challenges Across the Lifespan*. Cambridge University Press.

their personality, we diminish the rich variety of traits that people bring to the table, each with their strengths and weaknesses.

A Call to Change

Resilience as a concept is useful in that it calls us to focus on addressing crises by facilitating the long-term recovery of societies and people. However, currently prevailing frameworks are overly materialistic in their approaches, can promote a condescending or even victim-blaming mentality, and fail to account for the very nature of what gives meaning to life. As we reflect on resilience, we can heed the words of Winnie Byanyima, a senior leader at Oxfam International, when she averred to senior economic leaders during a panel at the 2019 Davos World Economic Forum that "you're counting the wrong things: you're not counting dignity of people" (Farrer, 2019).

What would change if we saw people not just as biological creatures that need to be fed, educated, protected, and sheltered, but deliberately first as human beings with dreams, desires, personalities, and socio-emotional needs that complement their biophysical ones? If we listen to the voices of affected communities, it seems clear that we need a more holistic framing of resilience that takes into account the many facets of the human person, the reality of loss and disruptions in worldview, and the importance of human dignity. This doesn't diminish the need to meet the basic needs of individuals or any other aspects of prevailing resilience frameworks, as they are indeed critical to human survival and flourishing, but it may change how we interact with refugees and respond to refugee crises.

Edward J. Alam

Resilience and the Idea of a Resilient University

I begin these reflections on the second anniversary (to the day) of the horrific explosion in Beirut in 2020 that devastated large portions of the city, left many dead and injured and traumatized scores more. Two years on, the lack of accountability for what is thought to be the strongest accidental, artificial, non-nuclear explosion in history keeps the shock and dismay fresh and ever-present. The blast was felt across the region and heard even in the neighboring island of Cyprus over 150 miles away. I felt and heard it too, as I was home in the mountains of Lebanon with my family. The hours, days, and weeks ahead brought tragic news of friends, relatives, and colleagues killed, injured, or homeless. When I walked into our university cafeteria a few days later to find the colossal glass ceiling shattered into tens of thousands of pieces on the cafeteria floor (even though it was 20 kilometers away from the site of the explosion), I saw symbolized there the thousands of innocent lives shattered beyond repair. Thus, I dedicate this little reflection to them, and especially to Joe Elias Akiki, one of our students who was pursuing his degree in Engineering when the explosion tragically stole away his young and tender life. I hope in what follows that meaningful connections between this appalling

event and my reflections on resilience and a "resilient university" will make themselves felt.

My title is taken from one of the most enduring deliberations on the nature of universities, *The Idea of a University* (1873) by John Henry Newman. Anyone familiar with the nine seminal discourses to the Catholics of Dublin that form the content of this remarkable (now classic) book will appreciate why Newman described the seven years from 1851-1858 where he traveled back and forth from England to Ireland some 56 times as "some of the most valuable years of [his] life." For those unfamiliar with the work, especially those closely associated with universities, any effort in getting to know Newman's work in this regard will not go unrewarded.

Although among the most valuable years of his life, they were also years that nearly shattered him; this is an essential point to make about resilience in general—captured best perhaps in Nietzsche's famous (if overused) aphorism: "whatever does not kill you, makes you stronger." But unlike Nietzsche or Schopenhauer before him, Newman's idea of resilience, or any authentic account of resilience for that matter, was not simply a matter of a superhuman decision of the will to just toughen up—some sort of *will to power*. On the contrary, resilience is born, bred, and sustained in a spirit of receptive humility that enables us to jump back up from the inevitable setbacks that knock us off our feet—precisely by humbly obeying that primary human, God-given, duty to love. Or in the words of the poet, "keep[ing] grace that keeps all [our] goings graces."[1]

By introducing the notion of grace into a reflection on resilience, the emphasis shifts immediately away from our own efforts

[1] A line from Gerard Manley Hopkins' poem "As Kingfishers Catch Fire".

and merits towards something outside of us, something we do not earn or invent—some radical gift that we are not responsible for creating, but something we are responsible for in terms of humbly receiving and gratefully responding to in love. I am speaking, of course, about the very *gift* (natural grace) of life and being, which is relevant to believer and non-believer alike. For regardless of whether we believe in a radical supernatural power as the ultimate origin of our life and being, there is no denying that we have not created ourselves. To deny that we have *received* our life and being *as gift* is to deny what it means to be human; it is an act of dehumanization precisely because it precludes the ability (the resilience) of giving back as an act of gratitude. All genuine life and resilience, in other words, is *life-giving*.

In a meditation on the meaning of resilience, therefore, one can firmly stand and stroll upon the dry and solid ground of philosophy (reason) without necessarily wading into and swimming in the deep and enticing waters of theology (faith). To be sure, there is no separation between the shore and the ocean's floor, but they are certainly distinct. My general reflection on resilience, long symbolized in the primordial physical structure of the spiral (hélix in Latin, coming from ἕλιξ in Greek) begins, then, on the shore of reason. It is relevant in this regard to each and every thing that exists because I see resilience entailed in the very nature of existence as a natural mechanism that enables things to continue existing.

For human existence (in addition to being a natural potential capacity) I understand resilience as an essential component of the moral *virtue* of fortitude or courage—a cardinal virtue that provides us with the strength to do that which the higher virtues of justice (which manages the will) and prudence (which directs both the will and intellect) have already aided us in deciding what it is precisely that needs to be done in any given situation. In this,

resilience–if indeed a basic part of fortitude[2]–is closely related to the cardinal virtue of temperance since both are ordered towards governing or organizing the emotions associated with the various human passions of hope, confidence, calmness, love, joy, and desire (and their corresponding opposites: despair, fear, rage, hate, sorrow, and aversion).[3]

Given the complex diversity of human emotions and passions, it is easy to see why traditional philosophical accounts of fortitude and temperance also described various parts or components of these virtues. On this account, resilience seems to be more properly associated with the emotions and passions of hope and despair, confidence and fear, and calmness and rage (i.e., fortitude) than with love and hate, desire and aversion, and joy and sorrow (i.e., temperance); but since all these overlap in a plethora of intricate ways, and since all the virtues and their various parts are interrelated, it is not easy to make hard and fast distinctions. Nonetheless, the task of making such distinctions can be fruitful and rewarding.

Though for the most part this reflection first moves towards a philosophy of resilience, my goal is to move towards a theology of resilience in the hope of receiving (through supernatural grace) a glimpse of the ultimate origin of all things resilient by gazing in wonder at the ocean's bottomless floor. I shall then attempt to apply these insights to our particular theme of resilient universities, both secular and religious.

[2] Whereas I see resilience as intimately related to a virtue-centered Aristotelian/Thomistic account of the moral virtue of Fortitude, there is a body of contemporary "resilience scholarship" that pushes back on this and approaches resilience as a psychological trait enabling adaptability.

[3] Clearly, all this follows from a virtue-centered ethics grounded in Aristotelian and Thomistic philosophy.

Our English term, resilience, comes from the Latin, *resilientem*, which refers to an innate *resurrectionary* tendency to leap or spring up, to jump or bounce back. Implied here is the notion of *returning* to some original state or position or shape, *recovering* or *reclaiming* something temporally or ontologically prior or lost. Other implied meanings refer to the aptitude of material things to release the energy they have soaked up during some sort of applied pressure; such release is proportionate to what was absorbed. One thinks of a punching bag that twists and turns to assume its original shape after being compressed or squashed by a powerful left hook; or a country that seeks to *restore* peace while defending itself against an unprovoked and vicious military "operation" at the cruel hands of a bullish and rogue neighboring dictatorial state; or a woman who struggles to reclaim her dignity after (and even while) being brutally raped.

From such descriptions, we begin to see why the spiral has traditionally been the physical symbol of resilience. Its shape is ubiquitous. It can be detected in the double helices of self-replicating DNA present in all living organisms that carry and pass on genetic information. Whether we gaze out towards the galaxies or scrutinize the roots of plants beneath the earth, we find the spiral shape. Everywhere we look, even at our own fingerprints, the spiral shape is there—giving us a physical record of its receptive activity that conquers all threats to existence by transforming challenges into enduring beauty. From the sheep's crown (horn) to the shells of snails we see and hear the same story—a story as familiar to architects who construct sacred temples as it is to mathematicians who contemplate the magic spiral in the Fibonacci sequence.

If resilience's symbol (the spiral) shows up abundantly in both the macro and microcosm, my claim that resilience itself is woven into the very nature of existence already has a lot going for it. For

one thing, the parallels with a number of scientific theories, most especially natural selection and its various applications in fields other than biology, are evident. But just as with the obvious parallels between Nietzsche's famous aphorism and the general meaning of resilience, here too it is the differences that are more telling and decisive. For while it is empirically true that at various macro and micro levels only the strongest, the most durable, the most adaptable, the most "resilient" survive, the empirical data also reveals just how unlikely it was (it is) that anything should exist or survive at all—let alone human life on a lonely planet in a tiny out of the way galaxy. From another angle, then, it is not the survival of the fittest that is so miraculous within the evolutionary mystery, but the endurance and resilience of the most vulnerable.

The available evidence laid out in David Christian's groundbreaking 2018 work[4] confirms this in a convincing way. So impressed were my colleague and I with his work that we decided to incorporate it into our intensive, on-site course, "World History Through the Eyes of Lebanon", and invited him to take part. During our one-hour video conference in 2020, Christian (a renowned professional historian) was attracted to the idea of teaching World History in a place like Lebanon and encouraged us in our desire to bring Big History into the course as well. After expressing his willingness to come to Lebanon and participate in the course, he asked whether his non-militant atheism would introduce any philosophical problems, since we were clear about our conviction regarding the fundamental compatibility between science and the Catholic faith. This led to a fascinating metaphysical

[4] Christian, D. (2018). *Origin Story: A Big History of Everything*. New York: Little, Brown, and Company. One reason Christian calls it "Big History" is because it begins with the "Big Bang" over 13 billion years ago.

discussion which shed considerable light on why his atheism is, in fact, non-militant, closer actually to an enlightened and even humble agnosticism. Thus, we not only agreed we could work together, but were quite animated to get started.

I cannot say much more here in support of my insights regarding the philosophical meaning of resilience permeating all existence except to underscore what I have said about just how unlikely it was (it is) that anything whatsoever should have survived, and to reaffirm that what did survive had, at one level, the very least chance of surviving because of such radical vulnerability. I might reformulate my claim about resilience like this: (1) there is no bouncing back without something prior to bounce back from and (2) such bouncing back requires nearly an infinite amount of "luck" and presupposes at least as much "magic". The agnostic, David Christian, it is worth noting, sometimes uses these very words to help explain the inexplicable.

This, I suppose, is another way of getting at Leibniz's perennial philosophical question: why is there something rather than nothing? There are solid philosophical answers to this question—answers that try to partially get at what's really behind all the *luck* and *magic* and which good life-long courses in metaphysics and ethics could begin to supply–but here I will venture to say only this: everything we can empirically observe has *received* existence from some prior existence and that such a gift requires (even demands) a grateful response. Each individual thing in each of the various levels of being expresses this gratitude differently, almost automatically, by simply being what it is and doing that for which it came. Or as the poet says:

> As kingfishers catch fire, dragonflies draw flame;
> As tumbled over rim in roundy wells
> Stones ring; like each tucked string tells, each hung bell's

Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves — goes itself; myself it speaks and spells,
Crying Whát I dó is me: for that I came.[5]

But for beings endowed with consciousness and free-will, the grateful response to the sheer act of existing is by no means automatic; it may result in either throwing it away or greedily grasping onto it as if it were not a gift at all. The resulting injustices of either course of action are devastating and cause reverberating damage at all the varied levels of being. But when the beings of free-will get it right, justice reigns down upon the earth. Again, as the poet says: "the just man justices; / Keeps grace: thát keeps all his goings graces."[6]

Receiving and then *giving*, only to receive even more, as if the giving creates a new space that wasn't there before; this seems to be the embedded pattern at all levels of existence—a pattern I alluded to above in the etymology of our keyword, resilience. Incidentally, my friends and colleagues in Ukraine tell me that the Ukrainian word for resilience, життєстійкість, comes from the combination of two words, *life* and *standing*, which is closely related to the word життєдайність, coming from the words *life* and *giving*. This underscores more clearly the *life-giving* characteristic of resilience I have mentioned above and even points in the direction of sacrifice—culminating most dramatically in the ultimate life-giving sacrifice of self for another or for some noble cause: martyrdom.

[5] Again, from Gerard Manley Hopkins' poem "As Kingfishers Catch Fire".

[6] Ibid., the climax of the poem.

Though I have spent far too little time on philosophy (pure reason, analysis, logic, method) and keep slipping into the waters of metaphysics and ethics, I am compelled to do so since I am convinced that any philosophy worth its weight should never be satisfied with mere logic, grammar, and rhetoric–as important as these may be. I do not think, in fact, that philosophy without ethics and metaphysics is really philosophy at all. But we cannot wade too long in these waters either, forever making sure that our feet can still quickly find their footing when we sense danger. No. We must lose our footing altogether and *jump* into the deep and dangerous waters of theology to either sink or swim. To be sure, if the philosophy (logic, grammar, rhetoric) and the metaphysical/ethical systems were free of contradiction,[7] our chances of drowning are slim. But with shoddy logic, fluffy ethics, and superficial metaphysics, we are sure to sink, and will most probably drown.

Many theologians have drowned over the ages precisely because their faith, rather than healing, enlightening, and perfecting their reason, contradicted it. Others still, but on an opposite shore, have also perished because they reduced faith to reason by trying to univocally name the unnamable and rationally explain the ineffable. The former makes faith irrational, the latter, purely rational. The theologies that have survived and continue to flourish, on the other hand, show that whereas the revealed truths of faith are not arrived at reason, nor contained by reason, they may still be *reasonable*; the nonrational is not equivalent to the nonsensical. Or to say it another way: truths that transcend reason are not necessarily irrational.

[7] To be free of contradiction, however, must not be equated with being free of paradox. In fact, paradox is basic to not only metaphysics and ethics, but is even present in the fields of logic, grammar, and rhetoric.

As I move, then, towards what may be called a theology of resilience, and towards the main theme of a resilient university, it is first necessary to specify within which theological tradition we intend to work. And since all universities today, whether secular or religious, are indebted considerably to the Catholic university (perhaps the most momentous achievement of the European Middle Ages) it's appropriate to focus upon the Catholic theological tradition. Think, for instance, about "set curricula, textbooks, examinations, differentiated schools [and] departments, deans, presidents (rectors), faculty privileges and duties, and most especially public certification of professional competence through the awarding of degrees."[8] All these were part and parcel of the very first universities and grew out of the Catholic intellectual tradition that preceded it. I will say more about the historical development of this tradition in terms of how Catholic higher education evolved, but only after laying out some of the basic principles operative in a Catholic theology of resilience that are relevant to my theme of a contemporary resilient university.

True to its name, a "catholic" theology of resilience is indeed "universal" since echoes of it are found in virtually all of the major religious and spiritual traditions of the world. First and foremost in the Jewish and Islamic mystical traditions, but also in the Hindu, Taoist, Buddhist, and other traditions as well. It is impossible, of course, to address all this "universality" here, but I will address briefly the Jewish mystical tradition as a way of introducing a main theme I want to call attention to about resilience (and

[8] O'Malley, John W. (2016). SJ "Historical Perspectives on Jesuit Education and Globalization" in *The Jesuits and Globalization: Historical Legacies and Contemporary Challenges* // eds. Th. Banchoff, J. Casanova. Washington, DC: Georgetown University Press, 149.

resilient universities) in the light of the mystical life of the persons of the Holy Trinity.

Significant branches of Jewish mysticism are preoccupied with ways of restoring and recovering the original integrity of creation inevitably affected by, but not completely destroyed by, the very act of creation in the first place. The key role that Jewish mystics play in this restorative process is grounded in and inspired by the divine (often secret) revelations they have received concerning God's withdrawal (*tzimtzum*) into himself so as to allow a space for creation. The ray of infinite divine light that proceeds from this contraction into the newly supplied place or vessel eventually breaks open (*shevirat ha-kelim*) this created space precisely because it is finite and cannot long contain the infinite energy and power of the divine light and beauty. The inevitable rupture that unleashes disharmony into the created world calls out for restoration (*tiqqun*)—a *resilient* response from those who most enjoyed the original integrity, namely, the created beings most like God. Among these are the mystics who, through their meditations and prayerful chants of intention, are called to resiliently repair (on the part of all creation) the shattered vessels via union with the divine name.

Somewhat commensurate with such mystical theology, Christian theologians–who over the ages were partially privy to aspects of the Jewish Mystical tradition[9]– offered similar ac-

[9] There is evidence, in fact, that Islamic mysticism (itself partially inspired by Christian mysticism) had a significant influence on the Jewish Zohar. Some of the most central insights of the Jewish mystical tradition migrate from the Islamic mystical tradition—a thesis (incidentally) that until Moshé Idel's revolutionary Yale University Press publication in 1989, Kabbalah: New Perspectives, would have seemed outlandish. My discovery of Idel's work and significance came through my exposure to Ronald C. Kiener's excellent chapter

counts of what I would like to call *divine mystical resilience*. But in Christianity, the divine tension, resilience, contraction, withdrawal, emanation, hiding, finding, etc., all take place independent of, and before, creation—not as a means for, or as a way of, creating. This is a significant difference because it means, among other things, that neither creation, nor the partial disintegration of creation (i.e., evil and sin), were ontologically necessary. Such a position shifts attention away from creation—an unnecessary sideshow that just happens to exist—towards God, whose Trinitarian existence is necessary, eternal, and forever center-stage. Creation, then, is an act of infinite freedom whereby God freely chooses to create. Speculative Christian mystical theology suggests that, even if God had not created, God would be no less perfect; neither would God be alone or lonely because the three distinct persons (the three *who's*) of the Trinity, whom all equally and totally possess the one divine nature (the one *what*), eternally exchange knowledge and love among themselves.

This infinite exchange of knowing and loving one another entails ineffable mysteries which words such as opposition, withdrawal, hiding, finding, tension, play, drama, glory, giving, speaking, silence, receiving, beauty, music, masculinity, ecstasy, femininity, power, resilience, searching, re-searching, humility, unity-in-diversity, and *deathless dying and rising*, attempt to approximate. "After" a mystical contraction of self-knowledge and self-love, the Son is eternally born of the Father. The One Word (the Son) is eternally spoken by the One Speaker (the Father) through this silent

contribution titled "Jewish Mysticism in the Lands of the Ishmaelites: A Re-Orientation" in The Convergence of Judaism and Islam Religious, Scientific, and Cultural Dimensions, ed. Michael M. Laskier and Yaacov Lev. Gainesville: University Press of Florida, 2011, 147–167. I was led to Kiener's work via the work and art of Tom Block, to whom I am very grateful.

fatherly withdrawal of self-knowing and loving. And though this Word, the Son, is equal to the Father, the Word of the Father is *not* the Father. The Father is the resilient knower and lover who knows and loves his resilient Son—the *known* and the *beloved*. The Son eternally and resiliently goes out from (hides from) the Father in knowledge and love and eternally and resiliently returns to the Father in love and knowledge (the Holy Spirit) who is *neither* the Father *nor* the Son. This dramatic play of hide-and-go-seek erupts in ecstatic glory each time the tension of silence is released in the mystical music of masculine/feminine rest and beauty, when the persons re-discover one another again and again. The Father *is* unity; the Son *is* diversity; the Holy Spirit *is* unity-in-diversity and diversity-in-unity: pure resilient masculine activity (Fatherhood); pure resilient feminine receptivity (Sonship); pure resilient masculine receptive activity and feminine active receptivity (Holy Spirit). The resilient universal, the resilient particular, the resilient particular universal and universal particular: three *who's* (persons) that equally and totally possess the One Divine *what* (nature).

And all this eternally happens "without" and "before" creation. Needless to say, such words are mere analogies bordering on equivocation, but created human words are all we have; we have no choice but to use them, however misleading as they can sometimes be. Moreover, since the various hierarchical levels of creation reflect (in varying degrees) the One Creator that brought them into being, such language, if purified, is not only necessary, but meaningful and weighty. The very ability to speak and name things, in fact, is a fundamental way for human beings to participate in and reflect the divine reality as they resiliently strive to actualize their potential and become even more divine-like than they already are.

When we turn from this very first Christian truth of the Holy Trinity to another central teaching, the Incarnation, other insights

emerge into the meaning of *divine mystical resilience* that complement and augment the Trinitarian mysteries. The first thing I would like to say here, following the great John Duns Scotus (1266-1308), is that the Incarnation was not an afterthought on the part of God—a reaction to the falling away of creation from its Creator.[10] It is, rather, a created reflection and manifestation of an uncreated eternal act of God whereby the divine persons ecstatically empty[11] themselves into one another—searching and re-searching for one another in a veritably infinite exchange of knowledge and love. This inexplicable mystery is revealed to creation through the Son's incarnation, which releases the full energy of Trinitarian love and knowledge into the created world. Because the world did fall into corruption, this revelation takes upon itself a dark and hideous face, but one that is transformed (through a resilient *resurrectionary* bouncing back) into an even greater face of radiant light and glorious beauty than it originally possessed. Nothing can stamp out the resilient glory of God.

[10] The title, Doctor Subtilis (Subtle Doctor), was given to Duns Scotus because of the novel nuances in his philosophy and theology. His suggestion that the Incarnation would have happened even if creation had not fallen and man not sinned is based upon his theological commitment to what is sometimes referred to as the predestination or primacy of Christ. For him, the Incarnation is the essential way by which God, the Father (through the Holy Spirit) eternally glorifies his Son in the created world. That this "glorification" entails pain, suffering, injustice, and estrangement, is a result of an incarnation that takes place in a fallen world—a world not necessarily predestined to fall.

[11] The act of "emptying" described in St Paul's letter to the Philippians 2: 6-11, "Though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant being born in the likeness of men," not only describes what happens in the Incarnation, but (on Scotus' view) captures an eternal mystery which happens in the Trinitarian life itself.

Applying some of these philosophical and theological insights into the meaning of resilience to a reflection on the nature of the university may at first seem like a stretch. But a patient re-thinking of the very *idea* of a university–especially in terms of its evolutionary history and with the help of luminaries such as Newman–yields valuable and practical insights. It is helpful to remember in a reflection such as this that the modern tension between the humanities and those disciplines that prepare students for a lucrative professional career turns out to be not that modern after all. This tension was alive and well long before Christianity; it could be characterized as a tension between a narrowly philosophical/scientific (technical) approach and a literary/spiritual (liberal arts) one. In ancient Greece, these two orientations sometimes locked horns when it came to education of the elites. And when it came to the education of slaves, it is worth noting that, though slaves would sometimes be given "technical" education (as in the modern trade schools), they would never be given a "liberal" education—precisely because they were not free. Here we approach this ancient educational tension from yet another angle.

Though Christianity inherited these educational traditions and eventually transformed them, the struggle between the divergent approaches continued throughout the Middle Ages right up until the time when they were formalized in the institution of the university in the 13th century and later, during the Renaissance, in the humanistic colleges of the 15th century. The first universities in the West–following almost exclusively in that Aristotelian tradition which professionalized knowledge and learning through the rational codification and categorical analysis of the cosmos, especially of the physical world–tended to downplay those subjects (like poetry and oratory) that dealt primarily with the character

formation of individual students.[12] Likewise, subjects like drama and history that dealt with the complementary themes of destiny, vocation, and social welfare were virtually ignored in a system where intellectual problem solving, acquisition of technical skills, and career development took pride of place and where becoming a Doctor of Medicine or of Law held sway over becoming a Master of the Arts. Even the Master of Arts was more of a technical degree with little or no conscious effort to make deep connections between aesthetics and personal development.[13]

The Renaissance colleges, on the other hand, pushed back on the university's propensity to mitigate the importance of those subjects that, for them, mattered most: the acquisition of virtue, the discovery of personal vocation, and, ultimately, eternal salvation. Even a cursory knowledge of the life and work of the great 14th century poet, Petrarch (1304-1374), reveals just how pressing this critique of the university had become by the 14th century.[14] Although both the university and the college were Catholic institutions, at times their different educational approaches became a source of division within the Church. There were those who saw that the different approaches were complementary, not contradictory, but it took nearly a century for this melding of the two traditions to take substantial form. In this regard, we cannot overstate

[12] By "Aristotelian" tradition here it is crucial to remember that the entire corpus of Aristotle's writings came into the West rather late only after they had been translated from Arabic into Latin; in the early Middle Ages only Aristotle's logical and technical writings were available. Once Aristotle's Ethics, Poetics, and Metaphysics were available in good translations, new approaches to higher education (as we see in the Colleges of the 15th century) began to flourish.

[13] O'Malley, John W. The Jesuits and Globalization: Historical Legacies and Contemporary Challenges, 148.

[14] Ibid., 150.

the crucial role played by St. Ignatius of Loyola, who studied at one of the oldest universities–the University of Paris–for nearly a decade. Within a very short period, the Society of Jesus he founded had managed to combine the best of both traditions and, what is more, since it was a missionary order, was able to establish this new and rich flowering of Catholic education globally.[15]

From the 16th century until Newman's day, the list of notable scholars, scientists, artists, and philosophers that ensued from these Catholic institutions of higher education is long and impressive—including, no less, the great René Descartes, the founder of the modern mechanistic philosophy upon which modernity (the very modernity which now presents us with so many challenges) is partially based. The influence of the Jesuit college, La Flèche, upon the young Descartes is well known, as is the inspiration of the Jesuit mathematician and astronomer Father Christoph Clavius (1538-1612). Without these Catholic institutions and without the genius and effort of men like Fr. Clavius, not only Descartes, but a whole host of other thinkers (including the likes of Johannes Kepler, Tycho Brahe, and Galileo Galilei) would not have made their ground-breaking contributions.

During this time period, Catholic higher education grew globally, deepening and expanding the Catholic Intellectual tradition in substantial ways. And whereas the complex effect of the Reformation upon higher learning is still debated, it seems that the old tension between the humanistic and scientific

[15] It is worth noting here that a similar educational synthesis had already been partially achieved in Islamic civilization many centuries earlier. By the 10th century, Egypt's prestigious Al-Azhar University taught Arabic literature, science, grammar, rhetoric, law, astronomy, and a philosophy that was privy to Aristotle's entire corpus, not only his technical and logical works. All these disciplines were integrated around the study of the Qur'an and the Hadith.

approaches had surfaced again (though in new ways) by Newman's time. Aspects of this old, but new, tension is ascertained in what should be mandatory reading for every rector or president of any university, but especially for those of Catholic universities. I am speaking, of course, about the nine discourses Newman gave to the Catholics of Dublin during his time there in the mid-19th century when attempting to establish a Catholic university in Ireland. The opening paragraph of the Preface to these discourses (eventually published in his now famous *The Idea of a University*) captures the essence of this perennial tension facing all Christian higher education; it is worth quoting in full:

> The view taken of a University in these Discourses is the following:—That it is a place of *teaching* universal *knowledge*. This implies that its [direct] object is, on the one hand, intellectual, not moral; and, on the other, that it is [principally] the diffusion and extension of knowledge rather than [primarily] the advancement [per se]. If its object were [only and exclusively] scientific and philosophical discovery, I do not see why a University should have students; if [exclusively] religious training, I do not see how it can be the seat of literature and science. Such is a University in its *essence*, and independently of its relation to the Church. But, practically speaking, it cannot fulfil its object duly, such as I have described it, without the Church's assistance; or, to use the theological term, the Church is necessary for its *integrity*. Not that its main characters are changed by this incorporation: it still has the office of intellectual education; but the Church steadies it in the performance of that office.[16]

[16] See the quote of John Henry Newman to his The Idea of a University Defined and Illustrated: In Nine Discourses Delivered to the Catholics of Dublin. This is an eBook of the Project Gutenberg License online at http://www.gutenberg.org/license. Release Date: February 5, 2008 [Ebook #24526]. Character set encoding: ISO 8859-.

In the nine discourses that followed this prefatory remark, Newman sought to unpack it—making crucial distinctions, offering profound insights, and drawing new conclusions about the relation of the Catholic intellectual tradition to the mission of the Catholic university that are just as relevant today as they were then. For those institutions that properly appropriated his work, the new balance he struck between philosophy and theology on one hand and between theology and science on the other made for a new and dynamic relation between philosophy, theology, and science with literature and the arts.

Today, new and creative appropriations of Newman's work are necessary since he lived before the splitting of the atom, computational algorithms, the genetic revolution, and, perhaps most importantly, before the emphasis on research as a fundamental ingredient of any university. I cannot treat adequately here the meaning and evolution of "research" as a category, nor its relation to the primacy of "teaching" that Newman underscores, except to say that, since his time, a more dynamic interplay between the two has emerged. This is partially related to how that perennial educational tension (referred to above) was affected by the revolutions in physics and genetics that took place in the first and second part of the 20th century respectively—which, to everyone's surprise, helped overcome the scientistic anti-religious/spiritual educational trends of the late 19th and early 20th century. A number of key components operative in these revolutions, in fact, were achieved by mathematicians and physicists who not only did not give in to the scientistic tendency to downplay or ignore religious and spiritual knowledge, but attributed their scientific breakthroughs to a *reason enlightened by faith* in a Godhead wherein the divine persons eternally and lovingly "empty" themselves into one another. This, to me, captures the best idea of what a *resilient university* ought to feel and look

like: a study of the resilient universe, a universe of resilient studies. A place where the *search* and *re-search* for *knowledge-in-love*, and *love-in-knowledge*, exemplified in God's eternal *search and re-search* for God, God's eternal *search and re-search* for man, and man's eternal *search and re-search* for God, permeates the minds and hearts of teachers and students alike–or at least this is the hope.

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