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MBS ([00:00](#)):

What's the language you go to, when you think of resilience? Bouncing back? Bouncing forward? What doesn't kill you makes you stronger? A re-gathering of yourself? I Like that. In an early book I created called End Malaria, I talked about how scar tissue is the strong tissue in the human body. Fortunately, turns out that's not actually true. But metaphorically it's wonderful, in terms of how wisdom enters through the wound. How we build resilience by bumping up against things, and then recovering from it. My latest book, How to Begin, I talk about Kintsugi. Which is the Japanese art of repairing broken crockery, with lacquer dusted with gold. These pieces of crockery, are actually valued more than the unbroken pieces of crockery. Because the repair is recognized and celebrated. I know the last two years have really tested us all at all levels. As individuals, as family units, as communities, as organizations, as nations, even



coin supply chains breaking down. I do think the words and the metaphors we choose to use around resilience, influence how accessible that resilience is to us.

MBS ([01:22](#)):

Welcome to 2 Pages with MBS, the podcast with brilliant people. Read the best two pages from a favorite book. A book that has moved them, a book that has shaped them. Dr. Robyne Hanley-Dafoe has spent two decades researching, teaching, and advocating for simple and powerful language around resilience. Here's how she says it, and I do love this. Resilience is being okay. Her book is *Calm Within the Storm*, a pathway to everyday resilience. Now to speak with authority on resilience, you have had to live that experience to some extent. Robin definitely has, since kindergarten in fact.

Dr. Robyne ([02:04](#)):

From my perspective, I recall being an extremely aware child. I think there were other children who were running about, having a good go, and oblivious to all of it. I was that child who noticed everything. I noticed the child next to me maybe, who didn't have a full lunchbox. I noticed another child who was trying to live life with a single parent, because a parent died. I was just almost omnipresent to all of this stuff. I didn't have the words for it. I didn't know what it was, but I just felt very aware of it.

MBS ([02:40](#)):

For many of us, the test of our resilience seems to be brought on by a specific incident. A crisis of sorts. But that's not always the case.

Dr. Robyne ([02:49](#)):

I remember feeling othered quite early. Unlike I think some folks who can point to one critical incident. That said, okay, that was it. And that's why that person's life went derailed. Mine was just a series of events. It was a series of events strung over a decade, to eventually when I hit adolescence. That was just this



perfect storm, of my mental health problems getting bigger. I would say my maladaptive coping strategies getting a little bit more risky, which I think is common for adolescents.

MBS ([03:23](#)):

I wanted to better understand the impact of the ongoing accumulation of stresses. The gradual chipping away of a sense of self, a sense of safety.

Dr. Robyne ([03:33](#)):

So I think what happens, oh, the cumulative effect happens. Where we start to develop these tolerances, for how much pain, and misunderstanding, and things happening to us we can handle. I think some vessels can handle it maybe a bit more effectively. Then I think there's sometimes that it just gets piled onto us. Even we might be responsible for it as well, in some part as well Michael. We're not passive in this experience. I think what happens is that threshold we pass it. Where all of a sudden the weight of the world becomes heavy, to carry with two hands.

MBS ([04:08](#)):

The weight of the world, becomes heavy to carry with two hands. This rings really deep, and really true for me.

Dr. Robyne ([04:14](#)):

For some of us, it's this slow, steady erosion of safety. It's that slow, steady erosion where again, I'm not feeling grounded. I'm not feeling steady. Now for some, it's this obviously catastrophic event that just wakes them up. But for some, I think it is that slow and steady. I often talk about in my work, and in my writing. For me, it was again a parallel experience. I was eroding, and then we throw in a catastrophic accident when I was 16, that just threw everything into this unknown.



MBS ([04:46](#)):

How did you, rather than headers one. But how did you rebuild from catastrophe? Because one response to catastrophe is to remain broken.

Dr. Robyne ([05:02](#)):

I really attribute part of my recovery to very much how I was raised. In terms of my family system. How we talked about comebacks. How we talked about rebuilding this idea of finding the right tools. Finding the right person. That you don't have to do this alone. I was very fortunate Michael, that I grew up with a parent system that were my allies. That they were going to stand by me, and help me through it. So that was part of it. I think the other part is, because I had been in my particular situation, I was in this catastrophic accident at 16. A person risked their life to save me. I did feel a sense of indebtedness, not only to the man who my life, but also to this big thing called the world. Where I wanted to start to try, and find a way to pay that forward.

Dr. Robyne ([05:52](#)):

I knew what it felt like, to be in the absolute, darkest seasons of someone's life. I knew what that felt. It was visceral. I could describe it. I knew it. I wanted to be able to offer support, or ideas to help other people find their own path. One of the things I often want to correct sometimes when I hear people say. Oh, Robyne did it, so you can do it. That's not what this is. I do not want to be put there. I do want to be a guide, and I'll show strategies that I've come upon. That as somebody who has learning disability, somebody who has ADHD, I see the world differently. The way I see the world might be helpful, if I can interpret that for other people who might see the world a wee bit differently too.

MBS ([06:36](#)):

Before we get to the book you want to read from it, maybe you could just ground us in... Because we're talking around resilience. What's the language you use to actually describe resilience?



Dr. Robyne ([06:48](#)):

The language I use to describe resilience, is very much resiliency is a verb. It's a series of behaviors, and actions and traits. It's this constellation of all of the parts of us, that help us weather difficult seasons. It helps us bounce back. It helps us move forward. I can share with you when I first started studying it, gosh, resiliency was often talked about as mental toughness, or grit was really popular. One of the things when I was hearing all of these different theories Michael, there were parts of it where it was like, okay. That makes sense from my lived experience, and people who I'd met along my journey. There were also other parts, where it was like, no it's... How resilient I am today, might depend on how much sleep I got yesterday. How resilient I am in certain situations, is going to depend on who's in my corner. So I wanted to create a broader understanding, which introduced my theory of everyday resiliency.

MBS ([07:46](#)):

Right. I love that.

Dr. Robyne ([07:47](#)):

Thank you.

MBS ([07:49](#)):

It's so true. I am wired to be a pretty resilient person. I have a great internal story, that nobody's quite sure where it comes from. It pretty fuels me in a very nice way. But just recently I had a chronic shoulder injury, that stopped me sleeping at all well. It was so interesting to watch myself crumble, around the edges around that. Just going look, I'm as well resourced as anybody. In terms of mental fortitude, and experience, and privileged. I got a whole bunch of stuff going on, and just an accumulation of poor sleep. I was grumpy, and sad, and uncertain, and dispirited. It was amazing how fast that happened.



Dr. Robyne ([08:35](#)):

That's so common I think with the traditional definition, with this idea that you're resilient or you're not. Versus understanding these natural ebbs and flows that happen. So that's why I think of it more as that action. It's a verb, depending on what it looks like. I can share with you. Again I would also echo your sentiments, that I think I'm a pretty resilient person. Not only from certain experiences, but when you look at that big picture it's like, yeah. I've weathered quite a bit, and I found a comeback. I recall actually as a graduate student, actually doing a resiliency questionnaire. A survey that was, and again standardized. All the things, efficacy all dialed in. I remember scoring so poorly on this test.

Dr. Robyne ([09:17](#)):

I remember thinking it's okay. It might be reliable in the sense that people all get similar answers, but is that actually valid? Is it true? That was one of those moments where I realized no, this is a living thing. This idea of our resiliency, it breathes. It depends on so many other variables. What's beautiful about that understanding I believe, is that means it can be cultivated. It can be fostered, it can be taught. It can be worked upon, it can be approved upon. It's not something in concrete.

MBS ([09:46](#)):

Let me ask you a question about that. Because I want to ask that idea of cultivating, and improved upon. What's the balance between the hard and the soft, that's required for that? The stress and the nurture, in terms of how do you build resilience?

Dr. Robyne ([10:05](#)):

Great. You're asking just amazing questions. I think the reality is that everyone's unique. Everyone's unique in terms of what that looks like. I think often when we think about the ability to be resilient in situations, is that we have the



freedom to choose. Often we think about freedom, we think about that there's no rules. We have all of this openness or this spaciousness, but freedom's really only available to us when we practice discipline. We need the discipline to be able to have certain things, in order to be able to have that opportunity.

Dr. Robyne ([10:36](#)):

So I think it's a blend. It's different for everybody, but it's also different depending on the situation. So for example, I can share with... There's some situations I'm extremely resilient in. I can hold space for conflict. I can talk about difficult feelings. I can do that in some situations, and then there's other places Michael, where my resiliency literally is hide. Avoid. Don't do that. So just recognizing that it depends, and again I know sometimes people prefer black and white answers. They prefer that definite sense of order. But the reality the lived experience is messy, and it's supposed to be messy. That's part of really what makes our uniqueness, is how we should show up in that messiness.

MBS ([11:20](#)):

Well, then let me ask you this. How do I feel my way into finding, what the right balance between a hard and the soft to put it like that, might be for me in a moment? Because I can imagine, and I'm just making this up. But there's some cultural assumption you make, around how you should deal with it. I'm a straight, White, tall man, I will muscle through this. If that's my cultural message. If you're another type of profile, it might be you just lie on a shade longs or day. Have people fan you, and that's how you recover. But I'm wondering how you help people diagnose, and find their own mix of a process, that can help strengthen their resilience?

Dr. Robyne ([12:16](#)):

What I think at the absolute end of the day, what it comes down to is asking the question, whether or not this is in alignment with my values. So we sometimes are in situations. We all find ourselves in situations. Where we're extended, we're



stretching, we're grasping, we're reaching, we're trying to do all of the things all at once. It's those moments where, if we can just create that little bit of space to pause to ask myself, is this in line with my values? Is this actually serving me? Because one of the things that we often talk about is that, when it's not an alignment with our values, then it becomes overwhelm. Then it becomes we need all of these other resources, to dig deep, to dial in, to try and do it. And that really is what starts to break us down.

Dr. Robyne ([13:00](#)):

That's where we start to get weary. What I think about when you're doing a task, that's hard, or challenging, or difficult season. But those things are in line with your values, you don't suffer the same way. It's one of those things where it's like, you know what? This is how I'm choosing to show up. This is my authentic self, and it doesn't hit us the same way. So I can give you an example that I use when I'm working with my students. So for example, if your boss gets you up at three in the morning and says, you need to do this report. That is going to feel like, A, my boundaries are being invaded. Who is this? I'll be resentful for the rest of the week.

MBS ([13:35](#)):

Except for my team. If I told my team get up at 3:00 AM, they should be grateful that I'm calling them.

Dr. Robyne ([13:41](#)):

A 100%. Then on the other side, if one of my children wake me up at three in the morning, and need something of me. I'm not going to look at them in over the breakfast table, and just be like, gosh, I need to set some boundaries around you.

MBS ([13:55](#)):

Now I want a pay rise.



Dr. Robyne ([13:56](#)):

I want pay raise, absolutely. Because my values is to be a present parent. That's something that's important to me. So again I think, often we make things really complex. But when we break it down to okay, is this in my values? We can front sense of purposes. Whether seasons, as long as it's in alignment of what actually matters. But unfortunately what I've seen especially in the current global landscape, we are putting so many of our energies and our resources, into things that are totally not within our values. There're those things we should do, or feel like we ought to do. But we're falling really far away from our true self.

MBS ([14:34](#)):

How did you uncover your values?

Dr. Robyne ([14:38](#)):

Great question. So part of it it's cultural. You grew up in certain households, you're presented with, these are the norms of the family. My family grew up with a hard work ethic. As immigrants, you learn how to work hard. You figure things out as [Scotts 00:00:14:51], we're a wee bit feisty by nature. So there's part of it that we are grown into.

Dr. Robyne ([14:56](#)):

Then one of the things that I think, and I think about this often with our three teenagers, is that you can show them. You can live it, and you can talk about it. The real quest is to figure out what sticks. What really is like okay, this is what I want to think about. How to do that work is, I usually encourage people to start with exploring this idea of your signature strength. What is it about you that when you do that thing, you feel the most alive. Or you feel the most like yourself. It's effortless perhaps, and it really energizes you. Because when we start thinking about where is it that we really come awake, that usually gives us a sense on what matters most. Then the real art, is then making what matters most matter most.



MBS ([15:40](#)):

There's a book that is probably out of print now. I came across it 20 years ago. By a guy called, I think Dick Richards. Which is a great name, because his name is probably Richard Richards, and it's like what parent does that. But the book is called, *Is Your Genius at Work*. It actually has a series of exercises to help. Just come at this, who am I, and what do I really stand for? Because it's always interesting for me to figure out, what unlocks an understanding about what your values are. Because often at a first pass, it's like these are inherited values. Or I should have these values. Rather than going actually, this is actually what your lived life tells you that your values could be.

Dr. Robyne ([16:24](#)):

Absolutely. I can share with you my... Again, in my own experience, I've done values work with other people, with groups and corporations. Doing some of this work shopping, and there's lists upon lists of values. There's always that social desirability. Oh, I should value this, or I want to be somebody who values this. The example I often share is, sometimes I think the people who've had the bumpiest roads in life, are the ones that are the most humble. I think there's a humility that it's a gift. That we have this grace when you have gone through really difficult times. If someone else would look at that list and circle humility, and then they don't feel it in their bones, then it's not going to start... That won't unfold in the world the way I think that they hope it will. I think that's always a bit of that true test.

Dr. Robyne ([17:15](#)):

It's like okay, when you start in living in that value, and invoking that value, does that feel right? Does that feel right in you, in your bones? Not just because somebody says, oh, you're supposed to be a servant leader, or you're supposed to be humble. So my invitation is, our nature we're quite fickle and we don't do change awfully well. So instead of trying to change, and fit, and adapt, to try and fit in with what we think should be our value. To spend some of that energy,



exploring what is your unique value set. Because that is going to be a gift you can share with the world.

MBS ([17:49](#)):

Yes. As a final comment on that, I often think the most interesting value set, are the ones where there's contradiction and tension between the different values. Because it's actually in the interplay of the values. The richness, and if you want to call it authenticity comes out. How do you find that? If you're trying to make all your values the same-ish, then there's no tension between them, and it's like, what's the point? Robyne, tell us about the book you've chosen.

Dr. Robyne ([18:16](#)):

Okay. So the book I chose, and let me tell you, this was probably the most fun exercise I've been thrown at Michael in a wee while. So thank you for this. The book I'm choosing to share is actually, Viktor Frankl's, Man's Search For Meaning. I would say it was-

MBS ([18:29](#)):

A classic.

Dr. Robyne ([18:31](#)):

...the first resiliency book that I ever came across that spoke to me. That really helped just take everything I thought about resiliency, and just completely shattered all. I then started my journey of unlearning, and my unlearning is what got me to where I am today. So I wanted to share that book. Another just random fact about this book, that makes it so interesting to me in my story Michael, is I was gifted this book while I was a patient. A 16 year old patient in an adult psychiatric hospital. So I was 16 years old in an adult psychiatric hospital, and I was gifted this book, and it changed the way I see the world.



MBS ([19:11](#)):

That's a pretty great gift. That's the right gift at the right time. I love that.

Dr. Robyne ([19:16](#)):

Exactly.

MBS ([19:16](#)):

Thank you for sharing that. I'm glad you're reading from this book. How did you choose what two pages to read?

Dr. Robyne ([19:25](#)):

I chose these two pages, because this actually one section in it, the very end of it, is something that absolutely changed. Fundamentally, completely transformed the way that I saw the world. This book was the first time I read a line, that let me feel as though I was entitled, so to speak to my pain. Because when you grow up with privilege, and all of these advantages, and all these opportunities, I was in this place at 16 where it was like, I shouldn't be sad. I shouldn't be depressed. I shouldn't be all the things that I was. I should be fine. This one passage and the very end of it, I'll flag afterwards which one it was. But it actually said... It was almost like unapologetically Robyne, the pain you feel it's allowed to hurt.

MBS ([20:21](#)):

Beautiful. Well, let me introduce you and set you up for this. Dr. Robyne Hanley-Dafoe, reading from Viktor Frankl seminal work, Man's Search for meaning. Robyne over to you.

Dr. Robyne ([20:31](#)):

To discover that there was any semblance of art in a concentration camp, might be surprise enough for an outsider. But he may be even more astonished, to hear that one could find a sense of humor there as well. Of course, only a faint



trace of one, and then only for a few seconds or minutes. Humor was another of the soul's weapons, in the fight for self preservation. It is a well known that humor more than anything else in the human makeup, can afford an aloofness and an ability to rise above any situation, even only for a few seconds. I practically trained a friend of mine, who worked next me to in the building site in that concentration camp, to develop a sense of humor. I suggested to him that we would promise each other to invent one amusing story a day, about some incident that could happen one day after our liberation. He was a surgeon, and he had been an assistant on the staff of a large hospital.

Dr. Robyne ([21:47](#)):

So I went straight to get him to smile, by describing to him how he would be unable to lose the habits of camp life, once he returned to his former work. On the building site especially, when the supervisor made his tour for inspection. The foreman encouraged us by working, and yelling at us shouting action, action. I told my friend one day you'll be back in that operating room, performing a big abdominal operation. And suddenly, an old evil Russian announcing the arrival of the senior surgeon by shouting action, action. Sometimes the other men invented amusing dreams about the future. Such as forecasting that during a future dinner engagement, they might forget themselves when the soup is being served, and beg the hostess to ladle it from the bottom.

Dr. Robyne ([22:43](#)):

The attempt to develop a sense of humor, and to see things in a humorous light, is some trick learned while mastering the art of living. Yet it is possible to practice the art of living, even in a concentration camp. Although suffering is omnipresent to draw an analogy. A man's suffering, is similar to the behavior of gas. If the certain quantity of gas is pumped into an empty chamber, it will fill the chamber completely and evenly. No matter how big the chamber. Thus, suffering completely fills the human soul, and conscious mind. No matter



whether the suffering is great or little. Therefore, the size of human suffering is absolutely relative.

MBS ([23:47](#)):

Robin, thank you. That was lovely. I'm not sure I entirely get the ladling soup joke, but no matter, I don't think that's the most important part of the passage. What feels like the truth at the heart of this for you?

Dr. Robyne ([24:00](#)):

The heart of this is this idea that, how Dr. Viktor explained the gas of suffering. That when you put that into a space, it doesn't matter how big the space is. It's going to fill it up completely. Therefore, it doesn't matter if it's a big problem or a little problem. It's all consuming to that person, that vessel who's holding that pain. Which makes it that our pain is relative, but it's also ours. It's a natural that it consumes us, and it takes up all of the space. Whether or not it's deserved, earned, whether we have enough privilege or shouldn't, the reality is it's this idea that it's this reaction. It's this reaction that it completely consumes us. That gives us I think insight, into understanding that empathy. That when somebody is hurting, their whole body is hurting, their whole being is hurting.

MBS ([24:52](#)):

You talked about this book, and this moment being the start of unlearning for you. What did you have to unlearn?

Dr. Robyne ([24:59](#)):

I think I had to unlearn a lot of the rules along the way, that I picked up in terms of what was normal. What was typical? What do good girls do? How do good people show up in the world? Even if you go all the way back as... Even if you think about the creation story, that I was shared as a child growing up in a religious household. My creation story was, there was one man and one woman. The woman, well, she unleashed hell on the rest of the world, because of her



bad choices. So all the way back I just felt as though I picked up this, you can't screw up. You have to be perfect. What's amazing is even in [Hainsley 00:25:40] talking to my family system, that wasn't something that was forced or pushed. No one ever told me, Michael, that I had to be perfect. Or there was one right way to do things. But I very much picked up that script, that narrative, that there's a set of rules. This is a really big game, and you don't want to lose.

MBS ([25:59](#)):

How do you go about unlearning? It sounds neat. I've got a friend of mine, Scott. Who has unlearned tattooed on his forearm, and I'm like, that's great. You're going to dismantle some stuff, to create the space for new stuff to grow, or build, or whatever the metaphor is. These are literal connections in our brain. They don't go away just because you want to stop thinking about them, the connections remain. How do you and learn?

Dr. Robyne ([26:30](#)):

For me what was helpful in that process, you're absolutely right. We're rather static in that sense, that once we know something, and if we even think about how we create skimmers of knowledge. You build, and you accept new information based on the old information. Our brains are pruning all the way through, and so I hear you. Yes. It's deep learning. We know it's there. I think what really helps in that unlearning process, is first to start exploring where did these stories come from?

Dr. Robyne ([26:58](#)):

Pausing enough in the present moment, to start wondering, okay, who said that? Whose voice is sharing this? I think once you start having just that critical awareness of, okay, where did I pick that up? I think that's a starting point. Even just knowing where our knowledge is. I think that's also part of growing. A part of learning this wisdom is that all of a sudden we realize, okay, the stories we've been told, it's very important to hear. Who told us those stories? Who lives to



tell those stories? That became so popular on that line in Hamilton. Who lives and dies, and who shares the stories? So starting by asking who said this? Where did I learn this from?

MBS ([27:39](#)):

What do you wish the rest of us would unlearn about resilience? What are the stories around resilience? You're like, Goddam it, I wish people would stop thinking it's this.

Dr. Robyne ([27:50](#)):

That we're bulletproof. That resilient people don't feel. That they don't hurt. That they don't have bad days. Or that they can't have moments where, we need things to be gentle and soft. We need comfort and compassion. Because I think there is this idea that... I think often that when I hear a lot of people talk about resiliency in places Michael, they're almost using resiliency. They're saying resiliency, but they're actually talking about stoicism. Where we're like, okay, that's not being resilient necessarily. That's becoming very popular right now, stoicism it's on come back. The bands get back together on that one for sure. What worries me though is it's like, well, just don't think that, think this. Don't do that. Don't do this. It's the same analogy. When someone's upset, and you say, you need to calm down. I don't think that's ever worked in the history of the world. Someone's like, oh, thank you for telling me that Michael. Now I'll calm down.

MBS ([28:47](#)):

That's the advice I was looking for. Thanks very much, I appreciate it.

Dr. Robyne ([28:50](#)):

Exactly. So I think it's just that recognition, again that resiliency doesn't fit into these nice packages, or these check boxes, or these questionnaires, or surveys. Resiliency is a day by day. It's the next right decision. It's this idea that... I've even



heard people say, don't let yourself think that. It's like we have zero control of what thoughts pop into our mind. There's nothing we can actually do to not let that happen. So it's this idea about learning, how do we respond to those thoughts, and those feelings that we're experiencing? Sometimes I think people think if you're too emotional, that's a weakness. We're working with our biology. Our biology is quite complex. So I think that I'm mindful that's not one takeaway. It's a big answer to your question. But I think it's this idea that resiliency is doing the best we can in the moment, with the resources and tools that we have, and recognizing it looks different every day.

MBS ([29:49](#)):

I want to pick up on your reflection on stoicism around that. Endure it. I'm going to send this directly to Ryan Holiday [inaudible 00:29:59]. But here's that question I've got for you which is, how can I get better at falling apart?

Dr. Robyne ([30:11](#)):

Great question. Totally random though. Right before I jump to that question, I remember having this whole thing about stoicism is not resiliency. Then finding out that I was presenting at this virtual conference, and Ryan Holiday was one of the other persons. I realized he went first, and that terrified me. I literally was just like, oh dear goodness, somebody needs to tell me these things. Because no disrespect.

MBS ([30:34](#)):

You don't want to unleash the anger of the stoic on you.

Dr. Robyne ([30:34](#)):

I would crumble talking about, how do you fall apart? It's me in a room with the stoic. Because I feel all of the things, all of the time. I actually welcome the circus, that is all of the things all of the time. So how do we get better at falling apart? I think what the reality is we actually have to slow down. I think what



happens is so many of us we're on autopilot. We're just moving so quickly that our errors, or are falling apart, will actually derail our life in such a huge way, that we become scared of it. So we just keep pushing harder and faster. I often use the example it's like... My heart really goes out to moms and dads, and family systems as well.

Dr. Robyne ([31:16](#)):

I see during the COVID pandemic that a lot of that invisible labor we have seen, has gone back onto the shoulders of women. What happens is they're already at 90%, and then they're trying to work on top of that 90%, and things just fall over the buckets pouring over. If we always are operating at the pace of a 100%, and we have no space Michael, for forgotten permission forms. We have no space for a cold. We have no space for just those little happenings that we know are going to happen in the day. So I think giving us time to slow down, and create more space is really important. It's hard to do.

MBS ([31:54](#)):

If I have slowed down and created some space, what guidance would you give me around just being present to my own circus, my own mess?

Dr. Robyne ([32:08](#)):

I think that again ties into my work on everyday resiliency, where we have that pillar about acceptance. We spend a lot of energy stuck in the past, or we create a lot of anxiety about what we're going to look like in the future. And I think there's this precious place, where we can start to co-create, and co-exist with some of the parts of our past that we might not like. Maybe we're not the most proud of those parts of us. But the reality is all behavior is adaptive or maladaptive. It all serves a purpose at the time.



Dr. Robyne ([32:43](#)):

So it's easy for us to look back for... Me as an adult to look back at my adolescent self and said, God, you should have done better Robyne. I was trying, I was trying to the best that I could. So I think when we get to that place, and we're in that stillness to slow down long enough to think about this. It's to meet ourself there with compassion, acceptance. Recognizing that events happen, but our mistakes those are just events. They're not characteristics. I do not believe we are broken people. I believe that we're people who are feeling overwhelmed, with the weight of our worlds right now. But we're not broken, we're just overwhelmed.

MBS ([33:21](#)):

What do you think is the most unexpected or surprising, about how you frame resilience and everyday resilience? Or catch people unaware?

Dr. Robyne ([33:33](#)):

I think the biggest uh-huh moment I have, is when I do this work with children, and they lean in. All of a sudden they're feeling just a wee bit more emboldened that oh, mistakes are meant to happen. Learning is meant to be disruptive. I'm not supposed to get it right. I see these children being emboldened to be like, oh, there's another way.

Dr. Robyne ([33:57](#)):

And then when I see top athletes, or leaders of huge companies, CEOs, just powerful people have the same reaction to this. That say, oh, I'm allowed to exhale. I'm allowed to realize that I don't have all this figured out. That there is no one right way to do this thing called life. So I always think that if this insight is inspiring a toddler, all the way up to somebody in their elderhood. I feel as though I am just so honored, and privileged to be walking around just the edges, Michael, of some truth. Because truth is universal. Truth does go upon the age span. It's not just for certain people. When it's a real truth, it does that



permeating effect. That's the part that just totally fires me up. Giving people almost a permission slip to not always be okay.

MBS ([34:50](#)):

This has been a great conversation Robyne. So thank you. As a final question for you, what needs to be said that hasn't yet been said between you and me today?

Dr. Robyne ([35:02](#)):

I would just like to say, and what needs to be said I believe is that, I am very grateful to you. For holding space for us to have these conversations that aren't small talk. I love that we have been able to jump into big talk. I appreciate you creating this community, for us to be able to do it. I think we've small talked ourselves into this in some ways. How are you? I'm fine. What's going on? Nothing new. We talk about the weather. I love that you are creating space where we can push that aside, and we can get to the heart of some of this stuff. Because that's where we're going to see transformation. So Michael, what needs to be said to you is thank you for what you do.

MBS ([35:50](#)):

What I'm taking from this, is above and beyond all else permission. Here's what I heard. I hope you heard this as well. You may have heard other things in this conversation I'm allowed to fall apart. I don't have to be impassively stoic about life. I'm allowed to exhale, and say, we're all just doing our very best to figure this complicated, messy, confusing, unpredictable life out. I'm allowed to have conversations that are about the deeper currents of life. You've enjoyed my conversation with Robyne. I thought it was wonderful. I have a couple of other ones to suggest for you. Roman Krznaric, Australian based in England, a philosopher. Our conversation is called Hope For Tomorrow. He's written so many good books. His latest one has had to be A Good Ancestor. But really you can tap into any of Roman's books. His name is spelled K-R-Z-N-A-R-I-C.



MBS ([36:51](#)):

So lots of consonants, but a lovely man. Robyne is from Ontario, my province in Canada. So too is Ashley Good. Ashley Good is somebody who gets name dropped by Brene Brown occasionally. My conversation with her was transformed by failure. You can see the connection there around, or to resilience. If you'd like more about Robyne, she's a well known speaker. Her speaker bureau is Speakers' Spotlight. Which used to be my speaker bureau here in Toronto. But to get to her directly, her website is robnehd.ca So R-O-B-Y-N-E-H-D.C-A.

MBS ([37:41](#)):

Thank you for listening to my podcast. This audience is growing slowly but surely. You're playing a role in that I'm sure. You can help it continue to grow. Both through giving the podcast reviews, and also by sending on your favorite episodes, to people who you think this could become one of their favorite podcasts. It's my goal. An audience of listeners who say, 2 Pages with MBS is one of my favorite five podcasts. That would be amazing. There's a membership side. It's a little underdeveloped, but there's interviews, and downloads, and extra bonuses. It's totally free. It's called the Duke Humfrey's, named after a favorite library of mine in Oxford. And you'll find that just by going to the mbs.works website, and poking around. Going to the podcast tab, and you'll see the membership site there. Thank you. You're awesome. And you're doing great.