This anthology has been prepared in draft form for use in a special seminar curriculum and are provided for private, non-commercial use in extraordinary times. Additional information about the seminar and this volume is available from The Aspen Institute, 2300 N Street NW, Suite 700, Washington, DC 20037.

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Published in the United States of America
by The Aspen Institute

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Other resources, including daily meditations, periodic podcasts, on-line seminars and discussions, and occasional on-line conversations about this week’s curriculum, are available at:

aspeninstitute.org/programs/executive-leadership-development/resources-for-living-and-leading/
How to Use this Curriculum

Connected Learning in Times of Confinement is designed to support people and their families, neighborhoods, organizations, and networks by building upon the Aspen Institute’s unique expertise in facilitating meaningful conversations in a seminar setting.

We envisage a weekly curriculum that can be used in pieces, or all at once, or in various combinations. Our hope is that these readings and guidance will allow you and others to reflect on fundamental human questions in ways that nourish our hearts, minds, and fellowship in a time of confinement. A curriculum (from the Latin currere, to run) is a path, an exploration, not something to be mastered but an invitation to discovery and wonder. These materials are curated to intrigue and delight you, and we invite you to reflect upon them on your own, and to share them—with family, friends, neighbors, teams, networks. In this, the journey itself is the destination, a call to thought, dialogue, and action.

In a journey it is often helpful to have a guide, and in this curriculum you will find three guides:

First, the authors themselves— we do not need to follow the authors, but we do well to understand what they are saying;

Second, guiding questions— for each reading, there is a set of guiding questions designed for individual and collective reflection; they are not the only (or even most important) questions, but a way of getting started; these may be found at the back of the packet and are best read after you have read the texts;

Third, general guidance— for each discussion, participants and discussion leaders may want to remind themselves of some best practices; these may be found at the back of this packet.

We invite you to share these readings widely and encourage others to engage in conversation. As you do so, know that fellow seminar graduates and their families, friends, and colleagues are doing the same. We all contribute to a global chorus of conversation about ideas worth sharing and acting upon.

—Todd Breyfogle, PhD
Managing Director, Aspen Executive Leadership Seminars

About Aspen Institute Seminars

The Aspen Institute Executive Leadership Seminars Department drives change through reflection, dialogue, and action in service of a more free, just, and equitable society. We do this by: curating brave spaces of shared meaning which help people become more self-aware, more self-correcting, and more self-fulfilling; deepening participants’ humane sensibilities and capacities for moral judgment through an examination of the humanistic traditions; establishing meaningful connections among diverse people and organizations in service of a better society.

For more information, including information about customized programs for companies and other organizations, please contact Kalissa Hendrickson, PhD, Director, at Kalissa.Hendrickson@aspeninst.org or 202-736-3586. Learn more.
The Aspen Institute starts from an act of faith in the humanistic tradition: one must be reflective in order to insure that all human activity—political, scientific, economic, intellectual or artistic—will serve the needs of human beings and enrich and deepen their lives.

The Institute believes in the value both of the “Great Ideas” of the past as well as the importance of the sometimes inelegant and highly controversial ideas of the present.

The Institute is dedicated to the fundamental educational value of dialogue for mature men and women from different nations and cultures -- intercommunications between people of comparable competence from various backgrounds and specialized fields of experience.

The Aspen idea recognizes that the processes by which persons learn and develop or change their ideas are not mechanical or even purely rational. As there is a mystery at the edge of human thought, so there is a magic about human relationships, and the magic we attempt to invoke in Aspen is that of the sheer beauty of this area of the Rocky Mountains.

With Erasmus, we hold that “nothing human is alien” to the inquiring purposes of the Aspen Institute. The Institute intends to be, in sum, a place of excellence and excitement where men and women of the finest qualities of mind and spirit from all walks of life in the United States and abroad can meet to learn from one another through serious discussion of and work on significant problems facing society and the greatest ideas which have been expressed throughout history and today concerning these problems.

—J. E. Slater, President, The Aspen Institute for Humanistic Studies, 1972
5 Pablo Neruda, “Ode to Broken Things”
Ode to Broken Things
by Pablo Neruda
(1904–1973)

Things get broken
at home
like they were pushed
by an invisible, deliberate smasher.

It’s not my hands
or yours
It wasn’t the girls
with their hard fingernails
or the motion of the planet.

It wasn’t anything or anybody
It wasn’t the wind
It wasn’t the orange-colored noontime
Or night over the earth
It wasn’t even the nose or the elbow
Or the hips getting bigger
or the ankle
or the air.

The plate broke, the lamp fell
All the flower pots tumbled over
one by one. That pot
which overflowed with scarlet
in the middle of October,
it got tired from all the violets
and another empty one
rolled round and round and round
all through winter
until it was only the powder
of a flowerpot,
a broken memory, shining dust.

And that clock
whose sound
was
the voice of our lives,
the secret
thread of our weeks,

which released
one by one, so many hours
for honey and silence
for so many births and jobs,
that clock also
fell
and its delicate blue guts
vibrated
among the broken glass
its wide heart
unsprung.

Life goes on grinding up
glass, wearing out clothes
making fragments
breaking down
forms
and what lasts through time
is like an island on a ship in the sea,
perishable
surrounded by dangerous fragility
by merciless waters and threats.

Let’s put all our treasures together
— the clocks, plates, cups cracked by the
cold —
into a sack and carry them
to the sea
and let our possessions sink
into one alarming breaker
that sounds like a river.
May whatever breaks
be reconstructed by the sea
with the long labor of its tides.
So many useless things
which nobody broke
but which got broken anyway.

Ode to Broken Things

1 which released
que una a una
ataba tantas horas
a la miel, al silencio,
a tantos nacimientos y trabajos,
aquel reloj también
cayó y vibraron
entre los vidrios rotos
sus delicadas vísceras azules,
su largo corazón
desenrollado.

5 fell
y lo que dura con el tiempo es como
isla o nave en el mar,
perecedero,
rodeado por los frágiles peligros,
por implacables aguas y amenazas.

10 and its delicate blue guts
vibrated
entre los vidrios rotos
sus delicadas vísceras azules,
su largo corazón
desenrollado.

15 and what lasts through time
is like an island on a ship in the sea,
perishable
rodeado por los frágiles peligros,
por implacables aguas y amenazas.

20 and what lasts through time
is like an island on a ship in the sea,
perishable
rodeado por los frágiles peligros,
por implacables aguas y amenazas.

25 Let’s put all our treasures together
— the clocks, plates, cups cracked by the
cold —
into a sack and carry them
to the sea
and let our possessions sink
into one alarming breaker
that sounds like a river.
May whatever breaks
be reconstructed by the sea
with the long labor of its tides.

30 So many useless things
which nobody broke
but which got broken anyway.

35 Ode to Broken Things
Image of the Week

William-Adolphe Bouguereau, *The Broken Pitcher* (1891)
Guiding Questions

The best questions arise from careful listening (to the author, oneself, and others), and from the spontaneity of wonder

Pablo Neruda, “Ode to Broken Things”
- Read the poem aloud: What words, images, and/or feelings does the poem evoke in you?
- How does the poem present the causality of broken things?
- How do we distinguish between intention, accident, and neglect?
- What is the relationship between broken things and broken memories?
- Are fragilities also treasures?
- What does it mean for an object or a heart to be broken? How can what is broken be “reconstructed”?

William-Adolphe Bouguereau, The Broken Pitcher (1891)
- Set a timer and look at the image for 3 minutes: What do you see? What feelings does the image evoke?
- What is the girl thinking?
- Is the pitcher broken?
- What would you do with the pitcher? Why?

General questions for the week
- What does it mean to say that something (or someone) is fragile?
- Is there anything that is not fragile?
- Is fragility a defect or simply part of the fabric of living?
- When is a broken object unredeemable?
General Principles for Participants

- Read the text(s) to be discussed in their entirety (ideally twice)
- Make notes about what you understand, don’t understand, agree or disagree with
- Focus comments and conversation on the ideas expressed in the shared text(s), not on outside knowledge
- Seek to understand your fellow participants, not to persuade them
- Be freely authentic and morally present
- Listen to the text, to others, and to yourself

General principles for discussion leaders:

- Hold the space for honesty and vulnerability: be honest and vulnerable yourself
- Ask questions, don’t teach: the aim is shared understanding and meaning, not agreement
- Be attached to the conversation: avoid rigidly following your planned order of questions
- Make sure every voice is heard: don’t move too quickly to fill the silence
- Start and end on time: end not with conclusions but with questions you’re taking away

Format:

- Match the texts to the time allotted (Each text can productively stimulate 20-40 minutes of discussion, and can be read discussed individually or together in one sitting, depending on the time available; it is better to end with more to be said, rather than straining to fill the time)
- Begin with introductions:
  - name (if not everyone is well known to one another)
  - what is on your heart and mind?
  - the person speaking chooses the next person
- Set the frame:
  - remind participants to enjoy the gift of time and conversation by avoiding other distractions
  - revisit the key general principles above
- It always helps to read a passage aloud
- Layer your questions: be patient, each layer builds upon the next
  - What does the text say? (sometimes we read the same thing different ways)
  - What does the text mean? (sometimes we interpret the text differently)
  - What does the text mean to me? (sometimes we apply the texts to ourselves differently)
  - What does the text mean for us? (we may have different understandings of what the text means for living in community)
  - What does the text mean for society? (we may have different approaches to what the text implies for action in society)

Some helpful tips to keep the conversation going (for discussion leaders and participants):

- “say more about that”
- “where do you see that in the text?“
- “how is that related to what N said earlier?“
- “do you think that’s true?”
- “do others see it the same way?”
- “what did you see in the text that we haven’t addressed?”