Ever since Plato, the question of societal arrangement has been an important issue in western philosophy. In his work, Plato presented his view regarding the proper handling of production and labour, and the question of work has been a central issue in political thought ever since. In the beginning of the 21st century, our societies are changing in a vast rate, largely driven by technology, causing rapid changes in the way we work. How human thinking can adapt to fit the needs of contemporary social environment is an important question.

In this paper, I will attempt to take one avenue of investigation into this question. I will take a look at what Peter Senge's learning organisation appears to demand from individuals, and investigate the soundness of those claims against Philip Pettit's philosophy of the human mind. My goal is to find out whether Senge's theory involves presuppositions that are unreasonable for humans to have, under Pettit’s view. My primary sources involve Senge’s and Pettit's writings regarding the human mind; the methodological approach I will endorse is that of analytical philosophy, as described by Arthur Pap.

Peter Senge proposes five disciplines that are necessary for individuals to master in order for them to successfully work in a learning organisation. These disciplines involve both intellectual and social skills of various types, and require the individual to master her attitudes, intentions and goals in both personal and social contexts. Pettit, however, professes that in order to think, a being must have both the ability to follow rules and to consciously investigate its own attitudes, desires and beliefs. He goes on to claim that an individual cannot achieve these criteria without interaction with other individuals, however: for Pettit, how our thinking apparatus forms is essentially a social question.

I will first investigate Peter Senge's five disciplines to illustrate the requirements a learning organisation places on the individuals who operate in such an environment. I will then investigate Philip Pettit's works on the human mind to find support or reprimand to Senge's thought. I will display that Senge and Pettit have very different views into what kinds of social arrangements are possible and feasible, and that this is the source of some of their theoretical differences. In the end of the thesis, I will use Senge's and Pettit's theories to investigate whether a human being can engage in behaviour that completely disregards the self, and whether it is possible to consciously affect the subconscious. Through these considerations I will propose a way to reconcile between Senge's five disciplines and Pettit's theory of the mind. This reconciliation involves the way in which the participants of the learning organisation learn to trust one another in the organisational context.