

Weatherhead School of Management  
*Department of Organizational Behavior*  
Case Western Reserve University

Fall, 2003

**ORBH 570: Learning and Development**

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This course provides an exploration of the learning and development paradigm underlying the human potential development approach to human resource development. The origins of this approach in the naturalist epistemologies--John Dewey's pragmatism, Kurt Lewin's gestalt psychology, the work of James, Follett, Emerson, Piaget, Maslow, Rogers and others--and current research in adult development, in biology and brain/mind research, artificial intelligence, epistemology, moral philosophy and adult learning will be considered. The course will focus on applications of these ideas to current issues in human resource development such as adult learning in higher education, advanced professional development, and large system learning and development.

**ORBH 570: Learning and Development**

## 2003 Schedule

<b>August 25</b>	Introduction
<b>September 1</b>	LABOR DAY
<b>September 8</b>	Experiential Learning
<b>September 15</b>	Conversational Learning I
<b>September 22</b>	Conversational Learning II
<b>September 29</b>	Brain, Mind and Learning
<b>October 6</b>	Inside-out Learning
<b>October 13</b>	Individuality: Self and Community
<b>October 20</b>	Learning to Value: Valuing and Values
<b>October 27</b>	Epistemology: Ways of Knowing
<b>November 3</b>	Adult Development
<b>November 10</b>	Moral and Spiritual Development
<b>November 17</b>	Teaching and Learning
<b>November 24</b>	Promoting Learning in Education through Institutional Development
<b>December 1</b>	Large System Learning and Development

**Textbooks for ORBH 570****Fall, 2003**

Kolb, David (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice-Hall\*

Baker, A., Jensen, P., and Kolb, D. (2002) *Conversational learning: An experiential approach to knowledge creation*. Westport, CT: Greenwood Press\*

Nachmanovitch, Stephen (1990). *Free play*. Los Angeles: Jeremy Tarcher Publishers.

Taylor, Charles (1991). *The ethics of authenticity*. Cambridge, MA: Harvard University Press.

Zull, J., (2002) *The art of changing a brain: Enriching teaching by exploring the biology of learning*.

\*To be purchased from Bonnie Copes.

***Introduction***

August 25, 2003

***LABOR DAY***

September 1, 2003

***Experiential Learning***

September 8, 2003

*I hear and I forget  
I see and I remember  
I do and I understand*

Confucius

*The rhythm of loss of integration with environment and recovery of union not only persists in man, but becomes conscious with him; its conditions are material out of which he forms purposes. Emotion is the conscious sign of a break, actual or impending. The discord is the occasion that induces reflection. Desire for restoration of the union converts mere emotion into interest in objects as conditions of realization of harmony. With the realization, material of reflection is incorporated into objects as their meaning. Since the artist cares in a peculiar way for the phase of experience in which union is achieved, he does not shun moments of resistance and tension. He rather cultivates them, not for their own sake but because of their potentialities, bringing to living consciousness an experience that is unified and total. In contrast with the person whose purpose is esthetic, the scientific man is interested in problems, in situations wherein tension between the matter of observation and of thought is marked. Of course he cares for their resolution. But he does not rest in it; he passes on to another problem using an attained solution only as a stepping stone on which to set on foot further inquires.*

(Dewey 1934 p. 15-16)

*“For he had learned some of the things that everyman must find out for himself, and he had found out about them as one has to find out, through errors and through trial, through fantasy and delusion, through falsehood and his own damn foolishness, through being mistaken and wrong and an idiot and egotistical and aspiring and hopeful and believing and confused. As he lay there he had gone back over his life, and bit by bit, had extracted from it some of the hard lessons of experience. Each thing he learned was so simple and so obvious once he grasped it, that he wondered why he had not always known it. Altogether, they wove into a kind of leading thread, trailing backward through his past and out into the future. And he thought now, perhaps he could begin to shape his life to mastery, for he felt a sense of new direction deep within him, but whither it would take him he could not say.”*

Thomas Wolfe

*“We should be careful to get out of an experience only the wisdom that is in it—and stop*

*there; lest we be like the cat that sits down on a hot stove-lid. She will never sit down on a hot stove-lid again—and that is well; but also she will never sit down on a cold one anymore.”*

Mark Twain

*“Experience is a severe teacher. It gives the test first and the lesson afterward.”*

**Focus reading:**

*Experiential Learning: Experience as the Source of Learning and Development.*

Chapter 1: “The Foundations of Contemporary Approaches to Experiential Learning.”

Chapter 2: “The Process of Experiential Learning”

Kayes, D. C. (2002) Experiential learning and its critics. *Academy of Management Learning and Education* 1(2): 131-150.

Kolb, A. Y. and Kolb, D. A. (2003). Learning styles and learning spaces: Enhancing experiential learning in higher education. Working Paper: Department of Organizational Behavior, Case Western Reserve University

Kolb, D. A., Boyatzis, R., & Mainemelis, C. (2001). *Experiential learning theory: Previous research and new directions*. In R. Sternberg and L. Zhang (Eds.) Perspectives on cognitive learning, and thinking styles. Mahwah, NJ: Lawrence Erlbaum Associates.

**References (See complete references and other information about experiential learning at [www.learningfromexperience.com](http://www.learningfromexperience.com) ):**

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Wernham, J. (1987) *James's will to believe doctrine: A heretical view*. McGill-Queens University Press

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## ***Conversational Learning***

September 15 & 22, 2003

*“Learning conversations enable individuals to experience the processes whereby meaning is created, and hence learn how to learn by systematically reflecting upon, and thus expanding, the terms in which they perceive, think, feel and act.”*

Harri-Austein & Thomas  
Learning Conversations

*“Truth is an eternal conversation about things that matter, conducted with passion and discipline.”*

Parker Palmer

*“We say that we ‘conduct’ a conversation, but the more genuine a conversation is, the less its conduct lies within the will of either partner.”*

Hans-Georg Gadamer  
Truth and Method

*“Dialogue between teachers and students does not place them on the same footing professionally; but it does mark the democratic position between them. Teachers and students are not identical, and this is for countless reasons. After all, it is a difference between them that makes them precisely students or teachers. Were they simply identical, each could be the other. Dialogue is meaningful precisely because the dialogical subjects, the agents in the dialogue, not only retain their identity, but actively defend it, and thus grow together.”*

Paulo Freire  
Pedagogy of Hope

*“Discourse without recourse is brute force.  
Recourse without discourse; of course.”*

### **Focus reading September 15:**

Baker, A., Jensen, P., and Kolb, D. (2002) *Conversational learning: An experiential approach to knowledge creation*. Westport, CT: Greenwood Press. Chapters 1-6.

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### **Focus Reading September 22:**

*Conversational learning* Chapters 7-12.

Kahn, M. *The Seminar*. Unpublished paper 1974

Kolb, A. Y., Murphy, V., Puerta, M., and Yamazaki, Y. (2003) *Seminar approach to general education (SAGES): An assessment of the first year*. Case Western Reserve University. P. 6-57

### **Other Readings:**

Wyss-Flamm, Esther. 2002 *Conversational learning and psychological safety in multicultural teams*. Unpublished Ph. D. dissertation Case Western Reserve University

“Experiential Learning: From Discourse Model to Conversation” Interview with David Kolb *Lifelong Learning in Europe* 1998 p148-153

“Hans-George Gadamer’ Philosophy of Language: A Constitutive-Dialogic Approach to Interpersonal Understanding” by Kenneth White. In *Interpretative Approaches to Interpersonal Communication*. Edited by Kathryn Carter and Mick Presnell State University of New York Press 1994

“The Learning Through Discussion Process Plan of William Fawcett Hill” by J. Rabow, M.A. Charness, J. Kipperman, & S.Radcliffe-Vasile, Chapter 2, Sage Publications, 1994.

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“Barn Raising: Collaborative Group Process in Seminars,” by D. McCormick & M. Kahn, *EXCHANGE: The Organizational Behavior Teaching Journal*, 7(4), 1982.

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“Diversity, Learning and Good Conversation” by A. Baker & D. Kolb, Chapter 2

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***Brain, Mind and Learning***  
September 29, 2003

*“The idea is an organism, is born, grows, and dies.”*

Jean Piaget

*“We thus see clearly what is gained and what is lost when percepts are translated into concepts. Perception is solely of the here and now; conception is of the like and unlike, of the future, and of the past, and of the far away. But this map of what surrounds the present, like all maps, is only a surface; its features are but abstract signs and symbols of things that in themselves are concrete bits of sensible experience. We have but to weigh extent against content, thickness against spread, and we see that for some purposes the one, for other purposes the other, has the higher value. Who can decide offhand which is absolutely better to live and to understand life? We must do both alternatively, and a man can no more limit himself to either than a pair of scissors can cut with a single one of its blades.”*

William James

*“There are two modes of cognitive functioning, two modes of thought, each providing distinctive ways of ordering experience, of constructing reality. The two (though complementary) are irreducible to one another. Efforts to reduce one mode to the other or to ignore one at the expense of the other inevitably fail to capture the rich diversity of thought.”*

Jerome Bruner

Actual Minds, Possible Worlds

*“To experience means to know facts just as they are, to know in accordance with fact by completely relinquishing one’s own fabrications. What we usually refer to as experience is adulterated with some sort of thought, so by pure I am referring to the state of experience just as it is, without the least addition of deliberative discrimination. The moment of seeing a color or hearing a sound, for example, is prior not only to the thought that the color or sound is the activity of an external object or that one is sensing it, but also to the judgment of what the color or sound might be. In this regard, pure experience is identical with direct experience. When one directly experiences one’s own state of consciousness, there is not yet a subject or an object, and knowing and its object are completely united. This is the most refined type of experience.”*

Kitaro Nishida An Inquiry Into the Good



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### ***Inside-out Learning***

October 6, 2003

*“For mana is the silent force permeating all of nature . . . the magnificent energy flowing through all living things . . . the seed of all things lies buried within us until the gift of mana is offered to it.”*

*Ano Ano: The Seed*

*“Intrinsic motivation is the primary energizer of the developmental process.”*

Deci & Ryan

*“Living beings are . . . continually self-producing . . . an antopoietic organization . . . The mechanism that makes living beings autonomous systems is autopoiesis.”*

Maturana & Varela

*“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, ‘Who am I to be brilliant, gorgeous, talented and fabulous?’ Actually, who are you not to be? You are a child of God. Your playing small doesn’t serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. We were born to make manifest the glory of God that is within us. It’s not in some of us; it’s in everyone. As we are liberated from our own fear, our presence automatically liberates others.”*

Nelson Mandela  
Inaugural Speech, 1994

*“We but half express ourselves, and are ashamed of that divine idea which each of us represents.”*

R.W. Emerson

*“Place yourself in the middle of the stream of power and wisdom which animates all whom it floats and you are without effort impelled to truth, to right, and a perfect contentment.”*

R. W. Emerson

*“Always in the big woods when you leave familiar ground and step off alone into a new place there will be, along with the feelings of curiosity and excitement, a little nagging of dread. It is the ancient fear of the unknown, and it is your first bond with the wilderness you are going into. What you are doing is exploring. You are undertaking the first experience of our essential loneliness, for nobody can discover the world for anybody*

*else. It is only after we have discovered it for ourselves that it becomes a common ground and a common bond, and we cease to be alone.*” Wendell Berry

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***Individuality: Self and Community***

October 13, 2003

*“There is a vitality, a life force, an energy, a quickening, that is translated through you into action, and because there is only one of you in all time, this expression is unique, and if you block it, it will never exist through any other medium and will be lost.”*

Martha Graham

*“We do not ‘come into’ this world; we come out of it, as leaves from a tree. As the ocean ‘waves,’ the universe ‘peoples.’ Every individual is an expression of the whole realm of nature, a unique action of the total universe.”*

Alan Watts

*“For it happens to be an inborn and imperative need of all men to regard the self as a unit. However often and however grievously this illusion is shattered, it always mends again. The judge who sits over the murderer and looks into his face, and at one moment renders all the emotions and potentialities and possibilities of the murderer in his own soul and hears the murderer’s voice as his own is at the next moment one and indivisible as the judge, and scuttles back into the shell of his cultivated self and does his duty and condemns the murderer to death . . . In reality, however, every ego, so far from being a unity is in the highest degree a manifold world, a constellated heaven, a chaos of forms, of states and stages, of inheritances and potentialities. It appears to be a necessity as imperative as eating and breathing for everyone to be forced to regard this chaos as unity and to speak of his ego as though it were a one-fold and clearly detached phenomenon. Even the best of us share the delusion.”*

Hermann Hesse  
Steppenwolf, 1929

*“If I am what I am because you are what you are, and you are what you are because I am what I am, then I am not I and you are not you.”*

Hillel

*“Why are you unhappy?  
Because 99.9 per cent  
of everything you do  
is for yourself--  
and there isn’t one.”*

Wei Wu Wei

*“Nor knowest thou what argument thy life to thy neighbor’s creed has lent. All are*

*needed by each one. Nothing is fair or good alone.”*

R.W. Emerson

*“At each intersection of Indra’s Net is a light-reflecting jewel and each jewel contains another net, ad infinitum. The jewel at each intersection exists only as a reflection of all the others and therefore has no self-nature. Yet it also exists as a separate entity to sustain the others. Each and all exist only in their mutuality.”*

The metaphor of Indra’s Net  
from the *Avatamsaka Sutra*

*“There exists no ‘best’ cerebral organization . . . the human species has evolved and survived through the differences among its different members . . . variations that occur are of critical value for the population as a whole.”*

Jerry Levy

*“Nature’s strict discipline enjoins mutual help at least as often as warfare. The fittest may also be the gentlest.”*

Theo Dobzhansky

*You are what you learn.*

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*The Ethics of Authenticity*, pp. 1-121

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*Learning to Value: Valuing and Values*

October 20, 2003

*“Just as life is born when the new growth of the plant introduces organism into matter, so through his individual and collective search for the true, his aspirations for the good, and his demands for the beautiful, man seeks to identify and strives to extend the temporal order.”*

J.T. Fraser  
Of Time, Passion and Knowledge

*“My experience is what I agree to attend to.”*

William James

*“It is the task of the present work, then, to affect a rectification of names in the area of economics, and in social action and policy in general. We want to show that self-interest in essence means selfishness, and selfishness cannot produce the social good, despite the claim of economics to the contrary. As a matter of fact, this claim provides one of the deep mystifications that bedevil what we call the modern world.”*

Kenneth Lux  
Adam Smith’s Mistake: How a Moral  
Philosopher Invented Economics and  
Ended Morality

*“. . . the risk of any incentive or pay for performance is that it will make people less interested in their work and therefore less likely to approach it with enthusiasm and commitment to excellence. Furthermore, the more closely we tie compensation (or other rewards) to performance, the more damage we do.”*

Alfie Kohn  
Punished by Rewards, 1993

**Focus readings:**

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***Epistemology: Ways of Knowing***

October 27, 2003

*“Everything said is said by someone.”*

Maturana & Varela  
The Tree of Knowledge

*“It is sometimes said that a man’s philosophy is a matter of temperament and there is something in this. A preference for certain similes could be called a matter of temperament and it underlies far more disagreements than you might think . . . One keeps forgetting to go right down to the foundations. One doesn’t put the question marks deep enough down.”*

Ludwig Wittgenstein  
Culture and Value

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### ***Post-modernism Ways of Knowing***

*“What specifically is modernism? As a way of reacting to the modern world, modernism is the consciousness of what once was presumed to be present and is now seen as missing. It might be considered as a series of felt absences, the gap between what we know is not and what we desire to be: knowledge without truth, power without authority, society without spirit, self without identity, politics without virtue, existence without purpose.”*

John Patrick Diggins

The Promise of Pragmatism, 1994

#### *A Reflection on Paulo Friere’s Pedagogy of Hope (Sing Together the Post-Modern Blues)*

*A fog of despair  
pollutes the air.  
There is no Truth  
and nothing is fair.  
I don’t know,  
so I don’t care.*

*My rope of hope is fraying.  
Some say I should be praying,  
which itself I find dismaying.  
Yet it’s mended by the saying,  
and in relationship staying.*

*In praise of particularity,  
we stand alone in the university.  
Universal rule and scientific law,  
saber tooth and iron claw,  
hold lived experience at bay.*

*Reason is a tool.  
Imagination is a dream.  
“The dream, too, [is] a mover of history.*

*There is no change without dream,  
As there is no dream without hope."*

The CWRU Freire Seminar, 1994

*"In a chance conversation with Jean Houston . . . I remarked that I didn't think East and West was as important as North and South. I claimed that nearly all the mythic traditions of the North were myths of intervention and contained the intent to dominate nature. The South . . . had its mythic tradition focused on harmony with nature."*

Bob Samples  
Mind of our Mother

*"Do not model yourself after others, but after nature. Others are already contaminated."*

J. Krishnamurti

*"The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things, was infusing into his being the true essence of civilization. And when native man left off this form of development, his humanization was retarded."*

Chief Luther Standing Bear

*"Buried under the avalanche of linguistic philosophy was the vital American philosophy of naturalism . . . Emerson . . . Peirce . . . James . . . Dewey . . . Mead . . . Santayana . . . it tried to show how science and subjectivity could be integrated into a philosophy in which nature is the inclusive category."*

T.Z. Lavine  
From Socrates to Sartre

*"The general theory of evolution . . . assumes that in nature there is a great unital, continuous and everlasting process of development."*

E.H. Haeckel

*"Thoreau knew how to sit immovable, a part of the rock he rested on, until the bird, the reptile, the fish, which had retired from him should come back and resume its habits--nay, moved by curiosity, should come back to him and watch him."*

R.W. Emerson

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## ***Adult Development***

November 3, 2003

*“Theories of human development, once accepted into the prevailing culture, no longer operate simply as descriptions of human nature and its growth. By their nature, as accepted cultural representations, they rather, give a social reality to the processes they seek to explicate and, to a degree, to the ‘facts’ that they adduce in their support.”*

Jerome Bruner

*“Growth and development are not the same thing . . . development is an increase in potential, not an increase in attainment. It is more a matter of learning than of earning, and therefore is better reflected in quality of life than in standard of living.”*

R.L. Ackoff

*“The integrated transaction between a personal skill routine and its domain of application is thus developed iteratively by learning from experience. Fitts (1964) describes three phases in this process that apply to a wide range of skills: the cognitive stage of initial encoding which permits the learner to generate a crude approximation of the skilled behavior, the associative stage of smoothing out errors in performance, and the autonomous stage of gradual continued performance . . .”*

Boyatzis and Kolb, 1991

*“A human being should be able to change a diaper, plan an invasion, butcher a hog, conn a ship, design a building, write a sonnet, balance accounts, build a wall, set a bone, comfort the dying, take orders, give orders, cooperate, act alone, pitch manure, solve equations, analyze a new problem, program a computer, cook a tasty meal, fight efficiently, die gallantly. Specialization is for insects.”*

Robert Heinlein

*“The worst of it all is that intelligent and cultivated people live their lives without ever knowing of the possibility of such transformations. Wholly unprepared they embark upon the second half of life. Or are there perhaps colleges for 40 years olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world?”*

Carl Jung

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## ***Moral and Spiritual Development***

November 10, 2003

*“Moral development thus ultimately transcends the formal categories of moral thought only to rediscover the moral problem in the recognition that ‘human beings come in contact with each other’s lives.’ The moral problem, which ultimately is insoluble in formal terms, thus reappears in everyday life as the adolescent illusion of the separate self gives way to a new awareness of the interdependence of self and other. The abstraction of justice, the keystone of moral ideology, fades as the concept of fairness is replaced by the ethic of responsibility, whose focus lies, as Erikson saw, on the activity of taking care.”*

Carol Gilligan  
Modern American College

*“People operating within a rights morality--more commonly, men--evoke the metaphor of ‘blind justice’ . . . those operating within a morality of responsibility and care--primarily women--reject the strategy of blindness and impartiality. Instead they argue for an understanding of the context for moral choice.”*

M. Belenky, et al.  
Women’s Way of Knowing

*“. . . virtue is the attempt to pierce the veil of selfish consciousness and join the world as it really is . . . The mind which has ascended to the vision of the good can subsequently see the concepts through which it has ascended in their true nature and proper relationship to each other.”*

Iris Murdoch  
The Sovereignty of Good

*“The reason virtue is a neglected moral category is that the presumptions of a theory of virtue (substantive community, the teleological understanding of a human life, a narrative unity of human life as a whole, tradition) are not congenial to the dominant ideology or institutions of post-modern societies.”*

John Coleman

*“My account of the virtues proceeds through three stages: a first which concerns virtues as qualities necessary to achieve the goods internal to practices, a second which considers them as qualities contributing to the good of a whole life, and a third which relates them to the pursuit of a good for human beings, the conception of which can only be elaborated and possessed within an ongoing social tradition.”*



Alasdair MacIntyre  
After Virtue

*“Moral virtues, like crafts, are acquired by practice and habituation.”*

Aristotle's Ethics

*“All virtues are really refined passions and enhanced states. Pity and love of mankind as development of the sexual drive. Justice as development of the drive to revenge. Virtue as pleasure in resistance, will to power. Honor as recognition of the similar and equal-in-power.”*

Freidrich Nietzsche  
The Will to Power

*There are vast realms of consciousness still undreamed of  
 vast ranges of experience, like the humming of unseen harps,  
 we know nothing of, within us.  
 Oh when man escaped from the barbed wire entanglement  
 of his own ideas and his own mechanical devices  
 there is a marvelous rich world of contact and sheer fluid beauty  
 and fearless face-to-face awareness of now-naked life  
 and me, and you, and other men and women  
 and grapes, and ghouls, and ghosts and green moonlight  
 and ruddy-orange limbs stirring the limbo  
 of the unknown air, and eyes so soft  
 softer than the space between the stars.  
 And all things, and nothing, and being and not-being alternately palpitant,  
 when at last we escape the barbed wire enclosure  
 of Know Thyself, knowing we can never know,  
 we can but touch, and wonder, and ponder, and make our effort  
 and dangle in a last fastidious delight  
 as the fuchia does, dangling her reckless drop  
 of purpose after so much putting forth  
 and slow mounting marvel of a little tree.*

D.H. Lawrence  
Terra Incognita

*Umbrella, light, landscape, sky--  
 There is no language of the holy.  
 The sacred lies in the ordinary.*

Deng Ming-Dao  
365 Tao

*The great Way is easy,  
yet people prefer the side paths.  
Be aware when things are out of balance  
Stay centered within the Tao.*

Tao Te Ching

**Focus reading:**

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Chapter 8: "Lifelong Learning and Integrative Development."

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## ***Teaching and Learning***

November 17, 2003

*Learning is the very essence of humility,  
Learning from everything and everybody  
There is no hierarchy in learning.  
Authority denies learning and a follower will never learn.*

Krishnamurti's Notebook

*"The new era leader will be a guide on the side,  
not a sage on the stage."*

*"The single most important factor influencing learning is what the learner already knows. Ascertain this and teach him accordingly."*

*David Ausubel*

*"Knowledge must come through action; you can have no test which is not fanciful, save by trial."*

*Sophocles*

## **The Logical Song**

**By Supertramp**

When I was young, it seemed that life was so wonderful,  
a miracle, oh it was beautiful, magical.  
And all the birds in the trees, well they'd be singing so happily,  
joyfully, playfully watching me.  
But then they send me away to teach me how to be sensible,  
logical, responsible, practical.  
And they showed me a world where I could be so dependable,  
clinical, intellectual, cynical.

There are times when all the world's asleep,  
the questions run too deep  
for such a simple man.  
Won't you please, please tell me what we've learned  
I know it sounds absurd  
but please tell me who I am.

Now watch what you say or they'll be calling you a radical,  
liberal, fanatical, criminal.  
Won't you sign up your name, we'd like to feel you're  
acceptable, respectable, presentable, a vegetable!



At night, when all the world's asleep,  
 the questions run so deep  
 for such a simple man.  
 Won't you please, please tell me what we've learned  
 I know it sounds absurd  
 but please tell me who I am.

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***Promoting Learning in Education through Institutional Development***

November 24, 2003

*“What if learning were the purpose of education? Observation of the current state of education would suggest that education is about everything but learning--about research, about teaching, about certification, about budgets and taxes, drugs and discipline, religion and values, political correctness and political connections.”*

Boyatzis, Cowen & Kolb  
Innovation in Professional Education, p. 230

**Focus readings:**

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Chapter 10 in *Innovation in Professional Education: Steps on a journey from teaching to learning*.

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## *Large System Learning and Development*

December 1, 2003

*“The human gap is the distance between growing complexity and our capacity to cope with it.”*

### No Limits to Learning

*“The greatest source of change in societal systems is the process of human learning.”*

K. Bowling, 1985

#### **Focus readings:**

Introduction and Chapters 1 and 2 from *No Limits to Learning* by J. Botkin, M. Elmandjra & M. Malitza, London: Pergmon Press, 1979.

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